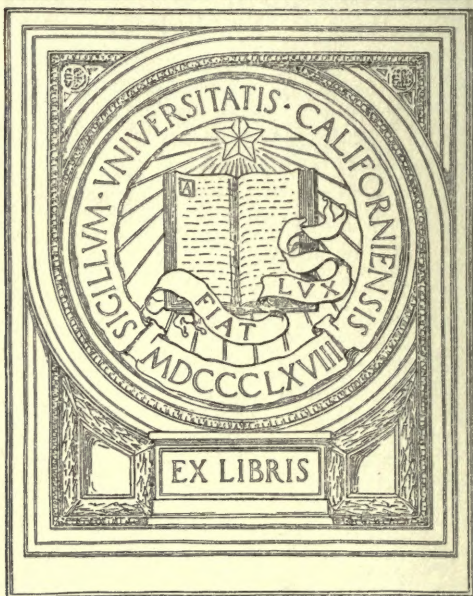


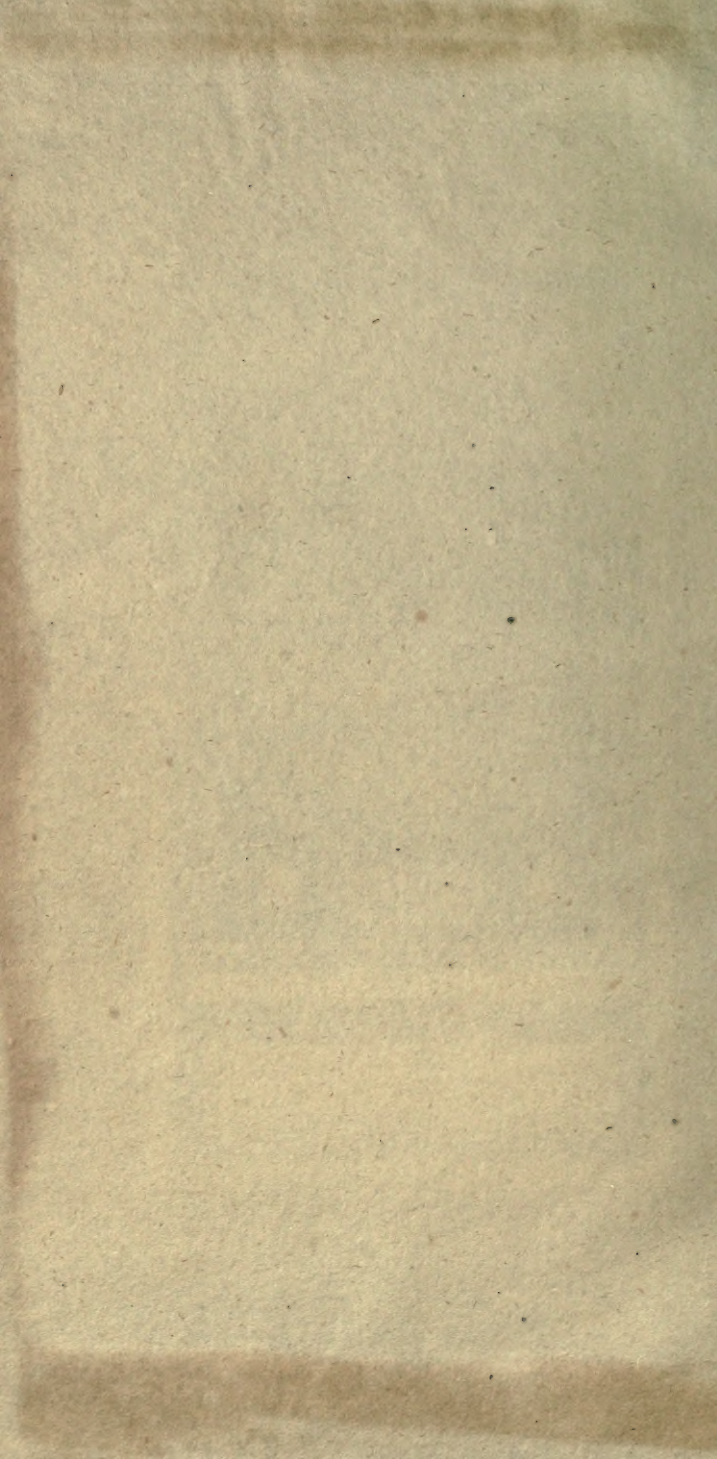


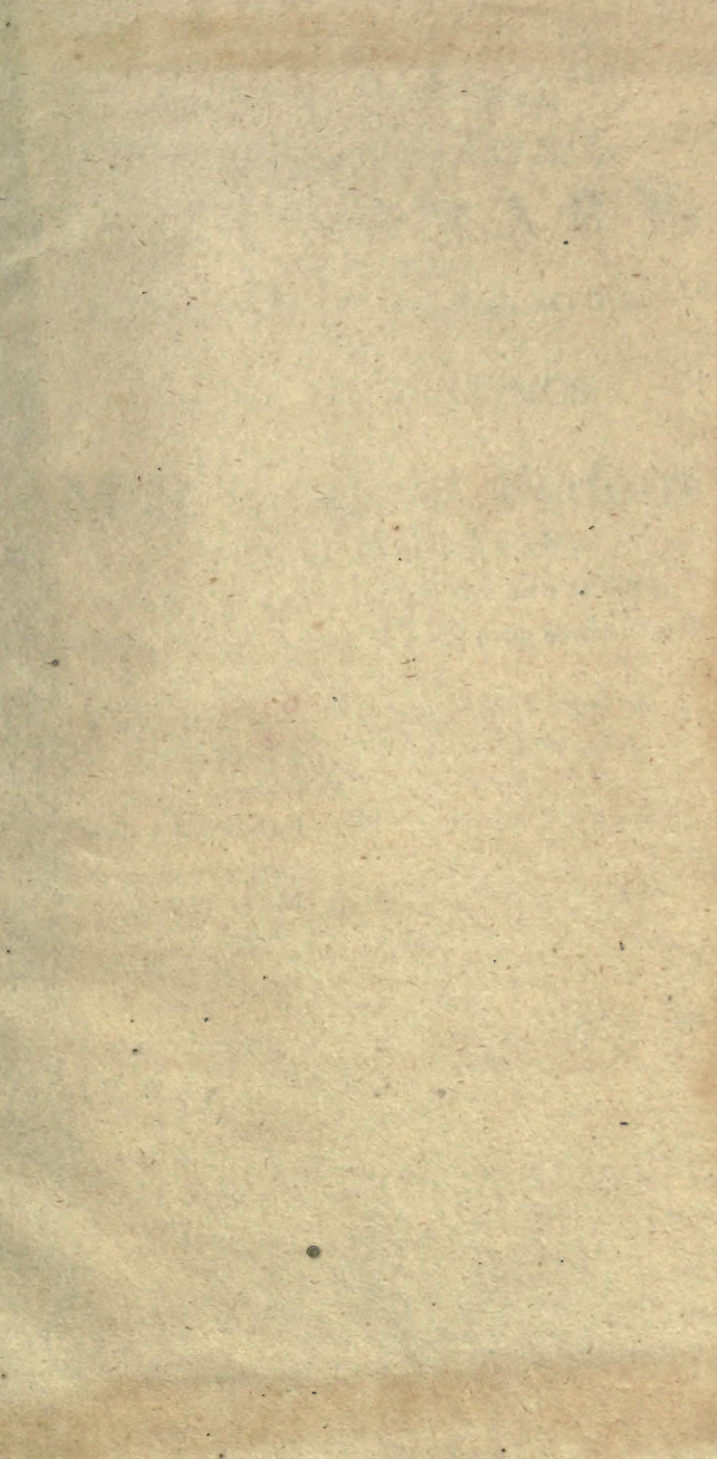
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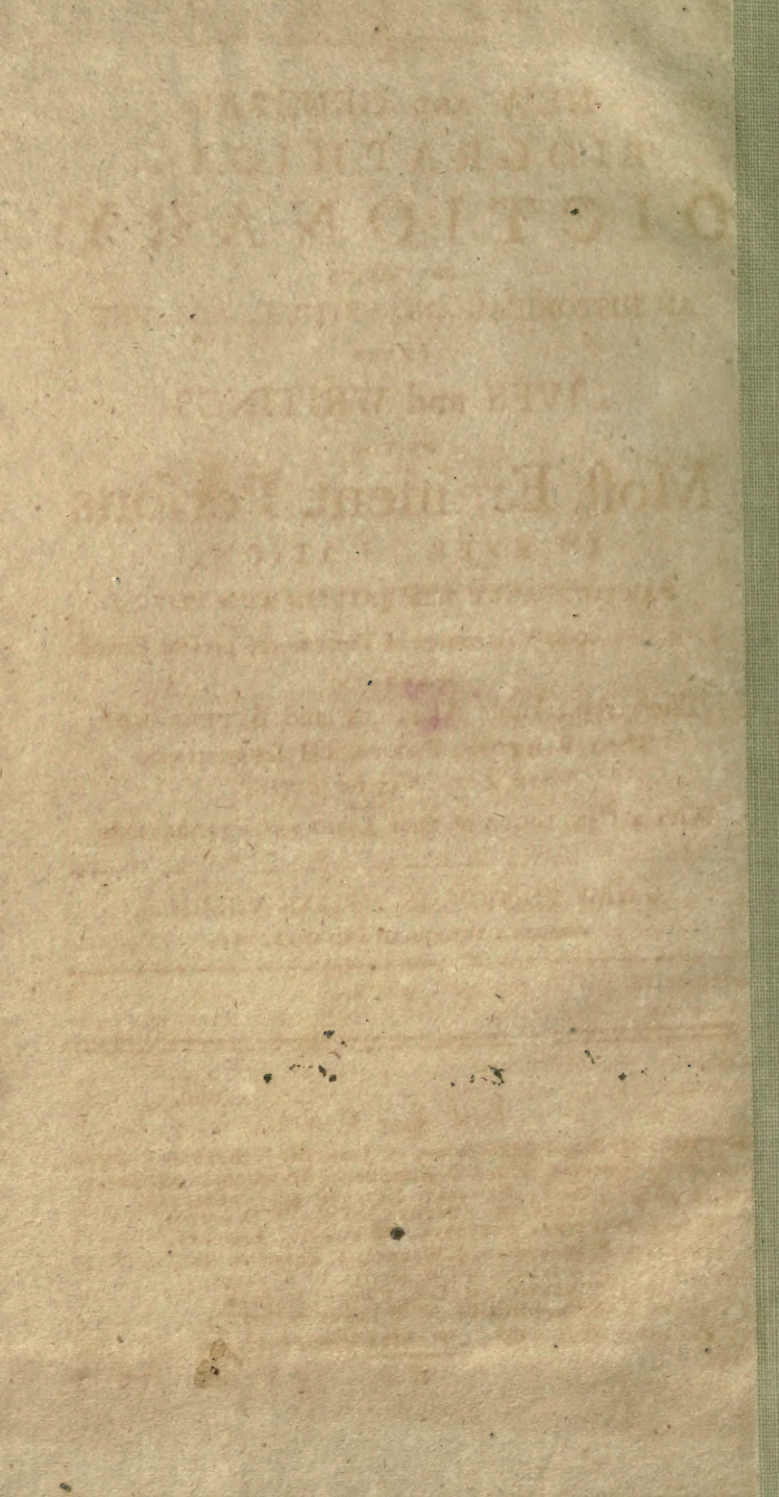


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**C**ICERO (MARCUS TULLIUS), was one of the greatest men of antiquity, whether we consider him as an orator, a statesman, or a philosopher. He was born Jan. 3, in the 647th year of Rome, about 107 years before Christ. His mother's name was Helvia, who was rich and well descended. As to his father's family, nothing was delivered of it but in extremes: which is not to be wondered at in the history of a man, whose life was so exposed to envy, as Cicero's, and who fell a victim at last to the power of his enemies. Some derive his descent from kings, others from mechanics: but the truth, as it commonly happens in such cases, lay between both: for his family, though it had never borne any of the great offices of the republic, was yet very ancient and honourable; of principal distinction and nobility in that part of Italy in which it resided; and of equestrian rank, from its first admission to the freedom of Rome. The place of his birth was Arpinum; a city anciently of the Samnites, now part of the kingdom of Naples. It had the honour also of producing the great C. Marius; which gave occasion to Pompey to say, in a public speech, that Rome was indebted to this corporation for two citizens, who had, each in his turn, preserved it from ruin. The territory of Arpinum was rude and mountainous, to which Cicero applies Homer's description of Ithaca:

'Tis rough indeed, yet breeds a generous race.

The family seat was about three miles from the town, in a  
Vol. IV. B situation

situation extremely pleasant, and well adapted to the nature of the climate. It was surrounded with groves and shady walks, leading from the house to a river, called Fibrenus; which was divided into two equal streams by a little island, covered with trees and a portico, contrived both for study and exercise, whither Cicero used to retire, when he had any particular work upon his hands. The clearness and rapidity of the stream, murmuring through a rocky channel; the shade and verdure of its banks, planted with tall poplars; the remarkable coldness of the water; and, above all, its falling by a cascade into the nobler river Liris, a little below the island, presents us with the idea of a most beautiful scene. This is the description which Cicero himself has, in several parts of his works, given of the place. But there cannot be a better proof of its delightfulness, than that it is now possessed by a convent of monks, and called the Villa of St. Dominic. Upon which the fine writer of his life could not forbear crying out, "Strange revolution! to see Cicero's porticos converted to monkish cloisters! the seat of the most refined reason, wit, and learning, to a nursery of superstition, bigotry, and enthusiasm! What a pleasure," says he "must it give to these Dominican inquisitors, to trample on the ruins of a man, whose writings, by spreading the light of reason and liberty through the world, have been one great instrument of obstructing their unwearied pains to enslave it!"

He was educated at Rome with his cousins, the young Aculeos, in a method approved and directed by L. Crassus, and placed there in a public school under an eminent greek master; which was thought the best way of educating one, who was designed to appear on the public stage, and who, as Quintilian observes, "ought to be so bred, as not to fear the sight of men; since that can never be rightly learned in solitude, which is to be produced before crowds." Cicero's father, encouraged by the promising genius of his son, spared no cost nor pains to improve it by the help of the ablest masters; and among the other instructors of his early youth, put him under the care of the poet Archias, who came to Rome with an high reputation for learning and poetry, when Cicero was about five years old; and who was afterwards defended by Cicero in a most elegant oration, which is still extant.

After finishing the course of these puerile studies, he took the manly gown, or the ordinary robe of the citizens, which in his time it was usual to do at the age of 16: and being then introduced into the forum, was placed under the care of Q. Mucius Scaevola the augur, the principal lawyer as well as statesman of that age; and after his death applied himself to another of the same family, Scaevola the high priest; a person of equal character for probity and skill in the law. Under these

these masters he acquired a complete knowledge of the laws of his country: a foundation useful to all who design to enter into public affairs; and thought to be of such consequence at Rome, that it was the common exercise of boys at school, to learn the laws of the 12 tables by heart, as they did their poets and classic authors. In the mean time he did not neglect his poetical studies, which he had pursued under Archias: for he now translated "Aratus on the phenomena of the heavens," into latin verse, of which many fragments are still extant; and published also an original poem of the heroic kind, in honour of his countryman C. Marius. This was much admired and often read by Atticus; and old Scævola was so pleased with it, that in the epigram, which he seems to have made upon it, he declares, that it would live as long as the roman name and learning subsisted. Some have been ready to think, that Cicero's poetical genius would not have been inferior to his oratorial, if it had been cultivated with the same diligence: but this perhaps we shall do well to attribute to that fondness for a favourite character, which will not suffer us to deny it any perfection or accomplishment. "Non omnes possumus omnia," is a truth which may be applied to the greatest genius that ever was born; and which, if it had been considered a little more than it has been, would have prevented many even of uncommon abilities, from making themselves ridiculous, by pretending to qualities which they have not possessed. There seems to have been something in Cicero too copious and exuberant, ever to have submitted to that discipline and correctness which poetry requires; and though he is said to have had the honour of correcting Lucretius's poem, yet it is certain, that all his own productions in this way were entirely eclipsed by those of the succeeding generation, and treated even with some degree of contempt.

The peace of Rome being now disturbed by a domestic war, which writers call the Italic, Social, or Marfic; Cicero took the opportunity of making a campaign, and served as a volunteer under Sylla. For though he had not much of the warlike in his make, and therefore, as we may suppose, would not be urged very powerfully by his natural inclination into such sort of scenes, yet even those, who applied themselves to the peaceful studies, and the management of civil affairs at Rome, were obliged to acquire a competent share of military skill, for the sake of governing provinces and commanding armies, to which they all succeeded of course from the administration of the great offices of state. Cicero's attention and pains however were chiefly employed in improving himself in those studies, which conduced to perfect him in the arts of peace. He was constant in his attendance upon orators and philosophers; resumed his oratorial

studies under Molo the Rhodian, who was one of the principal orators of that age; and is supposed to have written those rhetorical pieces on the subject of invention, which he afterwards condemned, and retracted in his advanced age, as unworthy of his maturer judgement. He became the scholar of Philo the academic; studied logic with Diodorus the stoic; and declaimed daily in latin and greek with his fellow students M. Piso and Q. Pompeius, who were a little older than himself, and with whom he had contracted an intimate friendship. And that he might neglect nothing which could any ways contribute to his perfection, he spent the intervals of his leisure in the company of ladies; such at least, as were remarkable for their politeness and knowledge of the fine arts: in which he should be imitated and followed by the learned and philosophers of every age; such sort of converse being indeed the best, I had almost said, the only means of reforming that pedantry, and brushing off that rust which men are apt to contract from a life of solitude and study.

Cicero had now run through all that course of discipline, which he lays down as necessary to form the complete orator; and perfectly accomplished, he offered himself to the bar at the age of 26; he undertakes the cause of P. Quinctius, and defends S. Roscius of Ameria, in a manner which gained him the applause of the whole city—the same age, as the learned have observed, in which Demosthenes first began to distinguish himself in Athens; as if, in these geniuses of the first magnitude, that was the proper season of blooming towards maturity.

He was 28 years old, when he set forward upon his travels to Greece and Asia; the fashionable tour of all those, who travelled either for curiosity or improvement. His first visit was to Athens, the capital seat of arts and sciences; where he met with his school-fellow T. Pomponius, who, from his love to Athens, and his spending a great part of his days in it, obtained the surname of Atticus: and here they revived and confirmed that memorable friendship which subsisted between them through life, with so celebrated a constancy and affection. From Athens he passed into Asia, and after an excursion of two years, came back again to Italy. This voyage of Cicero seems to be the only scheme and pattern of travelling, from which any real benefit is to be expected. He did not stir abroad till he had completed his education at home; for nothing can be more pernicious to a nation, than the necessity of a foreign one. He had acquired in his own country whatever was proper to form a worthy citizen and magistrate; and therefore went, confirmed by a maturity of age and reason against the impressions of vice, not so much to learn, as to polish what he had learned, by visiting those places where arts and sciences flourished in their  
greatest

greatest perfection; and he staid no where any longer than his benefit, not his pleasure, detained him. Hence at length he returned, possessed of every accomplishment, which could improve and adorn a man of sense.

Cicero was now arrived at Rome, and after one year more spent at the bar, obtained in the next place the dignity of quæstor. Among the causes which he pleaded before his quæstorship was that of the famous comedian Roscius, whom a singular merit in his art had recommended to the familiarity and friendship of the greatest men in Rome. The quæstors were the general receivers or treasurers of the republic, and were sent annually into the provinces distributed to them, as they always were, by lot. The island of Sicily happened to fall to Cicero's share; and that part of it, for it was thought considerable enough to be divided into two provinces, which was called Lilybæum. This office he received not as a gift, but a trust; and he acquitted himself so extremely well in it, that he gained the love and admiration of all the Sicilians. In the hours of leisure from his provincial affairs he employed himself very diligently, as he used to do at Rome, in his rhetorical studies. Before he left Sicily, he made the tour of the island to see every thing in it that was curious, and especially the city of Syracuse; where he discovered the tomb of Archimedes to the magistrates who were shewing him the curiosities of the place, but who, to his surprise, knew nothing at all of any such tomb. He came away from Sicily, highly pleased with the success of his administration, and flattering himself that all Rome was celebrating his praises, and that the people would grant him whatever he should desire. In this imagination he landed at Puteoli, a considerable port adjoining to Baïæ, where was a perpetual resort of the rich and great, as well for the delights of its situation, as the use of its baths and hot waters. But here, as he himself pleasantly tells the story, he was not a little mortified by the first friend he met: who asked him, "how long he had left Rome, and what news there?" when he answered, that he came from the provinces: From Afric, I suppose, says another: and upon his replying with some indignation, No, I come from Sicily; a third, who stood by, and had a mind to be thought wiser, said presently, How! did not you know that Cicero was quæstor of Syracuse? Upon which, perceiving it in vain to be angry, he fell into the humour of the place, and made himself one of the company who came to the waters."

We have no account of the precise time of Cicero's marriage with Terentia, but it is supposed to have been celebrated immediately after his return from his travels to Italy, when he was about 30 years old. He was now disengaged from his

quæstorship in Sicily, by which first step in the legal ascent and gradation of public honours he had gained an immediate right to the senate, and an actual admission into it during life; and settled again in Rome, where he employed himself constantly in defending the persons and properties of its citizens, and was indeed a general patron. Five years were almost elapsed, since Cicero's election to the quæstorship, which was the proper interval prescribed by law, before he could hold the next office of ædile; to which he was now, in his 37th year, elected by the unanimous suffrage of all the tribes, and preferably to all his competitors. After Cicero's election to the ædileship, but before his entrance into the office, he undertook the famed prosecution of C. Verres, the late prætor of Sicily; who was charged with many flagrant acts of injustice, rapine, and cruelty, during his triennial government of that island. This was one of the most memorable transactions of his life; for which he was greatly and justly celebrated by antiquity, and for which he will in all ages be admired and esteemed by the friends of mankind. The public administration was at that time, in every branch of it, most infamously corrupt. The great, exhausted by their luxury and vices, made no other use of their governments, than to enrich themselves in the spoils of the foreign provinces. Their business was to extort money abroad, that they might purchase offices at home; and to plunder the allies in order to corrupt the citizens. The oppressed in the mean while found it in vain to seek relief at Rome, where there was none who cared either to impeach or condemn a noble criminal; the decision of all trials being in the hands of men of the same condition, who were usually involved in the same crimes, and openly prostituted their judgement on these occasions for favour or a bribe: so that the prosecution of Verres was both seasonable and popular, as it was likely to give some check to the oppressions of the nobility, as well as comfort and relief to the distressed subjects. Cicero had no sooner agreed to undertake it, than an unexpected rival started up, one Q. Cæcilius, a Sicilian by birth, who had been quæstor to Verres; and by a pretence of personal injuries received from him, and a particular knowledge of his crimes, claimed a preference to Cicero in the task of accusing him, or at least to bear a joint share with him. But this pretended enemy was in reality a secret friend, employed by Verres himself to get the cause into his hands in order to betray it: but on the first hearing Cicero easily shook off this weak antagonist, rallying his character and pretensions with a great deal of wit and humour, as we may see in the oration which is yet extant, and called "Divinatio;" because here the judges, without the help of witnesses, were to divine, as it were, what was fit to be done.

This

This previous point being settled in favour of Cicero, 110 days were granted to him by law for preparing the evidence; in which he was obliged to make a voyage to Sicily, in order to examine witnesses, and collect facts to support the indictment. He was aware, that all Verres's art would be employed to gain time, in hopes to tire out the prosecutors, and allay the heat of the public resentment; so that for the greater dispatch he took along with him his cousin L. Cicero, to ease him of a part of the trouble, and finished his progress through the island in less than half the time which was allowed to him. The Sicilians received him every where with all the honours due to his uncommon generosity, and the pains he was taking in their service; and all the cities concurred in the impeachment, excepting Syracuse and Messina, with which, being the most considerable of the province, Verres had taken care to keep up a fair correspondence, and which last continued throughout firm in its engagements to him. Cicero came back to Rome, to the surprise of his adversaries, much sooner than he was expected, and full charged with most manifest proofs of Verres's guilt. On his return he found, what he suspected, a strong cabal formed to prolong the affair by all the arts of delay, which interest or money could procure. This put him upon a new project of shortening the method of the proceeding, so as to bring it to an issue at any rate before the present prætor M. Glabrio and his assessors, who were like to be fair and equal judges. Instead therefore of spending any time in speaking, or employing his eloquence, as usual, in enforcing and aggravating the several articles of the charge, he resolved to do nothing more, than to produce his witnesses, and offer them to be interrogated: where the notoriety of the thing, and the notoriety of the guilt, which appeared at once from the very recital of the depositions, so confounded Hortensius, though the reigning orator at the bar, and usually styled the king of the forum, that he had nothing to say for his client. Verres, despairing of all defence, submitted immediately, without expecting the sentence, to a voluntary exile; where he lived many years, forgotten and deserted by all his friends. He is said to have been relieved in this miserable situation by the generosity of Cicero; yet was proscribed and murdered after all by Marc Antony, for the sake of those fine statues and corinthian vessels of which he had plundered the Sicilians: "happy only," as Lactantius says, "before his death, to have seen the more deplorable end of his old enemy and accuser Cicero."

After the expiration of his ædileship he lost his cousin L. Cicero, the late companion of his journey to Sicily; whose death was the more unlucky to him at this juncture, because

he wanted his help in making interest for the prætorship, for which he now offered himself a candidate, after the usual interval of two years from the time of his being chosen ædile. However, such was the people's affection and regard for him, that in three different assemblies convened for the choice of prætors, two of which were dissolved without effect, he was declared every time the first prætor, by the suffrages of all the centuries. This year a law was proposed by Manilius, one of the tribunes, that Pompey, who was then in Cilicia, extinguishing the remains of the piratic war, should have the government of Asia added to his commission, with the command of the mithridatic war, and of all the roman armies in those parts. Cicero supported this law with all his eloquence in a speech still extant, from the rostra, which he never mounted till this occasion; where, in displaying the character of Pompey, he draws the picture of a consummate general, with all the strength and beauty of colours which words can give. He was now in the career of his fortunes, and in sight as it were of the consulship, the grand object of his ambition; and therefore, when his prætorship was at an end, he would not accept any foreign province, the usual reward of that magistracy, and the chief fruit which the generality proposed from it. He had no particular love for money, nor genius for arms, so that those governments had no charms for him: the glory which he pursued was to shine in the eyes of the city, as the guardian of its laws, and to teach the magistrates how to execute, and the citizens how to obey them.

It is remarkable of Cicero, that amidst all the hurry and noise in which ambition had engaged him, he never neglected in the least those arts and studies in which he had been educated, but paid a constant attention to every thing which deserved the notice of a scholar and a man of taste. Even at this very juncture, though he was entirely taken up in suing for the consulship, he could find time to write to Atticus about statues and books. Atticus resided many years at Athens, which gave Cicero an opportunity of employing him to buy a great number of statues, for the ornament of his several villas; especially that at Tusculum, in which he took the greatest pleasure, for its delightful situation in the neighbourhood of Rome, and the convenience of an easy retreat from the hurry and fatigues of the city. Here he had built several rooms and galleries, in imitation of the schools and porticos of Athens; which he called likewise by their attic names of the academy and gymnasium, and designed for the same use of philosophical conferences with his learned friends. He had given Atticus a general commission to purchase for him any piece of grecian art or sculpture, which was elegant and curious, especially of the literary kind,

or proper for the furniture of his academy; which Atticus executed to his great satisfaction, and sent him at different times several cargos of statues, which arrived safe, as he tells us, at the port of Cajeta, near to his Formian villa. Nor was he less eager of making a collection of greek books, and forming a library, by the same opportunity of Atticus's help. This was Atticus's own passion; who, having free access to all the libraries of Athens, was employing his slaves in copying the works of their best writers, not only for his own use, but for sale also, and the common profit both of the slave and master. For Atticus was remarkable above all men of his rank for a family of learned slaves, having scarce a footboy in his house who was not trained both to read and write for him. By this advantage he had made a very large collection of choice and curious books, and signified to Cicero his design of selling them; yet seems to have intimated withal, that he expected a larger sum for them, than Cicero could easily spare; which gave occasion to Cicero to beg of him in several letters to reserve the whole number for him, till he could raise money enough for the purchase.

Cicero being now in his 43d year, the proper age required by law, declared himself a candidate for the consulship along with six competitors, L. Sulpicius Galba, L. Sergius Catilina, C. Antonius, L. Cassius Longinus, Q. Cornificius, C. Licinius Sacerdos. The two first were patricians, the two next plebeians, yet noble; the two last the sons of fathers, who had first imported the public honours into their families: Cicero was the only new man, as he was called, amongst them, or one born of equestrian rank. These were the competitors; and in this competition the practice of bribing was carried on as openly and as shamefully by Antonius and Catiline, as it usually is at our elections here in England: so openly, in short, that the senate attempted, though unsuccessfully, to give some check to it by a new and more vigorous law. However, as the election approached, Cicero's interest appeared to be superior to that of all the candidates: for the nobles themselves, though always envious and desirous to depress him, yet out of regard to the dangers which threatened the city from many quarters, and seemed ready to burst out into a flame, began to think him the only man qualified to preserve the republic, and break the cabals of the desperate by the vigour and prudence of his administration: "for in cases of danger," as Sallust observes, "pride and envy naturally subside, and yield the post of honour to virtue." The method of choosing consuls was not by an open vote, but by a kind of ballot, or little tickets of wood distributed to the citizens with the names of the several candidates severally inscribed upon each: but in Cicero's case the people were not content with this secret and silent way, but before they came to any scrutiny,

scrutiny, loudly and universally proclaimed Cicero the first consul; so that, as he himself says, "he was not chosen by the votes of particular citizens, but the common suffrage of the city; nor declared by the voice of the crier, but of the whole roman people." This year several alterations happened in his own family. His father died; his daughter Tullia was given in marriage at the age of 13 to C. Piso Frugi, a young nobleman of great hopes, and one of the best families in Rome; and his son was also born in the same year. So that, with the highest honour which the public could bestow, he received the highest pleasure, which private life ordinarily admits, by the birth of a son and heir to his family.

His first care, after his election to the consulship, was to gain the confidence of Antonius, who was elected with him, and to draw him from his old engagements to the interests of the republic; being convinced, that all the success of his administration depended upon it. He began therefore to tempt him by a kind of argument, which seldom fails of its effect with men of his character; the offer of power to his ambition, and money to his pleasures. With these baits he caught him; and a bargain was presently agreed upon between them, that Antonius should have the choice of the best province, which was to be assigned to them at the expiration of their year. Having laid this foundation for the laudable discharge of his consulship, he took possession of it, as usual, on the first of January; and had no sooner entered upon this high office, than he had occasion to exert himself against P. Servilius Rullus, one of the new tribunes, who had been alarming the senate with the promulgation of an agrarian law: the purpose of which was, to create a decemvirate, or ten commissioners, with absolute power for five years over all the revenues of the republic, to distribute them at pleasure to the citizens, &c. These laws used to be greedily received by the populace, and were proposed therefore by factious magistrates, as oft as they had any point to carry with the multitude against the public good; so that Cicero's first business was to quiet the apprehensions of the city, and to baffle, if possible, the intrigues of the tribune. After routing him therefore in the senate, he pursued him into his own dominion, the forum; where, in an artful and elegant speech from the rostra, he gave such a turn to the inclination of the people, that they rejected this law with as much eagerness, as they had ever before received one. This alarm being over, another accident broke out, occasioned by the publication of a law of L. Otho, for the assignment of distinct seats in the theatres to the equestrian order, who used before to sit promiscuously with the populace. But this highly offended the people, who could not digest the indignity of being thrust so far back from their diversions;

sions; and might have endangered the peace of the city, if the effects of it had not been prevented by the authority of Cicero.

The next transaction of moment, in which he was engaged, was the defence of C. Rabirius, an aged senator, in whose favour there is an oration of his still extant. ( But the grand affair of all which constituted the glory of his consulship, and has transmitted his name with such lustre to posterity, was the skill he shewed, and the unwearied pains he took in suppressing that horrid conspiracy, which was formed by Catiline and his accomplices, for the subversion of the commonwealth. Catiline was now renewing his efforts for the consulship with greater vigour than ever, and by such open methods of bribery, that Cicero published a new law against it, with the additional penalty of a ten years exile. Catiline, who knew the law to be levelled at himself, formed a design to kill Cicero, with some other chiefs of the senate on the day of election, which was appointed for October 20. But Cicero gave information of it to the senate the day before, upon which the election was deferred, that they might have time to deliberate on an affair of so great importance: and the day following, in a full house, he called upon Catiline to clear himself of this charge; where, without denying or excusing it, he bluntly told them, that "there were two bodies in the republic," meaning the senate and the people, "the one of them infirm with a weak head; the other firm without a head; which last had so well deserved of him, that it should never want a head while he lived." He had made a declaration of the same kind, and in the same place, a few days before, when, upon Cato's threatening him with an impeachment, he fiercely replied, that, "if any flame should be excited in his fortunes, he would extinguish it, not with water, but a general ruin." These declarations startled the senate, and convinced them, that nothing but a desperate conspiracy, ripe for execution, could inspire so daring an assurance: so that they proceeded immediately to that decree, which was the usual refuge in all cases of imminent danger, "of ordering the consuls to take care that the republic received no harm."

Catiline, repulsed a second time from the consulship, and breathing nothing but revenge, was now eager and impatient to execute his grand plot. He called a council therefore of all the conspirators, to settle the plan of the work, and divide the parts of it among themselves, and fix a proper day for the execution. The number of their chiefs was above 35; partly of the senatorian, partly of the equestrian order: the senators were P. Cornelius Lentulus, C. Cethegus, P. Autronius, L. Cassius Longinus, P. Sylla, Serv. Sylla, L. Varguntelus, Q. Curius, Q. Annius, M. Porcius Lecca, L. Bestia. At a meeting of these

it was resolved that a general insurrection should be raised through Italy, the different parts of which were assigned to different leaders: that Rome should be fired in many places at once, and a massacre begun at the same time of the whole senate and all their enemies; that in the consternation of the fire and massacre, Catiline should be ready with his tuscan army, to take the benefit of the public confusion, and make himself master of the city: where Lentulus in the mean time, as first in dignity, was to preside in their general councils; Cassius to manage the affair of firing it: Cethegus to direct the massacre. But the vigilance of Cicero being the chief obstacle to all their hopes, Catiline was very desirous to see him taken off, before he left Rome: upon which two knights of the company undertook to kill him the next morning in his bed, in an early visit on pretence of business. They were both of his acquaintance, and used to frequent his house; and knowing his custom of giving free access to all, made no doubt of being readily admitted, as one of the two afterwards confessed. But the meeting was no sooner over, than Cicero had information of all that passed in it; for by the intrigues of a woman named Fulvia, he had gained over Curius her gallant, one of the conspirators of senatorian rank, to send him a punctual account of all their deliberations. He presently imparted his intelligence to some of the chiefs of the city, who were assembled that evening, as usual, at his house; informing them not only of the design, but naming the men who were to execute it, and the very hour when they would be at his gate. All which fell out exactly as he foretold; for the two knights came before break of day, but had the mortification to find the house well guarded, and all admittance refused to them.

This was the state of the conspiracy, when Cicero delivered the first of those four speeches, which were spoken upon the occasion of it, and are still extant. The meeting of the conspirators was on November 6, in the evening; and on the 8th he summoned the senate to the temple of Jupiter in the capitol, where it was not usually held but in times of public alarm. Catiline himself, though his schemes were not only suspected, but actually discovered, had the confidence to come to this very meeting; which so shocked the whole assembly, that none of his acquaintance durst venture to salute him; and the consular senators quitted that part of the house in which he sat, and left the whole clear to him. Cicero was so provoked by his impudence, that instead of entering upon any business, as he designed, addressing himself directly to Catiline, he broke out into a most severe invective against him; and with all the fire and force of an incensed eloquence, laid open the whole course of his villainies, and the notoriety of his treasons. Catiline,

astonished

astonished by the thunder of his speech; had little to say for himself in answer to it: but as soon as he was got home, and began to reflect on what had passed, perceiving it in vain to dissemble any longer, he resolved to enter into action immediately, before the troops of the republic were increased, or any new levies made: so that after a short conference with Lentulus, Cethegus, and the rest, about what had been concerted at the last meeting, and promising a speedy return at the head of a strong army, he left Rome that very night with a small retinue, and made the best of his way to Manlius's camp in Etruria; upon which he and Manlius were both declared public enemies by the senate.

In the midst of all this hurry, and soon after Catiline's flight, Cicero found leisure, according to his custom, to defend L. Muræna, one of the consuls elect, who was now brought to a trial for bribery and corruption. Cato had declared in the senate, that he would try the force of Cicero's late law upon one of the consular candidates; and he was joined in the accusation by one of the disappointed candidates, S. Sulpicius, a person of distinguished worth and character, and the most celebrated lawyer of the age; for whose service, and at whose instance, Cicero's law against bribery was chiefly provided. Muræna was unanimously acquitted: but who can see without some surprise, persons so attached to each other, engaged in the same cause on opposite sides? Cicero had a strict intimacy all this while with Sulpicius, whom he had served with all his interest in this very contest for the consulship. He had a great friendship also with Cato, and the highest esteem of his integrity. Yet he not only defended this cause against them both, but, to take off the prejudice of their authority, laboured even to make them ridiculous; rallying the profession of Sulpicius as trifling and contemptible, the principles of Cato as absurd and impracticable, with so much humour and wit, that he made the whole audience very merry, and forced Cato to cry out, "what a facetious consul have we!" But what deserves great attention, the opposition of these eminent men, in an affair so interesting, gave no sort of interruption to their friendship, which continued as firm as ever to the end of their lives: and Cicero, who lived the longest of them, shewed the real value that he had for them both after their deaths, by procuring public honours for the one, and writing the life and praises of the other. This was a greatness of mind truly noble, and suitable to the dignity of the persons: not to be shocked by the particular opposition of their friends, when their general views on both sides were laudable and virtuous. The examples of this kind will be more or less frequent in states, in proportion as the public good happens to be the ruling principle; for that is a bond of union

too firm to be broken by any little differences about the measures of pursuing it. But where private ambition and party zeal have the ascendant, there every opposition must necessarily create animosity; as it obstructs the acquisition of that good, which is considered as the chief end of life, private benefit and advantage.

But to return to the affair of the conspiracy. Lentulus, and the rest, who were left in the city, were proposing all things for the execution of their grand design, and soliciting men of all ranks, who seemed likely to favour their cause, or be of any use to it. Among the rest they agreed to make an attempt upon the ambassadors of the Allobroges; a warlike, mutinous, faithless people, inhabiting the countries now called Savoy and Dauphiny, greatly disaffected to the roman power, and already ripe for rebellion. These ambassadors, who were preparing to return home, much out of humour with the senate, and without any redress of the grievances they were sent to complain of, received the proposal at first very greedily; but reflecting afterwards on the difficulty of the enterprise, and the danger of involving themselves and their country in so desperate a cause, they resolved to discover what they knew to Q. Fabius Sanga, the patron of their city, who immediately gave intelligence of it to the consul. Cicero's instructions upon it were, that the ambassadors should continue to feign the same zeal which they had hitherto shewn, and promise every thing that was required of them, till they had got a full insight into the intent of the plot, with distinct proofs against the particular actors in it: and that then matters should be so contrived, that, upon their leaving Rome in the night, they should be arrested with their papers and letters about them. All this was successfully executed, and the whole company brought prisoners to Cicero's house by break of day. Cicero summoned the senate to meet immediately, and sent at the same time for Gabinus, Statilius, Cethegus, and Lentulus; who all came presently to his house, suspecting nothing of the discovery. With them, and the ambassadors in custody, he set out to meet the senate in the temple of concord: and after he had given the assembly an account of the whole affair, Vulturcius, one of the conspirators who was taken with the ambassadors, was called in to be examined separately; who soon confessed, that he had letters and instructions from Lentulus to Catiline, to press him to accept the assistance of the slaves, and to lead his army with all expedition towards Rome, to the intent that when it should be set on fire in different places, and the general massacre begun, he might be at hand to intercept those who escaped, and join with his friends in the city. The ambassadors were examined next; who declared, that they had received letters to their nation from Lentulus, Cethegus,

and

and Statilius. These letters were produced and read, which so dejected and confounded the conspirators, that they had nothing to say. After the criminals were withdrawn and committed to close custody, the senate went into a debate upon the state of the republic; and came unanimously to the following resolution among others, that public thanks should be decreed to Cicero in the amplest manner; by whose virtue, council, and providence, the republic was delivered from the greatest dangers. Cicero however thought it prudent, in the present unsettled state of the city, to bring this affair to a conclusion as soon as might be; and therefore brought the question of their punishment without further delay before the senate, which he summoned for that purpose the next morning. The debate was of great delicacy and importance; to decide upon the lives of citizens of the first rank. Capital punishments were rare and ever odious in Rome, whose laws were of all others the least sanguinary; banishment, with confiscation of goods, being the ordinary punishment for the greatest crimes. As soon therefore as he had moved the question, what was to be done with the conspirators; Silanus, the consul elect, being called upon to speak the first, advised, that those who were then in custody, with the rest who should afterwards be taken, should all be put to death. To this all who spoke after him readily assented, till it came to J. Cæsar, then prætor elect, who, in an elegant and elaborate speech, "treated that opinion, not as cruel; since death, he said, was not a punishment, but relief to the miserable; but as new and illegal, and contrary to the constitution of the republic." He therefore gave it as his opinion, that the estates of the conspirators should be confiscated, and their persons closely confined in the strong towns of Italy. These two contrary opinions being proposed, the next question was, which of them should take place: Cæsar's had made a great impression on the assembly, and Cicero's friends were going forwardly into it, when Cicero rose up, and made his fourth speech, which now remains on the subject of this transaction: which speech had the desired effect, and turned the scale in favour of Silanus's opinion. The vote was no sooner passed, than Cicero resolved to put it in execution, lest the night, which was coming on, should produce any new disturbance. He went therefore from the senate, attended by a numerous guard; and taking Lentulus from his custody, conveyed him through the forum to the common prison, where he delivered him to the executioners, who presently strangled him. The other conspirators, Cethegus, Statilius, and Gabinius, were conducted to their execution by the prætors, and put to death in the same manner. Catiline in the mean time had been in a condition to make a stouter resistance than they imagined; having filled up his troops to the number of two legions,

gions, or about 12,000 fighting men; but when the fatal account came of the death of Lentulus and the rest, the face of his affairs began to change, and his army to dwindle apace, by the desertion of those whom hopes of victory and plunder had invited to his camp. And after many fruitless attempts to escape into Gaul by long marches and private roads through the Apennines, he was forced at length to a battle; in which, after a sharp and bloody action, he and all his army were entirely destroyed. Thus ended this famed conspiracy: and Cicero, for the great part he acted in the suppression of it, was honoured with the glorious title of *Pater Patriæ*, which he retained for a long time after: "Hail thou," says Pliny, "who wast first saluted the parent of thy country!"

Cicero's administration was now at an end, and nothing remained but to resign the consulship, according to custom, in an assembly of the people, and to take the usual oath of having discharged it with fidelity; which also was generally accompanied with a speech from the expiring consul. He had mounted the rostra, and was ready to perform this last act of his office, when Metellus, one of the new tribunes, would not suffer him to speak, or to do any thing more, than barely take the oath: declaring, that he who had put citizens to death unheard, ought not to be permitted to speak for himself. Upon which Cicero, who was never at a loss, instead of pronouncing the ordinary form of an oath, exalting the tone of his voice, swore out aloud, that he had saved the republic and city from ruin: which the multitude below confirmed with an universal shout, and with one voice cried out, that what he had sworn was true. However, he had no sooner quitted his office, than he began to feel the weight of that envy which is the certain fruit of illustrious merit. He was now therefore the common mark, not only of all the factious, against whom he had declared perpetual war, but of another party not less dangerous, the envious too: whose united spleen never left pursuing him from this moment, till they had driven him out of that city, which he had so lately preserved. The tribune Metellus, as we have seen, began the attack, and continued it by insulting and reviling him in all his harangues, for putting citizens to death without a trial; in all which he was strenuously supported by J. Cæsar. Cicero, upon the expiration of his consulship, took care to send a particular account of his whole administration to Pompey, who was finishing the mithridatic war in Asia; in hopes to prevent any wrong impression there, from the calumnies of his enemies, and to draw from him some public declaration in praise of what he had been doing. But Pompey being informed by Metellus and Cæsar of the ill humour which was rising against Cicero in Rome, answered him with great coldness, and, instead

stead of paying him any compliment, took no notice at all of what had passed in the affair of Catiline : upon which Cicero expostulates with him in a letter, which is still extant.

About this time Cicero bought a house of M. Crassus on the Palatine hill, adjoining to that in which he had always lived with his father, and which he is now supposed to have given up to his brother Quintus. The house cost him near 30,000*l*. and seems to have been one of the noblest in Rome. It was built about 30 years before, by the famous tribune M. Livius Drusus ; on which occasion we are told, that when the architect promised to build it for him in such a manner, that none of his neighbours should overlook him : “ but if you have any skill,” replied Drusus, “ contrive it rather so, that all the world may see what I am doing.” The purchase of so expensive a house raised some censure on his vanity, and especially as it was made with borrowed money. This circumstance he himself does not dissemble, but says merrily upon it, that “ he was now so plunged in debt, as to be ready for a plot, only that the conspirators would not trust him.”

The most remarkable event that happened in this year, which was the 45th of Cicero’s life, was the pollution of the mysteries of the *Bona Dea* by P. Clodius ; which, by an unhappy train of consequences, involved Cicero in a great and unexpected calamity. Clodius had an intrigue with Cæsar’s wife Pompeia, who, according to annual custom, was now celebrating in her house those awful sacrifices of the goddesses, to which no male creature ever was admitted ; and where every thing masculine was so scrupulously excluded, that even pictures of that sort were covered during the ceremony. It flattered Clodius’s imagination greatly, to gain access to his mistress in the midst of her holy ministry ; and with this view he dressed himself in a woman’s habit, that by the benefit of his smooth face, and the introduction of one of the maids, he might pass without discovery : but by some mistake between him and his guide, he lost his way when he came within the house, and fell in unluckily among the other female servants. Here he was detected by his voice ; and the servants alarmed the whole company by their shrieks, to the great amazement of the matrons, who threw a veil over the sacred mysteries, while Clodius found means to escape. The story was presently spread abroad, and raised a general scandal and horror through the city. The whole defence which Clodius made, when, by order of the senate, he was brought to a trial, was to prove himself absent at the time of the fact ; for which purpose he produced men to swear, that he was then at Interamna, about two or three days journey from the city. But Cicero being called upon to give his testimony, deposed, that Clodius had been with him that very morn-  
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ing at his house in Rome. Clodius however was absolved by 31 of the judges, while 25 only condemned him: and as Cicero looked upon himself to be particularly affronted by a sentence given in flat contradiction to his testimony, so he made it his business on all occasions to display the iniquity of it, and to sting the several actors of it with all the keenness of his raillery. About a year after Clodius, who had been contriving all the while how to revenge himself on Cicero, began now to give an opening to the scheme which he had formed for that purpose. His project was to get himself chosen tribune, and in that office to drive him out of the city, by the publication of a law, which by some stratagem or other he hoped to obtrude upon the people. But as all patricians were incapable of the tribunate by its original institution, so his first step was to make himself a plebeian, by the pretence of an adoption into a plebeian house, which could not yet be done without the suffrage of the people. Cæsar was at the bottom of the scheme, and Pompey secretly favoured it: not that they intended to ruin Cicero, but to keep him only under the lash; and if they could not draw him into their measures, or make him at least sit quiet, to let Clodius loose upon him. Cicero affected to treat it with the contempt which it seemed to deserve; sometimes rallying Clodius with much pleasantry, sometimes admonishing him with no less gravity. But whatever face he put outwardly upon this affair, it gave him a real uneasiness within, and made him unite himself more closely with Pompey, for the benefit of his protection against a storm, which he saw ready to break upon him.

The first triumvirate, as it has commonly been called, was now formed; which was nothing else in reality but a traitorous conspiracy of three of the most powerful citizens of Rome, to extort from their country by violence, what they could not obtain by law. Pompey's chief motive was, to get his acts confirmed by Cæsar in his consulship, which was now coming on: Cæsar's, by giving way to Pompey's glory, to advance his own: and Crassus's, to gain that ascendancy by the authority of Pompey and Cæsar, which he could not sustain alone. Cicero might have made what terms he pleased with the triumvirate; been admitted even a partner of their power, and a fourth in their league: but he would not enter into any engagements with the three, whose union he and all the friends of the republic abhorred. Clodius in the mean time had been pushing on the business of his adoption, which at last he effected; and began soon after to threaten Cicero with all the terrors of his tribunate, to which he was now chosen without any opposition. Cæsar's whole aim in this affair was to subdue Cicero's spirit, and distress him so far, as to force him to a dependence upon him: for which end, while he was privately en-

couraging

encouraging Clodius to pursue him, he was proposing expedients to Cicero for his security. But though his fortunes seemed now to be in a tottering condition, and his enemies to gain ground daily upon him, yet he was unwilling to owe the obligation of his safety to any man, and much more to Cæsar, whose designs he always suspected, and whose measures he never approved. This stiffness in Cicero so exasperated Cæsar, that he resolved immediately to assist Clodius with all his power to oppress him: Pompey all the while giving him the strongest assurances, confirmed by oaths and vows, that there was no danger, and that he would sooner be killed himself, than suffer him to be hurt. Clodius in the mean time was obliging the people with several new laws, contrived chiefly for their advantage; the design of all which was only to introduce, with a better grace, the ground-plot of the play, the banishment of Cicero: which was now directly attempted by a special law, importing, that whoever had taken the life of a citizen uncondemned and without trial, should be prohibited from fire and water. Though Cicero was not named, yet he was marked out by the law: his crime was, the putting Catiline's accomplices to death; which, though not done by his single authority, but a general vote of the senate, was alleged to be illegal, and contrary to the liberties of the people. Cicero finding himself thus reduced to the condition of a criminal, changed his habit upon it, as was usual in the case of a public impeachment; which however was an hasty and inconsiderate step, and helped to precipitate his ruin. He was not named in the law, nor personally affected with it: the terms of it were general and seemingly just, reaching only to those who had taken the life of a citizen illegally: whether this was his case or not, was not the point in issue, but to be the subject of another trial. He was sensible of his error, when it was too late; and oft reproaches Atticus, that being a bystander, and less heated in the game than himself, he should suffer him to make such blunders. The tide however bore hard against him. Cæsar, though he affected great moderation, was secretly his adversary: Pompey, who had hitherto given him the strongest assurances of his friendship, began now, as the plot ripened towards a crisis, to grow cool and reserved, and at last flatly refused to help him: while the Clodian faction treated his character and consulship with the utmost derision, and Clodius himself at the head of his mob contrived to meet and insult him at every turn; reproaching him for his cowardice and dejection, and throwing dirt and stones at him. This being the state of affairs with him, he called a council of his friends, with intent to take his final resolution, agreeably to their advice. The question was, whether it was best to stay, and defend himself by force, or to save the effusion of blood by re-

treating till the storm should blow over. Some advised the first; but Cato, and above all Hortensius, warmly urged the last: which concurring also with Atticus's advice, as well as the fears and entreaties of all his own family, made him resolve to quit the field to his enemies, and submit to a voluntary exile.

As soon as it was known that Cicero was gone, Clodius filled the forum with his band of slaves and incendiaries, which he called the roman people, though there was not one honest citizen, or man of credit, amongst them; and published a law in form against him for putting citizens to death unheard and uncondemned, and confirming his banishment in the usual terms employed on such occasions. This law passed without opposition: and Clodius lost no time in putting it in execution; but fell to work immediately in plundering, burning, and demolishing Cicero's houses both in the city and the country. It cannot be denied, that in this calamity of his exile, he did not behave himself with that firmness which might reasonably be expected from one who had borne so glorious a part in the republic; conscious of his integrity, and suffering in the cause of his country: for his letters are generally filled with such lamentable expressions of grief and despair, that his best friends, and even his wife, were forced to admonish him sometimes, to rouse his courage, and remember his former character. Atticus was constantly putting him in mind of it; and sent him word of a report that was brought to Rome by one of Crassus's freed men, that his affliction had disordered his senses. He was now indeed attacked in his weakest part; the only place in which he was vulnerable. To have been as great an affliction as he was in prosperity, would have been a perfection not given to man: yet this very weakness flowed from a source, which rendered him the more amiable in all the other parts of life; and the same tenderness of disposition, which made him love his friends, his children, his country, more passionately than other men, made him feel the loss of them more sensibly. When he had been gone a little more than two months, a motion was made in the senate by one of the tribunes, who was his friend, to recall him, and repeal the law of Clodius, to which the whole house readily agreed. Many obstructions, as may easily be imagined, were given to it by the Clodian faction; but this made the senate only the more resolute to effect it. They passed a vote therefore, that no other business should be done, till Cicero's return was carried; which at last it was, and in so splendid and triumphant a manner, that he had reason, he says, to fear, lest people should imagine that he himself had contrived his late flight, for the sake of so glorious a restoration.

Cicero, now in his 50th year, was restored to his former dignity,

nity, and soon after to his former fortunes; satisfaction being made to him for the ruin of his estates and houses, which last were built up again by himself with more magnificence than before. But he had domestic grievances about this time, which touched him very nearly; and which, as he signifies obscurely to Atticus, were of too delicate a nature to be explained by a letter. They arose chiefly from the petulant humour of his wife, which began to give him frequent occasions of chagrin; and by a series of repeated provocations confirmed him in that settled disgust, which ended at last in a divorce. As to his public concerns, his chief point was how to support his former authority in the city, which it was not easy to do, when the government of the republic was usurped by the power and ambition of a few: and therefore, instead of the able statesman and generous patriot, a light in which we have hitherto viewed him, we find him acting a subservient part, and managing the triumvirate, which could not be controuled, in the best manner he could for the public welfare. In the 56th year of his age he was sent into Asia, and obliged to assume a new character, which he had never before sustained, of the governor of a province and general of an army. These preferments were, of all others, the most ardently desired by the great, for the advantages they afforded both of acquiring power, and amassing wealth: yet they had no charms for Cicero, but were indeed disagreeable to his temper, which was not formed for military achievements; but to sit at the helm, and shine in the administration of the whole republic. However, he acquitted himself nobly in administering the civil affairs of his province of Cilicia; where his whole care was to ease the several cities and districts of that excessive load of debts, in which the avarice and rapaciousness of former governors had involved them. Nor does he seem, in military affairs, to have wanted either the courage or conduct of an experienced leader: for he played the general so well in the few expeditions in which he was concerned, that he had the honour of a supplication decreed to him at Rome, and was not without some expectation even of a triumph.

As to the public news of the year, the grand affair that engaged all people's thoughts, was the expectation of a breach between Cæsar and Pompey, which seemed to be now unavoidable. Crassus had been destroyed with his army some years ago in the war with the Parthians; and Julia the daughter of Cæsar, whom Pompey married, and who, while she lived, was the cement of their union, was also dead in childbed. Cæsar had put an end to the gallic war, and reduced the whole province to the roman yoke: but though his commission was near expiring, he seemed to have no thoughts of giving it up, and returning to the condition of a private subject. He pretended, that he could

not possibly be safe, if he parted with his army; especially while Pompey held the province of Spain, which was prolonged to him for five years. This disposition to a breach, Cicero soon learned from his friends, as he was returning from his province of Cilicia. But as he foresaw the consequences of a war more coolly and clearly than any of them, so his first resolution was to apply all his endeavours and authority to the mediation of a peace. He had not yet declared for either side: not that he was irresolute which of them to choose, for he was determined within himself to follow Pompey; but the difficulty was how to act in the mean time towards Cæsar, so as to avoid taking part in the previous decrees, which were prepared against him, for abrogating his command, and obliging him to disband his forces on pain of being declared an enemy. Here he wished to stand neuter awhile, that he might act the mediator with a better grace and effect. In this disposition he had an interview with Pompey, who, finding him wholly bent on peace, contrived to have a second conference with him before he reached the city, in hopes to allay his fears, and beat him off from that vain project of an accommodation, which might help to cool the zeal of his friends in the senate. Cicero however would not still be driven from it: the more he observed the disposition of both parties, the more he perceived the necessity of it. The honest, as they were called, were disunited among themselves; many of them were dissatisfied with Pompey: all fierce and violent, and denouncing nothing but ruin to their adversaries. He clearly foresaw, what he declared without scruple to his friends, that which side soever got the better, the war must necessarily end in a tyranny. The only difference, as he said, was, that if their enemies conquered, they should be proscribed; if their friends, be slaves.

He no sooner arrived at the city, however, than he fell, as he tells us, into the very flame of civil discord, and found the war in effect proclaimed: for the senate had just voted a decree, that Cæsar should dismiss his army by a certain day, or be declared an enemy; and Cæsar's sudden march towards Rome effectually confirmed it. In the midst of all this hurry and confusion, Cæsar was extremely solicitous about Cicero; not so much to gain him, for that was not to be expected, as to prevail with him to stand neuter. He wrote to him several times to that effect, and employed all their common friends to press him with letters on that head; all which was done, but in vain, for Cicero was impatient to be gone to Pompey. In the mean time these letters give us a most sensible proof of the high esteem and credit in which Cicero flourished at this time in Rome; when, in a contest for empire, which force alone was to decide, we see the chiefs on both sides so solicitous to gain  
a man

a man to their party, who had no peculiar skill in arms, or talents for war. Pursuing however the result of all his deliberations, he embarked at length to follow Pompey, who had been obliged to quit Italy some time before, and was then at Dyrrhachium; and arrived safely in his camp with his son, his brother, and his nephew, committing the fortunes of the whole family to the issue of that cause. His personal affection for the man, preference of his cause, the reproaches of the better sort, who began to censure his tardiness, and above all his gratitude for favours received, made him resolve at all adventures to run after him. But as he entered into the war with reluctance, so he found nothing in it but what increased his disgust. He disliked every thing which they had done, or designed to do; saw nothing good amongst them but their cause; and that their own councils would ruin them. He was dissatisfied with Pompey's management of the war from the beginning: he tells Atticus, he knew him before to be no politician, and now perceived him to be no general. In this disagreeable situation he declined all employment; and finding his counsels wholly slighted, resumed his usual way of raillery, for he was a great jester, and what he could not dissuade by his authority, endeavoured to make ridiculous by his jests. When Pompey put him in mind of his coming so late to them: "How can I come late," said he, "when I find nothing in readiness among you?" and upon Pompey's asking him sarcastically, where his son-in-law Dolabella was; "He is with your father-in-law," replied he. To a person newly arrived from Italy, and informing him of a strong report at Rome, that Pompey was blocked up by Cæsar; "And you sailed hither therefore," said he, "that you might see it with your own eyes." By the frequency of these splenetic jokes, he is said to have provoked Pompey so far as to tell him, "I wish you would go over to the other side, that you may begin to fear us."

After the battle of Pharsalia, in which Pompey was defeated, Cicero returned to Italy, and was afterwards received into great favour by Cæsar; who was now declared dictator for the second time, and Marc Antony his master of the horse. We may easily imagine, what we find indeed from his letters, that he was not a little discomposed at the thoughts of an interview with Cæsar, and the indignity of offering himself to a conqueror, against whom he had been in arms; for though upon many accounts he had reason to expect a kind reception from Cæsar, yet he hardly thought his life, he says, worth begging; since what was given by a master, might always be taken away again at pleasure. But at their meeting, he had no occasion to say or do any thing that was below his dignity: for Cæsar no sooner saw him than he alighted, and ran to embrace him,

and walked with him alone, conversing very familiarly, for several furlongs. About the end of the year, Cæsar embarked for Africa, to pursue the war against the Pompeian generals who, assisted by king Juba, held the possession of that province with a vast army: but while the general attention was employed in the expectation of some decisive blow, Cicero, despairing of any good from either side, chose to live retired, and out of sight; and whether in the city or the country, shut himself up with his books; which, as he often says, "had hitherto been the diversion only, but were now become the support of his life." In this retreat he entered into a close friendship and correspondence with M. Terentius Varro, who is said to have been the most learned of all the Romans; and wrote two of those pieces upon orators and oratory, which are still extant in his works.

He was now in his 61st year, and forced to part at last with his wife Terentia; whose humour and conduct had long been uneasy to him. This drew upon him some censure, for putting away a wife who had lived with him above 30 years, the faithful partner of his bed and fortunes, and the mother of two children extremely dear to him: and what gave his enemies the greater handle to railly him was, his marrying a handsome young woman named Publilia, of an age disproportioned to his own, and to whom he was guardian. But Terentia was a woman of an imperious and turbulent spirit: and though he had borne her perverseness in the vigour of health and flourishing state of his fortunes: yet, in a declining life, soured by a continual succession of mortifications from abroad, the want of ease and quiet at home was no longer tolerable to him.

Cæsar returned victorious from Africa about the end of July, by the way of Sardinia, where he spent some days: upon which Cicero says pleasantly in a letter to Varro, he had never seen that farm of his before, which, though one of the worst that he has, he does not yet despise. Some of Cicero's jests upon Cæsar's administration are still preserved; which shew, that his friends had reason enough to admonish him to be still more upon his guard. Cæsar had advanced Laberius, a celebrated mimic actor, to the order of knights; but when he stepped from the stage into the theatre, to take his place on the equestrian benches, none of the knights would admit him to a seat amongst them. As he was marching off therefore with disgrace, happening to pass near Cicero, "I would make room for you here," says he, "on our bench, if we were not already too much crowded:" alluding to Cæsar's filling up the senate also with the scum of his creatures, and even with strangers and barbarians. At another time being desired by a friend, in a public company, to procure for his son the rank of a senator in one of the corporate

porate towns of Italy, "He shall have it," says he, "if you please, at Rome; but it will be difficult at Pompeii." An acquaintance likewise from Laodicea, coming to pay his respects to him, and being asked what business had brought him to Rome, said, that he was sent upon an embassy to Cæsar, to intercede with him for the liberty of his country: upon which Cicero replied, "If you succeed, you shall be an ambassador also for us." Cæsar, on the other hand, though he knew his temper and principles to be irreconcilable to his usurped dominion, yet out of friendship to the man, and a reverence for his character, was determined to treat him with the greatest humanity, and by all the marks of personal favour; which however Cicero never used for any purposes whatever, but to screen himself from any calamity in the general misery of the times, and to serve those unhappy men who were driven from their country and families, for the adherence to that cause which he himself had espoused.

Cicero was now oppressed by a new and most cruel affliction, the death of his beloved daughter Tullia; who died in childhood, soon after her divorce from her third husband Dolabella. She was about 32 years old at the time of her death; and, by the few hints which are left of her character, appears to have been an excellent and admirable woman. She was most affectionately and piously observant of her father; and to the usual graces of her sex having added the more solid accomplishments of knowledge and polite letters, was qualified to be the companion as well as the delight of his age; and was justly esteemed not only as one of the best, but the most learned of the roman ladies. His affliction for the death of this daughter was so great, that the philosophers are said to have come from all parts to comfort him. But this can hardly be true, except of those who lived in Rome, or in his own family; for his first care was, to shun all company as much as he could, by removing to Atticus's house, where he lived chiefly in his library, turning over every book he could meet with on the subject of moderating grief. But finding his residence here too public, and a greater resort to him than he could bear, he retired to Asturia, one of his seats near Antium, a little island on the latian shore, at the mouth of a river of the same name, covered with woods and groves, cut out into shady walks; a scene of all others the fittest to indulge melancholy, and where he could give a free course to his grief. "Here," says he to Atticus, "I live without the speech of man; every morning early I hide myself in the thickest of the wood, and never come out till the evening. Next to yourself, nothing is so dear to me as this solitude; and my whole conversation is with my books." Indeed his whole time was employed in little else than reading and writing, during Cæsar's administration, which he never could

could cheerfully submit to; and it was within this period that he drew up some of the gravest of those philosophical pieces, which are still extant in his works.

After the death of Cæsar, by the conspiracy formed against him by Brutus and Cassius, Cicero became once more himself. By this accident he was freed at once from all subjection to a superior, and all uneasiness and indignity of managing a power, which every moment could oppress him. He was without competition the first citizen in Rome, the first in that credit and authority both with the senate and people which great merit and services will necessarily give in a free city. The conspirators considered him as such, and reckoned upon him as their sure friend; for they had no sooner killed Cæsar in the senate-house, which Cicero tells us he had the pleasure to see, than Brutus, lifting up his bloody dagger, called out upon him by name, to congratulate with him on the recovery of their liberty. And when they all ran out presently after into the forum with the daggers in their hands, proclaiming liberty to the city, they proclaimed at the same time the name of Cicero. Hence Antony afterwards took a pretence of charging him in public with being privy to the conspiracy, and the principal adviser of it. It is evident indeed from several of his letters, that he had an expectation of such an attempt; for he prophesied very early, that Cæsar's reign could not last six months, but must necessarily fall, either by violence, or of itself; nay farther, he hoped to live to see it. Yet it is certain, that he was not at all acquainted with it: for though he had the strictest friendship with the chief actors, and they the greatest confidence in him, yet his age, character, and dignity, rendered him entirely unfit to bear a part in an attempt of that nature, and to embark himself in an affair so desperate, with a number of men, who, excepting a few of the leaders, were all either too young to be trusted, or, as he says, too obscure even to be known by him.

But though Cæsar's reign was now indeed fallen, yet Cicero's hopes were all going to be disappointed: and though the conspiracy had succeeded against Cæsar, yet it drew after it a train of consequences, which, in little more than a year, ended in the destruction not only of the commonwealth, but of even Cicero himself. The conspirators had formed no scheme beyond the death of Cæsar; but seemed to be as much surprised and amazed at what they had done, as the rest of the city was. Their irresolution and delays therefore gave Antony leisure to recollect himself, and to propose and carry many things on the pretence of public concord, of which he afterwards made a most pernicious use; amongst the chief of which may be reckoned a decree for the confirmation of all Cæsar's acts, and  
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for the allowance of a public funeral to Cæsar, from which he took the opportunity of inflaming the soldiers and the populace to the disadvantage of the republican cause; and he succeeded in it so well, that Brutus and Cassius had then no small difficulty to defend their lives and houses from the violence of his mob, and, with the rest of the conspirators, were soon after obliged to quit Rome. Cicero also left Rome soon after Brutus and Cassius, not a little mortified to see things take so wrong a turn by the indolence of his friends. In this retreat he had a mind to make an excursion to Greece, and pay a visit to his son, whom he had sent about a year before to Athens, to study under Cratippus, the chief of the peripatetic sect. In the mean time he had frequent meetings and conferences with his old friends of the opposite party, the late ministers of Cæsar's power; among whom were Hirtius Pansa, &c. There were several reasons which made it necessary to these men to court Cicero at this time as much as ever. For if the republic happened to recover itself, he was of all men the most capable to protect them on that side: if not, the most able to assist them against Antony, whose designs and success they dreaded still more; and, if they must have a new master, they were disposed, for the sake of Cæsar, to prefer his heir and nephew Octavius. For this new actor was now appearing upon the stage; and though hitherto but little considered, soon made the first figure upon it, and drew all people's eyes towards him. He had been sent a few months before to Apollonia, there to wait for his uncle on his way to the parthian war, in which he was to attend him: but the news of Cæsar's death soon brought him back to Italy, to try what fortunes he could carve for himself, by the credit of his new name, and the help of his uncle's friends. Hirtius and Pansa were with Cicero at this time; and they presented Octavius to him, immediately upon his arrival, with the strongest professions on the part of the young man, that he would be governed entirely by his direction. Indeed Cicero thought it necessary to cherish and encourage Octavius, if for nothing else, yet to keep him at a distance from Antony: but could not yet be persuaded to enter heartily into his affairs. He suspected his youth and want of experience; and that he had not strength enough to deal with Antony; and above all, that he had no good disposition towards the conspirators. He thought it impossible, he should ever be a friend to them; and was persuaded rather, that if ever he got the upper hand, his uncle's acts would be more violently enforced, and his death more cruelly revenged, than by Antony himself. And when Cicero did consent at last to unite himself to Octavius's interests, it was with no other view, but to arm him

him with a power sufficient to oppress Antony, yet so checked and limited, that he should not be able to oppress the republic.

In the hurry of these politics, he was prosecuting his studies still with his usual application; and besides some philosophical pieces, now finished his book of offices, or the duties of man, for the use of his son: a work admired by all succeeding ages, as the most perfect system of heathen morality, and the noblest effort and specimen of what reason could do towards guiding man through life with innocence and happiness. However, he paid a constant attention to public affairs; missed no opportunities, but did every thing that human prudence could do for the recovery of the republic: for all that vigour with which it was making this last effort for itself, was entirely owing to his councils and authority. This appears from those memorable Philippics, which from time to time he published against Antony, as well as from other monuments of antiquity. But all was in vain: for though Antony's army was entirely defeated at the siege of Modena, which made many people imagine that the war was at an end, and the liberty of Rome established; yet the death of the consuls Panfa and Hirtius in that action, gave the fatal blow to all Cicero's schemes, and was the immediate cause of the ruin of the republic. Octavius grew more and more intractable, being persuaded they owed their safety to him; and every thing daily conspired to bring about that dreadful union of him with Lepidus and Antony, which was formed so soon after. Cicero had applied indeed to Brutus and Cassius over and over again, to come with their armies to Italy, as the only means of saving the republic: but, after all his repeated applications, neither of them seemed to have entertained the least thought of it. Yet notwithstanding the pains that he was taking, and the glorious struggle he was making in the support of expiring liberty, Brutus, who was naturally peevish and querulous, being particularly chagrined by the unhappy turn of affairs in Italy; and judging of councils by events, was disposed at last to throw all the blame upon him. He charged him chiefly, that by a profusion of honours on young Cæsar, he had inspired him with an ambition incompatible with the safety of the republic, and armed him with that power which he was now employing to oppress it: whereas the truth is, that by these honours Cicero did not intend to give Cæsar any new power, but to apply that which he had acquired by his own vigour to the public service and the ruin of Antony; in which he succeeded even beyond expectation; and would certainly have gained his end, had he not been prevented by accidents which could not be foreseen. For it is evident from many facts, that he was always jealous of Cæsar; and instead of in-

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creasing, was contriving some check to his authority; till, by the death of the consuls, he slipped out of his hands, and became too strong to be managed by him any longer.

Octavius had no sooner settled the affairs of the city, and subdued the senate to his mind, than he marched back towards Gaul to meet Antony and Lepidus; who had already passed the Alps, and brought their armies into Italy, in order to have a personal interview with him; which had been privately concerted for settling the terms of a triple league, and dividing the power and provinces of the empire amongst themselves. The place appointed for this interview, was a small island about two miles from Bononia, formed by the river Rhenus, which runs near to that city. Here they met, and spent three days in a close conference, to adjust the plan of their accommodation: the substance of which was, that the three should be invested jointly with supreme power for the term of five years, with the title of triumvirs, for settling the state of the republic; that they should act in all cases by common consent; nominate the magistrates and governors both at home and abroad; and determine all affairs relating to the public by their sole will and pleasure, &c. The last thing which they adjusted was, the list of a proscription, which they were determined to make of their enemies. This, as the writers tell us, occasioned much difficulty and warm contests among them; till each in his turn consented to sacrifice some of his best friends to the revenge and resentment of his colleagues. The whole list is said to have consisted of 300 senators and 2000 knights; all doomed to die for a crime the most unpardonable to tyrants, their adherence to the cause of liberty. They reserved the publication of the general list to their arrival at Rome; excepting only a few of the most obnoxious, the heads of the republican party, about 17 in all; the chief of whom was Cicero: for Cicero's death was the natural effect of their union, and a necessary sacrifice to the common interest of the three. Those who met to destroy liberty, must come determined to destroy him, since his authority was too great to be suffered in an enemy; and experience had shewn, that nothing could make him a friend to the oppressors of his country.

Cicero was at his tusculan villa when he first received the news of the proscription, and of his being included in it. It was the design of the triumvirate to keep it a secret, if possible, to the moment of execution; in order to surprise those whom they had destined to destruction, before they were aware of the danger, or had time to escape. But some of Cicero's friends found means to give him early notice of it; upon which he set forward presently towards Asturia, the  
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nearest village which he had upon the sea ; where he embarked in a vessel ready for him, with intent to transport himself directly out of the reach of his enemies. But the winds being cross and turbulent, and the sea wholly uneasy to him, after he had sailed about two leagues along the coast, he landed at Circæum, and spent a night near that place in great anxiety and irresolution. The question was, what course he should steer ; and whether he should fly to Brutus or Cassius, or to S. Pompeius : but after all his deliberations, none of them, it is said, pleased him so much as the expedient of dying. So that, as Plutarch says, he had some thoughts of returning to the city, and killing himself in Cæsar's house, in order to leave the guilt and curse of his blood upon Cæsar's perfidy and ingratitude. But the importunity of his servants prevailed with him to sail forwards to Cajeta ; where he went again on shore, to repose himself in his formian villa, about a mile from the coast, weary of his life and the sea ; and declaring he would die in that country which he had so often saved. Here he slept soundly for several hours ; though, as some writers tell us, a great number of crows were fluttering all the while, and making a strange noise about his windows, as if to rouse and warn him of the approaching fate ; and that one of them made its way into the chamber, and pulled away his very bed clothes ; till his slaves, admonished by this prodigy, and ashamed to see brute creatures more solicitous for his safety than themselves, forced him into his litter or portable chair, and carried him away towards the ship, through the private ways and walks of his woods ; having just heard, that soldiers were already come into the country, in quest of him, and not far from the villa. As soon as they were gone, the soldiers arrived at the house ; and perceiving him to be fled, pursued immediately towards the sea, and overtook him in the wood. Their leader was one Popilius Lenas, a tribune or colonel of the army, whom Cicero had formerly defended and preserved in a capital cause. As soon as the soldiers appeared, the servants prepared themselves to fight, being resolved to defend their master's life at the hazard of their own ; but Cicero commanded them to set him down, and to make no resistance. Then looking upon his executioners with great presence and firmness, and thrusting his neck as forwardly as he could out of the litter, he bade them do their work, and take what they wanted. Upon which they cut off his head, and both his hands, and returned with them in all haste and great joy towards Rome, as the most agreeable present which they could carry to Antony. Popilius charged himself with the conveyance, without reflecting on the infamy of carrying that head which had saved his own. He found Antony in the forum, surrounded with guards and crowds of

people; but upon shewing, from a distance, the spoils which he brought, he was rewarded upon the spot with the honour of a crown, and about 8000*l.* sterling. Antony ordered the head to be fixed upon the rostra between the two hands: a sad spectacle to the city; and what drew tears from every eye; to see those mangled members, which used to exert themselves so gloriously from that place, in defence of the lives, the fortunes, and the liberties of the roman people, so lamentably exposed to the scorn of sycophants and traitors! The deaths of the rest, says an historian of that age, caused only a private and particular sorrow, but Cicero's an universal one. It was a triumph over the republic itself; and seemed to confirm and establish the perpetual slavery of Rome. Antony considered it as such; and, satiated with Cicero's blood, declared the proscription at an end.

He was killed on the 7th of December; about ten days from the settlement of the triumvirate: after he had lived 63 years, 11 months, and 5 days.

CICERO (MARCUS), the son of Marcus Tullius Cicero: of whom it is the more necessary to give some account, because his character has been delivered down to us in a very disadvantageous, and, as many think, in a very injurious light. For he has generally been represented, both by the ancients and moderns, as stupid and vicious, and even a proverb of degeneracy: yet when we come to enquire accurately into the fact, we shall not find sufficient ground for so scandalous a tradition.

He was born, as has been observed in the foregoing article, of Terentia, in the year that his father obtained the consulship: that is, in the year of Rome 690, and about 64 years before Christ. In his early youth, while he continued under the eye and discipline of his father, he gave all imaginable proofs both of an excellent temper and genius; was modest, tractable, and dutiful; diligent in his studies, and expert in his exercises: so that in the pharsalic war, at the age of 17, he acquired a great reputation in Pompey's camp, by his dexterity of riding, throwing the javelin, and all the other accomplishments of a young soldier. Not long after Pompey's death, he was sent to Athens, as we have said, to study under Cratippus. Here indeed, upon his first sally into the world, he was guilty of some irregularity of conduct and extravagance of expence, that made his father uneasy: into which he was supposed to have been drawn by Gorgias, his master of rhetoric, a lover of wine and pleasure; with whom Cicero for that reason expostulated very severely by letter, and discharged him from his attendance. But the young man was soon made sensible of his folly, and recalled to his duty by the remonstrances of his friends, and particularly

cularly of Atticus; so that his father readily paid his debts, and enlarged his allowance; which seems to have been about 700*l.* per annum.

From this time, all the accounts of him from the principal men of the place, as well as his roman friends, who had occasion to visit Athens, are constant and uniform in their praises of him. When Brutus arrived there, he was exceedingly taken with his virtue and good principles: of which he sent a high encomium to his father, and entrusted him, though but 20 years old, with a principal command in his army: in which he acquitted himself with a singular reputation both of courage and conduct; and in several expeditions and encounters with the enemy, where he commanded in chief, always came off victorious. After the battle of Philippi, and the death of Brutus, he escaped to Pompey; who had taken possession of Sicily with a great army, and fleet superior to any in the empire. This was the last refuge of the poor republicans: where young Cicero was received again with particular honours; and continued fighting still in the defence of his country's liberty; till Pompey, by a treaty of peace with the triumvirate, obtained, as one of the conditions of it, the pardon and restoration of all the proscribed and exiled Romans, who were then in arms with him. Cicero therefore took his leave of Pompey, and returned to Rome with the rest of his party: where he lived for some time in the condition of a private nobleman, remote from all public affairs; partly through the envy of the times, averse to his name and principles; partly through choice, and his old zeal for the republican cause, which he still retained to the last. In this uneasy state, where he had nothing to rouse his virtue, or excite his ambition, it is not strange that he sunk into a life of indolence and pleasure, and the intemperate love of wine; which began to be the fashionable vice of this age.

Augustus however paid him the compliment, in the mean while, to make him a priest or augur, as well as one of those magistrates who presided over the coinage of the public money: in regard to which there is a medal still extant, with the name of Cicero on the one side, and Appius Claudius on the other; who was one of his colleagues in this office. But upon the last breach with Antony, Augustus no sooner became the sole master of Rome, than he took him for his partner in the consulship: so that his letters, which brought the news of the victory at Actium, and conquest of *Ægypt*, were addressed to Cicero the consul; who had the pleasure of publishing them to the senate and people, as well as of making and executing that decree, which ordered all the statues and monuments of An-  
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tony to be demolished, and that no person of his family should ever after bear the name of Marcus. By paying this honour to the son, Augustus made some atonement for his treachery to the father; and by giving the family this opportunity of revenging his death upon Antony, fixed the blame of it also there: while the people looked upon it as divine and providential, that the final overthrow of Antony's name and fortunes should, by a strange revolution of affairs, be reserved for the triumph of young Cicero. Soon after Cicero's consulship, he was made proconsul of Asia, or, as Appian says, of Syria; one of the most considerable provinces of the empire: from which time we find no farther mention of him in history. He died probably soon after; before a maturity of age and experience had given him an opportunity of retrieving the reproach of his intemperance, and distinguishing himself in the councils of the state. But from the honours already mentioned, it is evident that his life, though blemished by some scandal, yet was not void of dignity; and, amidst all the vices with which he is charged, he is allowed to have retained his father's wit and politeness.

There are two stories related of him, which shew that his natural courage and high spirit were far from being subdued by the ruin of his party and fortunes: for, being in company with some friends, where he had drunk very hard, in the heat of wine and passion, he threw a cup at the head of Agrippa; who, next to Augustus, bore the chief sway in Rome. He was provoked to it probably by some dispute in politics, or insult on the late champions and vanquished cause of the republic.

At another time during his government of Asia, one Cestius, who was afterwards prætor, a flatterer of the times, and a reviler of his father, having the assurance to come one day to his table, Cicero, after he had enquired his name, and understood that it was the man who used to insult the memory of his father, and declare that he knew nothing of polite letters, ordered him to be taken away and publicly whipt. Upon the whole, if his life did not entirely correspond with the splendour of his father's, it seems chargeable to his misfortune, rather than his fault; and to the miserable state of the times, which allowed no room for the attainment of his father's honours, or the imitation of his virtues: but if he had lived in better times, and a free republic, though he would not have been so eminent a scholar, or orator, or statesman as his father, yet he would have excelled him probably in that character which conferred a more substantial power and dazzling glory, the fame of a brave and accomplished general.

CIGNANI (CARLO), born at Bologna, anno 1628. His father, Pompeo Cignani, observing his son design after the best

pictures in his cabinet, readily saw the ability he would one day display in that art; and Baptista Cairo, a bolognese painter, first cultivated this sprouting genius, which grew up in the school of Albano, who always loved him as his own son, and declared every where that he would be the greatest support of his school. His reputation being now raised, he was sent for to Leghorn, Rome, and Parma, and many other places, where he was honoured with the protection of many noblemen and others; duke Francis Farnese pressed him to receive the title of count and knighthood, which, through modesty, he had refused the pope and several other princes. In his works are found a freshness and force of pencil, a lightness of hand, an admirable composition, a correctness of design, gracefulness, mellowness, fertility of genius, an ease in spreading his draperies; in a word, he may be reckoned among the most graceful painters: above all things, he attached himself to express the passions of the soul in his characters. The new manner he had formed was from Guido and Carravaggio, without losing sight of the graces of Correggio. He is reproached with finishing his pictures so much, that he destroyed the spirit of them; that his colouring was too strong, and gave his figures so much relief, that they were not united with the grounds: he was also generally looked upon as properer to paint virgins and half figures than historical subjects. His death happened at Forli, anno 1719.

CIMABUE (GIOVANNI), a renowned painter, was born at Florence in 1240, and was the first who revived the art of painting in Italy. Being descended of a noble family, and a lad of sprightly parts, he was sent to school, in order to learn the belles lettres of those times; but instead of minding his books, he was observed to spend all his time in drawing the figures of men, or horses, or the like, upon paper, or the back-side of his books. The fine arts having been extinct in Italy, ever since the irruption of the barbarians, the senate of Florence had sent at that time for painters out of Greece to restore painting in Tuscany. Cimabue was their first disciple: for following his natural bent, he used to elope from school, and pass whole days with those painters, to see them work. His father, perceiving what a turn he had this way, agreed with the Greeks to take him under their care. Accordingly he fell to business, and soon surpassed his masters both in design and colouring. He gave something of strength and freedom to his works, to which they could never arrive: and though he wanted the art of managing his lights and shadows, was but little acquainted with the rules of perspective, and in divers other particulars but indifferently accomplished, yet the foundation which he laid for future improvement, entitled him to the

the name of the "father of the first age, or infancy of modern painting."

Cimabue painted, according to the custom of those times, in fresco and in distemper; the art of painting in oil being not then discovered. He painted a great many things at Florence, some of which are yet remaining: but, as his fame began to spread, he was sent for to many remote places, and among the rest to Asceci, a city of Umbria, and the birth-place of St. Francis. There in the lower church, in company with those greek painters, he painted some of the cieling and the sides of the church, with the stories of the lives of our Saviour and St. Francis; in all which he so far out-did his coadjutors, that, taking courage, he resolved to paint by himself, and undertook the upper church in fresco. Being returned to Florence, he painted for the church of Sancta Maria Novella, where he went first to school, a great piece of our Lady, which is still to be seen between the chapel of the Rucillai and that of the Bardi di Vernia; and which was the biggest picture that had been seen in those days. The connoisseurs say, that one may even now discern in it the greek manner of his first masters, though bettered, and endeavouring at the modern method of painting. It excited however so much wonder in the people of those times, that it was carried from Cimabue's house to the church with trumpets before it, and in solemn procession; and he was highly rewarded and honoured by the city for it. There is a tradition, that while Cimabue was doing this piece in a garden he had near the gate of St. Peter, Charles of Anjou, king of Naples, came through Florence, where, being received with all possible demonstrations of respect, the magistrates, among other entertainments, carried him to see this piece. And because nobody had yet seen it, all the gentry of Florence waited upon him thither, and with such extraordinary rejoicings, that the name of the place was changed to Borgo Allegri, that is, the Merry Suburb; which name it has retained to this day, though it has since been built upon, and made a part of the city.

Cimabue was also a great architect as well as painter, and concerned in the fabric of Sancta Maria del Fior in Florence; during which employment, being arrived at the age of 60 years, he died. He left many disciples, and among the rest Ghiotto, who proved an excellent master. It is said, that if he had not been followed so close, and so much outdone by his scholar Ghiotto, his fame would have been much greater than it is. Cimabue's picture is still to be seen, done by the hand of Simon Sanese, in the chapel-house of Sancta Maria Novella, made in profile, in the history of faith. It is a figure which has

a lean face, a little red beard, in point; with a capuche, or monk's hood upon his head, after the fashion of those times; and the figure next to him is Simon Sanese himself, who drew his own picture by the help of two looking-glasses.

CIOFANI (HERCULES), a learned Italian of Sulmo, published annotations upon all the works of Ovid, in 1578, to which he prefixed the life of Ovid, and a description of the country of Sulmo. It is said, that the honour which Ciofani assumed to himself upon being the countryman of Ovid, induced him to undertake his commentaries upon this poet; and that the hearty inclination with which he pursued the agreeable task, contributed not a little to his having succeeded so well in it. Paul Manutius says, that his notes upon the *Metamorphosis* are full of excellent learning, and written in pure and elegant latin. Muretus has passed the same judgment upon him. Scaliger says in general that he wrote well upon Ovid; and adds, what is still more to his credit, that he was a very honest man. He appears indeed to have been a very modest as well as a very judicious and learned man; ready to commend others, but an enemy to censure. His annotations upon Ovid were printed at first in a separate volume by themselves; but they have since been dispersed among others, some of them at least, in the various editions of that author.

CIPRIANI. See CYPRIANI.

CIRO-FERRI, painter and architect, born at Rome in 1634, was loaded with honours by Alexander VII. by his three successors, and other princes. The grand duke of Tuscany engaged him to finish the works which Peter di Cortona, his master, had left imperfect: in which the disciple came off with honour. His grand style, his judicious composition, his happy genius, will always secure admiration to his works, which would have been better deserved if he had given more animation and variety to his characters. Ciro-Ferri died at Rome in 1689, at the age of 55.

CLAGETT (WILLIAM) an english divine, was born at St. Edmund's Bury, Suffolk, 1646; and educated at the free-school there under Dr. Thomas Stephens, who wrote notes on Statius. He was admitted of Emanuel college in Cambridge in 1659, when he was not full 13 years of age, and took his degrees in arts regularly, ending with that of D. D. in 1683. His first appearance in the world was at his own native town of St. Edmund's Bury, where he was chosen one of the preachers, and continued such for seven years. Then he removed to Gray's-Inn, London, and was elected preacher to that honourable society upon the first vacancy. Besides this employment, which he held as long as he lived, he was presented by the lord

keeper

keeper North, who was a relation of his wife, to the rectory of Farnham Royal in Buckinghamshire, into which he was instituted in 1683. He was lecturer also of Saint Michael Bassithaw, to which he was elected by that parish upon the death of Dr. Benjamin Calamy; and Dr. Sharp, afterwards archbishop of York, in his preface to Clagett's sermons, says, that "there never were two greater men successively lecturers of one parish, nor was ever any parish kinder to two lecturers." He was also chaplain in ordinary to the king. He died of the small-pox in 1688, and his wife died 18 days after him of the same distemper. He had many great as well as good qualities, so that the untimeliness of his death made him justly lamented. Dr. Sharp has given him a noble character: and bishop Burnet has ranked him among those eminent and worthy men whose lives and labours did, in a great measure, rescue the church from the reproaches which the follies of others had drawn upon it. It must not be forgotten, that he was one of those eminent divines who made the stand against popery in the reign of James II.

After his decease, his brother Nicholas Clagett published four volumes of his sermons: the first in 1689, the third and fourth not till 1720. It is remarkable, that one of these sermons was greatly admired by queen Mary, namely, in the first volume, upon Job ii. 10. "Shall we receive good at the hand of God, and shall we not receive evil?" This the pious queen desired to hear read more than once, during her illness, a little before her decease. It was composed by the learned author upon the death of a child of his, that happened just before; and it is said to have been the last he made.

CLAGETT (NICHOLAS), distinguished himself, not only by publishing the sermons of his deceased brother, as we have just observed, but also by sermons and pamphlets of his own, which shewed ingenuity and learning, though not equal to his brother's. He was born at St. Edmund's Bury in 1654, and educated at the school there under Edward Lees, who published select dialogues of Lucian, a greek grammar, &c. He was admitted of Christ college Cambridge in 1671, regularly took his degrees in arts, and in 1704 commenced D. D. Upon his brother's removal to Gray's-inn, he was elected in his room, 1680, preacher at St. Mary's in Bury; in which station he continued near 46 years. He was not in the mean time without other preferment. In 1683 he was instituted to the rectory of Thurlo Parva; and in 1693, made archdeacon of Sudbury, by Moore then bishop of Norwich. He had also the rectory of Hitcham in Suffolk, to which he was instituted in 1707. He died Jan. 1727; and among other children left Nicholas, who was af-

terwards bishop of Exeter. He published several sermons and pamphlets.

CLAIRAULT (ALEXIS), of the french academy of Sciences, was one of the most illustrious mathematicians in Europe. He read to the academy in 1726, when he was not 13 years old, a Memoir upon four new geometrical curves of his own invention; and supported the character of which he thus laid the foundation, by various publications from time to time. He published, 1. *Elémens de géométrie*, 1741, in 8vo. 2. *Elémens d'algèbre*, 1746, in 8vo. 3. *Théorie de la figure de la terre*, 1743, in 8vo. 4. *Tables de la lune*, 1754, in 8vo. He was concerned also in the *Journal des Sçavans*, which he furnished with many excellent extracts. He died in 1765. He was one of the academicians who were sent into the north to determine the figure of the earth.

CLANCY (Dr. MICHAEL), who was educated in the physio line at Trinity College, under the patronage of Dr. Hellsham, went to Rheims to take his doctor's degree, where he got acquainted with the famous M. Montesquieu, and lived several years in great intimacy with that learned gentleman, who recommended him to the earl of Chesterfield when lord lieutenant. Losing his sight before he could regularly engage in the business of his profession, his excellency settled a considerable pension on him; and he some time after got a latin school at Kilkenny, with a good endowment. Besides the comedy of the Sharper, which was acted three nights at Smock Alley in 1737, he was author of *Hermon prince of Choræa*, or the Extravagant Zealot, acted at Dublin, and printed at London in 1746; of a latin poem, *Templum Veneris, sive Amorum rhapsodiæ*; and memoirs of his own life, in two vols. 1746.—The tragedy of *Œdipus* was acted for his benefit at Drury-Lane theatre, in which he performed with applause the character of blind Tiresias.

CLARKE (SAMUEL), celebrated for his skill in oriental learning, was born at Brackley in Northamptonshire, and became a student at Merton college, Oxford, in 1638, when he was only 15 years old. He resided in that university three years, and was then obliged to leave it, because the town was about to be garrisoned for the use of Charles I: but after the surrender of that place to the parliament, he returned to his college, submitted to the visitors appointed by the then powers in being; and the same year, which was 1648, took the degree of M. A. The year following he was designed the first architypographus of the university, and for his better encouragement in that office, had the grant of the superior beadle'ship of the civil law, when it should become vacant, given to him, and to his successors in that place for ever. In 1650 he was master of a  
boarding-

boarding-school at Illington near London, during his continuance at which place he lent an assisting hand towards the correcting and publishing the Polyglott Bible. In 1658 he returned a second time to the university; and, foreseeing the death of him who held the superior beadleship of law, was elected architypographus May the 14th that year, and on the 29th superior beadle of the civil law; both which places he held to the time of his death, which happened Dec. 27, 1669.

He was well versed in greek and latin literature, and had also an uncommon skill in the oriental languages. His works are as follow: 1. *Variæ lectiones & observationes in chaldaicam paraphrasim*: these are in the sixth volume of the Polyglott Bible, beginning at page 17th. 2. *Scientia metrica & rhythmica; seu tractatus de prosodia arabica ex autoribus probatissimis eruta*. And 3. *Septimum biblicorum polyglottum volumen cum versionibus antiquissimis, non chaldaica tantum, sed syriacis, æthiopicis, copticis, arabicis, persicis contextum*. He also translated from the original MS. of the public library at Cambridge, *Paraphrastes Chaldaeus in libr. Paralipomenon*; which book Dr. Edmund Castell consulted, as he tells us in the preface to his *Lexicon Heptaglotton*, when he composed that elaborate work. Clarke also took great pains upon the hebrew text, chaldee paraphrase, and the persian gospels in the Polyglott Bible, which last he translated into latin; and there goes also under his name a translation out of hebrew into latin of another piece, intituled *The Mishna of the first Massoreth or tract of the Talmud, called Beracoth*.

CLARKE (Dr. SAMUEL), a very celebrated english divine, was the son of Edward Clarke, esq. alderman of Norwich, and one of its representatives in parliament for several years; and born there Oct. 11, 1675. He was instructed in classical learning at the free-school of that town; and in 1691 removed thence to Caius college in Cambridge, where his uncommon abilities soon began to display themselves. Though the philosophy of des Cartes was at that time the established philosophy of the university, yet Clarke easily mastered the new system of Newton; and in order to his first degree of arts, performed a public exercise in the schools upon a question taken from it. He greatly contributed to the establishment of the newtonian philosophy by an excellent translation of, and notes upon, Rohault's physics, which he finished before he was 22 years of age. The system of natural philosophy then generally taught in the university, was that written by Rohault, founded altogether upon cartesian principles, and very ill translated into latin. Clarke gave a new translation, and added to it such notes as might lead students insensibly, and by degrees, to other and truer notions, than could be found there.

Afterwards he turned his thoughts to divinity; and, in order to fit himself for the sacred function, he studied the old testament in the original hebrew, the new in the original greek, and the primitive christian writers. Having taken orders, he became chaplain to Moore bishop of Norwich, who was ever after his constant friend and patron. The next year, which was 1698, Whiston being collated by the bishop to the living of Lowestoff in Suffolk, resigned his chaplainship, in which he was succeeded by Clarke; who lived for near 12 years in this station with all the freedoms of a brother and an equal rather than as an inferior. The bishop esteemed him highly, while he lived; and at his death gave him the highest proof of his confidence in him, by leaving solely in his hands all the concerns of his family: a trust which Clarke executed very faithfully, and to the entire satisfaction of every person concerned. In 1699 he published two treatises: one intituled, "Three practical essays on baptism, confirmation, and repentance;" the other, "Some reflections on that part of a book, called Amyntor, or a defence of Milton's life, which relates to the writings of the primitive fathers, and the canon of the new testament. In a letter to a friend." The author of the Amyntor, it is well known, was the famous Toland. There have been several editions of the essays. The reflections upon Amyntor were published without a name; but have since been added to his letter to Dodwell, &c. In 1701 he published a paraphrase upon the gospel of St. Matthew; which was followed in 1702 by the paraphrases upon the gospels of St. Mark and St. Luke, and soon after by a 3d volume upon St. John. They were afterwards printed together in 2 vols. 8vo; and have been so universally admired, as to undergo several editions. He had begun a paraphrase upon the Acts of the Apostles, immediately after the others were published, and had gone through the remaining books of the new testament, but something accidentally interrupted the execution; "and it is now," says bishop Hoadly, "only to be lamented, that any thing first diverted him from it; or that he did not afterwards prevail upon himself to resume and complete so excellent a work, which his friends often pressed upon him, and to which he would sometimes answer, that it was made less necessary by the labours of several worthy and learned persons, since the appearance of his work upon the four gospels."

Mean while bishop Moore, his patron, gave him the rectory of Drayton near Norwich, and procured for him a parish in that city; and these he served himself in that season when the bishop resided at Norwich. His preaching at first was without notes, and so continued to be, till he was rector of St. James's. In 1704 he was appointed to preach Boyle's lecture; and the subject he chose was, "The being and attributes of God." He

succeeded so well in this, and gave such high satisfaction, that he was appointed to preach the same lecture the next year; when he chose for his subject, "The evidences of natural and revealed religion." These sermons were first printed in two distinct volumes: the former in 1705, the latter in 1706. They have since been printed in one volume. Hoadly makes no scruple to declare, that "every christian in this country ought to esteem these sermons as his treasure, since they contain the true strength not only of natural, but of revealed religion." They have passed through several editions. In the fourth or fifth were added several letters to Clarke from a gentleman in Gloucestershire, relating to the demonstration of the being and attributes, with the doctor's answers. This gentleman was Butler, afterwards bishop of Durham. In the sixth edition was added, a discourse concerning the connection of the prophecies in the old testament, and the application of them to Christ: and an answer to a seventh letter concerning the argument *à priori*. It may not be amiss to observe, that Clarke's sermons concerning the being and attributes of God occasioned a controversy to arise, and several pieces to be written, which had Law, Jackson, and others, for their authors; but we do not find that Clarke himself ever appeared in their vindication.

About this time, Whiston tells us, it was, that he discovered our author to have been looking into the primitive writers, and to suspect that the athanasian doctrine of the trinity was not the doctrine of those early ages. "Whether," says he, "Mr. Newton had given Mr. Clarke yet any intimation of that nature, for he knew it long before his time; or whether it arose from some enquiries of his own, I do not directly know; though I incline to the latter. This only I remember to have heard him say, that he never read the athanasian creed in his parish, at or near Norwich, but once; and that was only by mistake, at a time when it was not appointed by the rubric." In 1706 he published a letter to Mr. Dodwell; wherein all the arguments in his epistolary discourse against the immortality of the soul are particularly answered, and the judgment of the fathers, to whom Mr. Dodwell had appealed, concerning that matter truly represented. Bishop Hoadly observes, that in this letter he answered Mr. Dodwell in so excellent a manner, both with regard to the philosophical part, and to the opinions of some of the primitive writers, upon whom these doctrines were fixed, that it gave universal satisfaction. But this controversy did not stop here; for the celebrated Collins, coming in as a second to Dodwell, went much farther into the philosophy of the dispute, and indeed seemed to produce all that could possibly be said against the immateriality of the soul, as well as the liberty of human actions. This enlarged the scene of the dispute; into  
which

which our author entered, and wrote with such a spirit of clearness and demonstration, as at once shewed him greatly superior to his adversaries in metaphysical and physical knowledge; and made every intelligent reader rejoice, that such an incident had happened to provoke and extort from him that plenty of strong reasoning and perspicuity of expression, which were indeed very much wanted upon this intricate and obscure subject. "And I am persuaded," continues the bishop, "that as what he has written in this controversy, comprehends the little that the antients had said well, and adds still more evidence than ever clearly appeared before, and all in words that have a meaning to them, it will remain the standard of good sense on that side of the question, on which he spent so many of his thoughts, as upon one of his favourite points. Clarke's letter to Dodwell was soon followed by four defences of it, in four several letters to the author of a letter to the learned Mr. Henry Dodwell; containing some remarks on a pretended demonstration of the immateriality and natural immortality of the soul, in Mr Clarke's answer to his late epistolary discourse, &c. They were afterwards all printed together; and the answer to Toland's Amyntor added to them. In the midst of all these labours, he found time to shew his regard to mathematical and physical studies, and exact knowledge and skill in them. And his natural affection and capacity for these studies were not a little improved by the friendship of sir Isaac Newton; at whose request he translated his Optics into latin in 1706. With this version sir Isaac was so highly pleased, that he presented him with the sum of 500l. or 100l. for each child, Clarke having then five children.

This same year also, bishop Moore, who had long formed a design of fixing him more conspicuously, procured for him the rectory of St. Bennet's, Paul's Wharf, in London; and soon after carried him to court, and recommended him to the favour of queen Anne. She appointed him one of her chaplains in ordinary; and, in consideration of his great merit, and at the request of the bishop, presented him to the rectory of St. James's Westminster, when it became vacant in 1709. From this time he left off preaching without notes, and made it his business to compose and write down as accurate sermons as he could, that they might hereafter be as useful from the press, as he wished them to be from the pulpit. Upon his advancement to this station, he took the degree of D. D. when the public exercise which he performed for it at Cambridge was prodigiously admired. The questions which he maintained were these: 1. *Nullum fidei christianæ dogma, in sacris scripturis traditum, est rectæ rationi dissentaneum*: that is, No article of the christian faith, delivered in the holy scriptures, is disagreeable to right reason. 2. *Sine actionum humanarum libertate nulla potest esse religio*: that

that is, Without the liberty of human actions there can be no religion. His thesis was upon the first of these questions; which being thoroughly sifted by that most acute disputant professor James, he made an extempore reply, in a continued discourse for near half an hour, with so little hesitation, that many of the auditors declared themselves astonished; and owned, that if they had not been within sight of him, they should have supposed him to have read every word of it from a paper. After this, through the course of the syllogistical disputation, he guarded so well against the arts, which the professor was a complete master of; replied so readily to the greatest difficulties such an objector could propose; and pressed him so close and hard with clear and intelligible answers, that perhaps there never was such a conflict heard in those schools. The professor, who was a man of humour as well as learning, said to him at the end of the disputation, "Profectò me probe exercuisti," that is, "On my word, you have worked me sufficiently;" and the members of the university went away, admiring, as indeed they well might, that a man even of Clarke's abilities, after an absence of so many years, and a long course of business of quite another nature, should acquit himself in such a manner, as if this sort of academical exercise had been his constant employment; and with such fluency and purity of expression, as if he had been accustomed to no other language in conversation but latin. The same year, 1709, he revised and corrected Whiston's translation of the Apostolical Constitutions into english. Whiston tells us, that his own studies having been chiefly upon other things, and having rendered him incapable of being also a critic in words and languages, he desired his great friend and great critic Dr. Clarke to revise that translation; which he was so kind as to agree to.

In 1712 he published a most beautiful and pompous edition of Cæsar's commentaries, adorned with elegant sculptures. It was printed in 1712, fol.; and afterwards in 1720, 8vo. It was dedicated to the great duke of Marlborough, "at a time," says bishop Hoadly, "when his unequalled victories and successes had raised his glory to the highest pitch abroad, and lessened his interest and favour at home." In the publication of this book, the doctor took particular care of the punctuation. In the annotations, he selected what appeared the best and most judicious in former editors, with some corrections and emendations of his own interspersed.

The same year, 1712, he published his celebrated book intitled, "The scripture doctrine of the trinity, &c." which is divided into three parts. The first is, a collection and explication of all the texts in the new testament, relating to the doctrine of the trinity: in the second, the foregoing doctrine is set forth at large, and explained in particular and distinct propositions;

tions; and in the third, the principal passages in the liturgy of the church of England, relating to the doctrine of the trinity, are considered. Bp. Hoadly applauds our author's method of proceeding, in forming his sentiments upon so important a point: "He knew," says he, "and all men agreed, that it was a matter of mere revelation. He did not therefore retire into his closet, and set himself to invent and forge a plausible hypothesis, which might sit easily upon his mind. He had not recourse to abstract and metaphysical reasonings to cover or patronize any system he might have embraced before. But, as a christian, he laid open the new testament before him. He searched out every text, in which mention was made of the three persons, or any one of them. He accurately examined the meaning of the words used about every one of them; and by the best rules of grammar and critique, and by his skill in language, he endeavoured to fix plainly what was declared about every person, and what was not. And what he thought to be the truth, he published under the title of 'The Scripture Doctrine of the Trinity.' "I am far," adds the bishop, "from taking upon me to determine, in so difficult a question between him and those who made replies to him; but this I hope I may be allowed to say, that every christian divine and layman ought to pay his thanks to Dr. Clarke, for the method into which he brought this dispute; and for that collection of texts of the new testament, by which at last it must be decided, on which side soever the truth may be supposed to lie." Whiston informs us, that some time before the publication of this book, there was a message sent to him from lord Godolphin, and others of queen Anne's ministers, importing, "that the affairs of the public were with difficulty then kept in the hands of those that were for liberty; that it was therefore an unreasonable time for the publication of a book that would make a great noise and disturbance; and that therefore they desired him to forbear, till a fitter opportunity should offer itself:" which message, says he, the doctor paid no regard to, but went on, according to the dictates of his own conscience, with the publication of his book. The ministers however were very right in their conjectures; for the work made noise and disturbance enough, and occasioned a great number of books and pamphlets, written by himself and others. Books and pamphlets however were not all which the Scripture doctrine of the trinity occasioned: it made its author obnoxious to the power ecclesiastical, and his book to be complained of by the lower house of convocation. Their complaint was sent to the upper house June 2, 1714. June 4, the bishops returned for answer, "that they approved the zeal of the lower house, thought they had just cause of complaint, and would take it into their consideration:" and, on the 12th, sent a message to them,

them, directing an extract to be made of particulars out of the books complained of. On the 23d the said extract was laid before the bishops. The doctor drew up a reply to this extract, dated June 26, which, it seems, was presented to some of the bishops; but, for reasons unknown, not laid before the house. After this, there appearing in almost the whole upper house a great disposition to prevent dissensions and divisions, by coming to a temper in this matter, Dr. Clarke was prevailed upon to lay before the house a paper dated July 2.

After this paper had been before the upper house, being apprehensive that, if it should be published separately, as afterwards happened, without any true account of the preceding and following circumstances, it might be liable to be misunderstood in some particulars, he caused an explanation, dated July 5, to be presented to the bishop of London, the next time the upper house met: setting forth, "That whereas the paper laid before their lordships the Friday before, was, through haste and want of time, not drawn up with sufficient exactness, he thought himself indispensably obliged in conscience to acquaint their lordships, that he did not mean thereby to retract any thing he had written, but to declare that the opinion set forth at large in his Scripture Doctrine, &c. is, that the Son was eternally begotten by the eternal incomprehensible power and will of the Father, &c. and that, by declaring he did not intend to write any more concerning the doctrine of the trinity, he did not preclude himself from a liberty of making any inoffensive corrections in his former books, if they should come to another edition, or from vindicating himself against any misrepresentations or aspersions, which might possibly hereafter be cast upon him, on occasion of this controversy." After the delivery of this explanation, the upper house resolved, July 5, to proceed no farther upon the extract laid before them by the lower house; and ordered Dr. Clarke's papers to be entered in the acts of that house. But the lower house, not so satisfied, resolved, July 7, that the paper subscribed by Dr. Clarke, and communicated to them by the bishops, does not contain in it any recantation of the heretical assertions and offensive passages complained of in their representation, and afterwards produced in their extract; nor gives such satisfaction for the great scandal occasioned thereby, as ought to put a stop to any further examination and censure thereof. Thus ended this affair; the most authentic account of which we have in a piece, intitled, "An apology for Dr. Clarke, containing an account of the late proceedings in convocation, upon his writings concerning the trinity, 1714, 8vo." It was written, Whiston tells us, by a worthy clergyman in the country, a common friend of his and Dr. Clarke's; and contains true copies of the original papers

pers relating to the proceedings of the convocation and Dr. Clarke, communicated by the doctor himself, and occasioned by his friend's letter to him, in relation to his conduct: which letter, with Dr. Clarke's answer, is printed in the apology. The scripture doctrine of the trinity, as we have observed, was first published in 1712; afterwards there was a second edition, with many alterations, in 1719; and there has been, since his death, a third edition, with very great additions, left under the doctor's hand ready prepared for the press. Ep. Hoadly assures us, in opposition to those who have supposed Clarke to have retracted his notions concerning the trinity, that, "from the time of publishing this book to the day of his death, he found no reason, as far as he was able to judge, to alter the notions which he there professed."

In 1715 and 1716 he had a dispute with the celebrated Leibnitz, relating to the principles of natural philosophy and religion; and a collection of the papers, which passed between them, was published in 1717; and remarks upon a book, intituled, "A philosophical enquiry concerning human liberty," 8vo. The letters from Cambridge, which Clarke answers in this volume, were written by Richard Bulkeley, Esq; author of a poem in 12 books, intituled, *The last day*. This gentleman died in 1718, at about 24 years of age. "The philosophical enquiry concerning human liberty" was written by Anthony Collins, Esq. All the pieces contained in this volume were translated into french, and published by des Maizeaux in the first volume of "*Recueil de diverses pieces sur la philosophie, la religion naturelle, l'histoire, les mathematiques, &c. par Messrs. Leibnitz, Clarke, Newton, & autres auteurs celebres*." Printed at Amsterdam in 1720," in 2 vols. 12mo. This book of the doctor's is inscribed to her late majesty queen Caroline, then princess of Wales, who was pleased to have the controversy pass through her hands, and was the witness and judge of every step of it. It related chiefly to the important and difficult subjects of liberty and necessity. Whiston says, "That Clarke pressed so hard upon Leibnitz, from matter of fact, known laws of motion, and the discoveries of sir Isaac Newton, who heartily assisted the doctor, I mean in those letters, that he was forced to have recourse to metaphysical subtleties, and to a pre-established harmony of things in his own imagination, which he styles a superior reason; till it was soon seen, that M. Leibnetz's superior reason served to little else, but to confirm the great superiority of experience and mathematics above all such metaphysical subtleties whatsoever. And I confess," says he, "I look upon these letters of Dr. Clarke as among the most useful of his performances in natural philosophy." Whiston has preserved an anecdote relating to this controversy; which

is, that sir Isaac Newton once pleasantly told Clarke, that "he had broke Leibnitz's heart with his reply to him."

About 1718 Clarke made an alteration in the forms of doxology in the singing psalms, which produced no small noise and disturbance, and occasioned some pamphlets to be written. The alteration was this :

To God, through Christ, his only son,  
Immortal glory be, &c.

And,

To God, through Christ, his son, our Lord,  
All glory be therefore, &c.

A considerable number of these select psalms and hymns having been dispersed by the society for promoting christian knowledge, before the alteration of the doxologies was taken notice of, he was charged with a design of imposing upon the society, whereas in truth the edition of them had been prepared by him for the use of his own parish only, before the society had thoughts of purchasing any of the copies : and as the usual forms of doxology are not established by any legal authority, ecclesiastical or civil, in this he had not offended. However Robinson, bishop of London, so highly disliked this alteration, that he thought proper to publish a letter to the incumbents of all churches and chapels in his diocese, against their using any new forms of doxology. The letter is dated Dec. 26, 1718, and begins thus : " Reverend brethren, there is an instance of your care and duty, which I conceive myself at this time highly obliged to offer, and you to regard, as necessary for the preservation of the very foundations of our faith. Some persons, seduced, I fear, by the strong delusions of pride and self-conceit, have lately published new forms of doxology, entirely agreeable to those of some ancient heretics, who impiously denied a trinity of persons in the unity of the godhead. I do therefore warn and charge it upon your souls, as you hope to obtain mercy from God the father, through the merits of Jesus Christ our Lord, and by the sanctification of the holy ghost, three persons and one God blessed for ever, that you employ your best endeavours to prevail with your several flocks, to have a great abhorrence for the above-mentioned new forms, and particularly that you do not suffer the same to be used, either in your churches, or in any schools, where you are to prevent that most pernicious abuse, &c." It is rare to meet with a man in history, who was less subject to " the delusions of pride and self-conceit," than Clarke was : mean while, the bishop's letter was animadverted upon by Whiston, in " A letter of thanks to the right reverend the lord bishop of London, for his late letter to his clergy against the use of new forms of doxology, &c." Jan. 17, 1719 : and in a pamphlet, intitled,

tuled, "An humble apology for St. Paul and the other apostles; or, a vindication of them and their doxologies from the charge of heresy. By Cornelius Paets, 1719." Soon after came out an ironical piece, intituled, "A defence of the bishop of London, in answer to Whiston's letter of thanks, &c. addressed to the archbishop of Canterbury. To which is added, a vindication of Dr. Sacheverell's late endeavour to turn Mr. Whiston out of his church." Whiston's letter of thanks occasioned likewise the two following pieces; viz. "The lord bishop of London's letter to his clergy, vindicated, &c. by a believer, 1719:" and, "A seasonable review of Mr. Whiston's account of primitive doxologies, &c. by a presbyter, &c. 1719." This presbyter was supposed to be Dr. William Berriman. To the latter Whiston replied in a second letter to the bishop of London; and the author of "The seasonable review, &c." answered him in a second review, &c. As to Clarke's conduct in this affair, Whiston esteems it one of the most christian attempts towards somewhat of reformation, upon the primitive foot, that he ever ventured upon:" but adds, "that the bishop of London, in the way of modern authority, was quite too hard for Dr. Clarke, in the way of primitive christianity."

About this time he was presented by the lord Lechmere, chancellor of the duchy of Lancaster, to the mastership of Wigston's hospital in Leicester. In 1724 he published 17 sermons preached on several occasions, 11 of which were never before printed; and the year following a sermon preached at the parish church of St. James, upon the erecting a charity-school for the education of women servants. In 1727, upon the death of sir Isaac Newton, he was offered by the court the place of master of the Mint, worth *communibus annis* 1200 or 1500 l. a year. Upon this offer, Whiston tells us, the doctor advised with his friends, and particularly with Mr. Emelyn and himself, about accepting or refusing it. They advised him against accepting it, as what he wanted not; as what was entirely remote from his profession, and would hinder the success of his ministry. He was himself generally of the same opinion with them, could not thoroughly reconcile himself to this secular preferment, and therefore absolutely refused it. Whiston seems to wonder that Clarke's admirers should lay so little stress upon this refusal, as to mention it not at all, or at least very negligently; while "he takes it," he says, "to be one of the most glorious actions of his life, and to afford undeniable conviction that he was in earnest in his religion."

In 1728 was published, "A letter from Dr. Clarke to Mr. Benjamin Hoadly, F. R. S. occasioned by the controversy relating to the proportion of velocity and force in bodies in motion;" and printed in the Philosophical Transactions, N<sup>o</sup> 401.

And

And here, for the sake of putting things of a sort together, let us mention a fact, relating to natural knowledge, recorded by Whiston, and in which our author was concerned. He tells us then, that "about the year 1709, alderman Clarke and his son Mr. Clarke saw a very curious sight in astronomy, which he does not know that any others before had ever seen: and it was this. They happened to be viewing Saturn's ring at Norwich, with a telescope of 17 feet long; when, without any previous thought or expectation of such a thing," as Mr. Clarke assured him, "they both distinctly saw a fixed star between the ring and the body of that planet. A sure evidence," says he, "that the ring is properly distinct from the planet, and at some distance from it; which, although believed, could hardly be demonstrated before."

In 1729 he published the twelve first books of Homer's Iliad. This edition was printed in 4to, and dedicated to the duke of Cumberland. The latin version is almost entirely new: and annotations are added to the bottom of the pages. Homer, bishop Hoadly tells us, was Clarke's admired author, even to a degree of something like enthusiasm, hardly natural to his temper; and that in this he went a little beyond the bounds of Horace's judgment, and was so unwilling to allow the favourite poet ever to nod, that he has taken remarkable pains to find out and give a reason for every passage, word, and title, that could create any suspicion. "The translation," adds the bishop, "with his corrections, may now be styled accurate; and his notes, as far as they go, are indeed a treasury of grammatical and critical knowledge. He was called to this task by royal command; and he has performed it in such a manner as to be worthy of the young prince for whom it was laboured. The praises given to this excellent work by the writers abroad in their memoirs, as well as by the learned masters of the three principal schools of England, those of Westminster, Eton, and St. Paul's; and the short character, that the performance was *supra omnem invidiam*, bestowed by one whom Dr. Clarke had long before styled 'criticos unus omnes longe longeque antecellens,' and whom every one will know by that title without my naming him; make it unnecessary to add a word upon this subject. Whiston informs us, that he had begun this work in his younger years; and that "the notes were rather transcribed than made new." The 12 last books of the Iliad were published in 1732, in 4to, by our author's son, Samuel Clarke; who informs us, in the preface, that his father had finished the annotations to the three first of those books, and as far as the 359th verse of the fourth; and had revised the text and version as far as verse 510th of the same book.

While Clarke was thus employed in finishing the remaining  
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books of Homer, he was interrupted with an illness which ended in his death. Though not robust, he had all his life long enjoyed a firm state of health, without any indisposition bad enough to confine him, except the small-pox in his youth; till, on Sunday May 11, 1729, going out in the morning to preach before the judges at Serjeant's-inn, he was there seized with a pain in his side, which made it impossible for him to perform the office he was called to; and quickly became so violent, that he was obliged to be carried home. He went to bed, and thought himself so much better in the afternoon, that he would not suffer himself to be blooded; against which remedy, it is remarkable that he had entertained strong prejudices. But the pain returning violently about two the next morning, made bleeding absolutely necessary: he appeared to be out of danger, and continued to think himself so, till the Saturday morning following; when, to the inexpressible surprise of all about him, the pain removed from his side to his head; and, after a very short complaint, took away his senses so as they never returned any more. He continued breathing till between seven and eight of the evening of that day, which was May 17, 1729, and then died, in his 54th year. The same year was printed his "Exposition of the church catechism," and ten volumes of sermons, in 8vo. His Exposition is made up of those lectures he read every Thursday morning for some months in the year at St. James's church. In the latter part of his time he revised them with great care, and left them completely prepared for the press. This performance was immediately animadverted upon by Dr. Waterland, when Dr. Sykes took up the cudgels in favour of Clarke. A controversy ensued; and three or four pamphlets were written on each side, with the titles of which there is no occasion to trouble the reader.

After so particular an account of Clarke's life and writings, it may not seem very needful to dwell upon his character; yet as it has been drawn in a masterly manner by two great men, it may be entertaining enough to hear what they say of him. Dr. Hare then, late bp. of Chichester, and author of "The difficulties and discouragements which attend the study of the scripture, in the way of private judgement," speaks of him in that pamphlet in the following terms: "Dr. Clarke," says he, "is a man who has all the good qualities that can meet together to recommend him. He is possessed of all the parts of learning that are valuable in a clergyman, in a degree that few possess any single one. He has joined to a good skill in the three learned languages a great compass of the best philosophy and mathematics, as appears by his latin works; and his english ones are such a proof of his own piety, and of his knowledge in divinity, and have done so

so much service to religion, as would make any other man, that was not under the suspicion of heresy, secure of the friendship and esteem of all good churchmen, especially of the clergy. And to all this piety and learning, and the good use that has been made of it, is added a temper happy beyond expression; a sweet, easy, modest, inoffensive, obliging behaviour adorns all his actions; and no passion, vanity, insolence, or ostentation, appears either in what he writes or says: and yet these faults are often incident to the best men, in the freedom of conversation, and writing against impertinent and unreasonable adversaries, especially such as strike at the foundation of virtue and religion. This is the learning, this the temper of the man, whose study of the scriptures has betrayed him into a suspicion of some heretical opinions."

Bishop Hoadly, who is the other great man I mean, writes thus of Clarke: "He was a person of a natural genius, excellent enough to have placed him in the superior rank of men without the acquirements of learning; and of learning enough to have rendered a much less comprehensive genius very considerable in the ways of the world. But in him they were both united to such a degree, that those who were of his intimate acquaintance knew not which to admire most. The first strokes of knowledge, in some of its branches, seemed to be little less than natural to him: for they appeared to lie right in his mind, as soon as any thing could appear; and to be the very same, which afterwards grew up with him into perfection, as the strength and cultivation of his mind increased. He had one happiness very rarely known among the greatest men, that his memory was almost equal to his judgement, which is as great a character as can well be given of it." Then, after observing how great the doctor was in all branches of knowledge and learning, he goes on thus: "If in any one of these many branches he had excelled only so much as he did in all, this alone would justly have entitled him to the name of a great man. But there is something so very extraordinary, that the same person should excel, not only in those parts of knowledge which require the strongest judgement, but in those which want the help of the strongest memory also; and it is so seldom seen, that one who is a great master in theology, is at the same time skilfully fond of all critical and classical learning; or excellent in the physical and mathematical studies, or well framed for metaphysical and abstract reasonings; that it ought to be remarked, in how particular a manner, and to how high a degree, divinity and mathematics, experimental philosophy and classical learning, metaphysics and critical skill, all of them, various and different as they are amongst themselves, united in Dr. Clarke." Afterwards the

bishop informs us, how earnestly his acquaintance and friendship was sought after by the greatest lovers of virtue and knowledge; what regard was paid to him by the chief persons of the law; and, above all, what pleasure her late majesty queen Caroline took in his conversation and friendship: for "seldom a week passed," says he, "in which she did not receive some proof of the greatness of his genius, and of the force of his superior understanding."

"If any one should ask," continues the bishop, "as it is natural to do, how it came to pass that this great man was never raised higher in the church? I must answer, that it was neither for want of merit, nor interest, nor the favour of some in whose power it was to have raised him. But he had reasons within his own breast, which hindered him from either seeking after, or accepting any such promotion. Of these he was the proper, and indeed the only judge: and therefore I say no more of them." The truth is, his scruples about subscription were very great; as we are informed by Sykes, who observes, in his eulogium of Clarke, printed at the end of Whiston's Historical Memoirs, that "the doctor would often wish, that those things which were suspected by many, and judged unlawful by some, might be seriously considered, and not made terms of communion. He thought it would be the greatest happiness to see the occasions of good and learned men's scruples removed out of the public forms of divine service, and the doctrines of christianity reduced to the New Testament only; and that it would be right to have nothing required from the preachers of the gospel, but what was purely primitive. This he thought to be the only means of making the minds of sincere christians easy and quiet. This he believed would make men much more charitable to one another; and make the governors of the church and state transact their important affairs with greater ease and freedom from disturbances." Upon the whole, bishop Hoadly makes no scruple to declare, that "by Dr. Clarke's death, the world was deprived of as bright a light, and matterly a teacher of truth and virtue, as ever yet appeared amongst us; and," says he in the conclusion of his account, "as his works must last as long as any language remains to convey them to future times, perhaps I may flatter myself that this faint and imperfect account of him may be transmitted down with them. And I hope it will be thought a pardonable piece of ambition and self-interestedness, if, being fearful lest every thing else should prove too weak to keep the remembrance of myself in being, I lay hold on his fame to prop and support my own. I am sure, as I have little reason to expect that any thing of mine, without such an assistance, can live, I shall think myself greatly recompensed for the want

of any other memorial, if my name may go down to posterity thus closely joined with his; and I myself be thought of, and spoke of, in ages to come, under the character of *The FRIEND of Dr. CLARKE.*"

We must not forget to observe, that Clarke married Catharine, the daughter of the rev. Mr. Lockwood, rector of Little Missingham in Norfolk; in whose good sense and unblamable behaviour he was happy to his death. Some curious little anecdotes of Dr. Clarke are printed in the *Gentleman's Magazine* for 1783.

CLARKE (SAMUEL), a preacher and writer of considerable note, whose works are still in vogue among the ordinary sort of readers, was, during the interregnum and at the time of the ejection, minister of St. Bennet Fink in London. He was one of the commissioners at the Savoy, and behaved with great decency and moderation. He was esteemed by all that knew him for his probity and industry. Died the 25th of December 1682. The most valuable of his writings are 1. his *Lives of the Puritan Divines*, 2. his *Martyrology*, 3. his *Marrow of Ecclesiastical History*, and 4. his *Lives of several eminent persons in this latter age*.

CLARKE (WILLIAM), an english divine, was born at Haghmon-Abbey in Shropshire, in 1696; and after a grammar education at Shrewsbury school, was sent to St. John's college Cambridge, of which he was elected fellow, January 1717; B. A. 1731; M. A. 1735. He was presented by archbishop Wake, in 1724, to the rectory of Buxted in Suffex, at the particular recommendation of Dr. Wotton; and in 1738 was elected prebendary and residentiary of Chichester, and in 1770 chancellor of that church and vicar of Ampot, which he did not long enjoy, dying Oct. 21, 1771. He married a daughter of the learned Dr. Wotton, by whom he left a son and daughter: the son, Edward Clarke, published some "*Letters concerning the Spanish Nation*," in 1763. He wrote a learned preface to Dr. Wotton's "*Collection of the Welch Laws*:" but his principal work, in which he introduced the famous Chichester inscription, is, "*The Connexion of the Roman, Saxon, and English Coins*, 1767," 4to. He seems to have been also a very wise, as well as learned man; for, in answer to Mr. Bowyer, with whom he was very intimate, he writes thus: "I find the archbishop and you are intimate; he (Secker) trusts you with his secrets: but I could tell you a secret which nobody knows but my wife, that if our deanery should ever be vacant in my time (which is not likely), I would not accept it. — I would no more go into a new way of life, furnish new apartments, &c. than Mrs. Bowyer would go to a lord mayor's ball. I have learnt to know that at the end of life these things

are not worth our notice," April 8, 1767. He resigned Buxted to his son Nov. 4, 1768, after having held that rectory more than 34 years.

CLARKE (EDWARD), M. A. formerly rector of Pepperharrow in Surrey, which in 1769 he resigned to the rev. Mr. Manning. Mr. Clarke, who was also rector of Buxted, and vicar of Uckfield and Wilmington in Suffex, was the only surviving son of Mild William Clarke and Ann his wife, and grandson of the famous Dr. William Wotton. Mr. Edward Clarke was, like his father, a man of genius and a polite scholar; as is evident, if other proof were wanting, from a letter of his preserved among Bowyer's miscellaneous tracts, dated from Bury, Dec. 5. 1753. He was fellow of St. John's college Cambridge, and published in 1755 a letter to a friend in Italy, and verses occasioned on reading Montfaucon. In concert with Mr. Bowyer he projected a good latin dictionary, by reducing that of Faber from its present radical to a regular form. One single sheet of this work was executed; when the design dropped for want of due encouragement. He was afterwards chaplain to George William earl of Bristol two years, 1760 and 1761, during his embassy at Madrid; and on his return published, in 1763, a 4to. volume of letters concerning the Spanish nation; containing much curious and useful intelligence relative to the state of that country, and inscribed to lady dowager Middleton, patroness of Pepperharrow. In 1768 he succeeded to the rectory of Buxted, which archbishop Secker permitted his father to resign in his favour, and from that time resided principally on his livings in Suffex, attentive to the duties of his pastoral charge, and the education of a numerous family. In 1777 he drew up three latin epitaphs, on his father, Mr. Markland, and Dr. Taylor, which are printed in the biographical anecdotes of the latter; and on this occasion he tells Mr. Nichols: "As to my father, his name being already inserted in the *Biographia Britannica*, in the article *Dr. Wotton*, I should be very much obliged to Mr. Bowyer and yourself, if you would insert a note there, just mentioning his publications, and giving a short character of him; and I shall esteem it a great favour if Dr. Kippis will insert it. I once indeed had some thoughts of drawing up something of this kind, as a *parentation* to his memory; but it was with a view of prefixing it to four volumes of his sermons, which I have ready for the press. But, as I doubted much whether the *bibliopola* would give me as much copy-money as I might think proper to ask, I dropped the design." Mr. Bowyer dying a few days after this letter was written, Mr. Clarke wrote also a latin inscription to his memory. In 1778 he printed proposals for publishing a commentary on the greek testament, compiled from his father's MSS. united with

with the labours of Markland, Bowyer, and other eminent critics. This project also proved abortive; and we do not find that he published any thing afterwards, though he had very ample and entertaining stores accumulated by his father and himself. He died in the month of November 1786.

CLAUDE, of Lorraine, a celebrated landscape painter, was born in 1600, and sent first to school; but proving extremely dull and heavy, was soon taken thence and bound an apprentice to a pastry-cook, with whom he served his time out. Afterwards he went with some young fellows to Rome, with a view of getting a livelihood there; but being unable to speak the language, and withal very ill-bred, nobody cared to set him to work. Chance brought him at length to Augustino Trasso, who hired him to pound his colours, clean his pallet and pencils, look after his house, dress his meat for him, and do all his household drudgery; for Augustino kept no other servant. His master hoping to make him serviceable to him in some of his greatest works, taught him by degrees the rules of perspective, and the elements of design. Claude at first did not know what to make of those principles of art; but being encouraged, and not failing in application, he came at length to understand them. Then his genius expanded itself apace, and he cultivated the art with wonderful eagerness. He removed his study to the banks of the Tiber, and into the open fields, where he would continue from morning to night, taking all his lessons from nature herself; and by many years diligent imitation of that excellent mistress, he climbed up to the highest step of perfection in landscape painting. Sandrart relates, that being in the fields with him, for the sake of studying together, Claude made him observe, with as much nicety as if he had been well versed in physics, the causes of the diversity of the same view or prospect; and explained why it appeared sometimes after one fashion, and sometimes after another, with respect to colours, as the morning dew or the evening vapours more or less prevailed. His memory was so good that he would paint with great faithfulness when he got home, what he had seen abroad. He was so absorbed in his labours, that he never visited any body. The study of his profession was his amusement, and, by the mere dint of cultivating his talent, he drew some pictures which made his name deservedly famous throughout Europe, in that sort of painting to which he applied himself. He has been universally admired for his pleasant and most agreeable invention; for the delicacy of his colouring, and the charming variety and tenderness of his tints; for his artful distribution of the lights and shadows, for his wonderful conduct in the disposition of his figures, and for the advantage and harmony of his compositions. Upon the whole, Claude

may be produced as an instance to prove that constant and assiduous application will even supply the want of genius; or, if this will not be allowed, will draw forth genius into view, where nobody suspected any genius was. This industry however he was always obliged to exert, for he never performed without difficulty: and, when his performance did not come up to his idea, he would sometimes do and undo the same piece, even to seven or eight times over. He was much commended for several of his performances in fresco, as well as oil. He was employed by pope Urban VIII. and many of the italian princes, in adorning their palaces. He died in 1682, and was buried at Rome.

CLAUDE (JOHN), a minister of the church of Paris, born at Sauvetat in the province of Angenois, in 1619, was one of the greatest men of the ecclesiastical profession. He studied as far as philosophy under his father, who was also a minister; and afterwards, going through a course of divinity, was ordained at Montauban in 1645. He was made minister of a church of Fief, called la Freine, where he officiated a twelvemonth. Afterwards he became minister of a church of St. Afric in Rovergne; and eight years after, pastor of that of Mimes. As the protestants had an university in the city of Mimes, Claude had there an opportunity of displaying one of his chief talents, which was happily explaining a theological subject; and he used to read private lectures to such as were candidates for the ministry. He had undertaken to refute the piece, called "The Method," which was written by cardinal Richelieu against the protestants; but hearing that Martel, the professor of divinity at Montablaui, had a synodical commission for that purpose, he laid aside that design. Having opposed, in the synod of the Lower Languedoc, a man whom the court had won over to attempt a re-union, he was punished for it by a decree of council, which forbade him the exercise of the functions of a minister in Languedoc, after he had exercised them eight years at Mimes. He went to Paris to get, if possible, this resolution taken off; and, after staying there six months to no purpose, he took a journey to Montauban, where he preached the day after his arrival, and accepted the offer which the people of that church made him.

During this journey, he wrote a little book, which gave rise to the most famous dispute that ever was carried on in France between the protestants and roman catholics. The occasion of it was this.—Mess. de Port-Royal were at that time using their utmost endeavours to make a convert of Mr. de Turenne to the romish religion; and for that purpose presented him with a little piece, in which they pretended to shew that the protestant churches had always believed what is taught in that of  
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the romanists concerning the real presence, and that a change of belief, such as the protestants suppose, is impossible. Mr. de Turenne's lady, who always dreaded, what happened after her decease, namely, that her husband would turn roman catholic, did all that lay in her power to confirm him in the protestant faith. For this reason she caused an answer to be made to the piece of Mess. de Port-Royal, and Claude was appointed to write it. He acquitted himself so admirably well upon this occasion, that several copies were taken of his answer, which were spread every where, both in Paris and in the provinces; so that had it been printed it could not have been made much more public. Mess. de Port-Royal hearing of this, thought themselves absolutely obliged to answer it; which they did, by publishing, in 1664, the famous work intituled "The perpetuity of the catholic church in regard to its doctrine of the eucharist." It contains the first piece, and a reply to Claude's answer. This minister, who was then at Montauban, wrote a reply, which was printed with his first answer in 1666. This work is intituled, "An answer to two treatises, intituled, The perpetuity, &c." There is no doubt but the merit of Claude's book contributed greatly to its fame; nevertheless, the state in which jansenism was at that time, was one chief cause of the mighty noise it made. For the jansenists considered Claude's triumph as nothing, provided it could but lessen the joy of Mess. de Port-Royal; and therefore, for the sake of promoting their own cause, they spread in all places his name and merit. Arnauld undertook to refute Claude's book, and published a large volume in 1669. Father Nouet, a famous jesuit, engaged in the controversy, and published a book against Claude, who wrote an answer to it, which was printed in 1668. Some prefer this answer to his other pieces; and we are told it was his own favourite piece. The author of the "Journal des sçavans" discharged his artillery against Claude, by inserting an extract of that jesuit's book: and this occasioned Claude to publish a very witty provinciale against the author of the Journal. It is an anonymous letter, and intituled, "A letter from a provincial to a friend, occasioned by the journal of the 28th of June 1667;" which letter was answered by the journalist some time after. This contest went no farther; but with regard to Arnauld, who had added two more volumes to the former, Claude was forced to engage in a very laborious study, in order to examine the tenets of the greek church, and those of the eastern schismatics: and he shewed great learning and abilities in the answer he made to him. The jansenists only made a general reply to Claude's book. They published their "Just prejudices against calvinism:" which Claude refuted by one of the best works, says Bayle, that either himself or any other protestant clergyman

clergyman ever composed. It is intituled, "*Defense de la Reformation*," first printed at Roan in 1673, and afterwards at the Hague in 1682.

Claude, as we have observed, was elected minister of the church of Montauban: it was about 1662. Four years after he was forbid by the court to exercise his functions there, which obliged him to go a second time to Paris. He continued there near nine months, without being able to remove the obstacles of his return to Montauban. During this interval, he was invited to the church of Bourdeaux; but the congregation of Charenton, being unwilling to lose a person of Claude's abilities, gave him also an invitation in 1666. From that time to the revocation of the edict of Nantz, he did very great service to that church, and to the whole body, by his excellent works; and by the minute attention he paid to the affairs which the deputies of provinces communicated to him. No man was ever better qualified to head either a consistory or a synod, or to dispute off-hand. He discovered this latter talent in the last conference, which Mad. de Duras desired to hear. This lady, it seems, would not forsake her religion, till she had heard Claude and the bishop of Meaux dispute in her presence: she accordingly had her wish; for these two illustrious champions disputed at the countess de Roie's her sister's, the 1st of March 1678. Each disputant wrote the relation of his conference, and ascribed the victory to himself. These relations were at first only handed about in MS. but at last the bishop of Meaux published his in 1682, and that of Claude followed soon after. Claude was distinguished from the rest of the ministers, by the manner in which the court ordered him to leave the kingdom. He, like them, had a fortnight allowed him to leave it: but the romish clergy found means to shorten even that time. For, Oct. 22, 1685, the day on which the revocation of the edict of Nantz was registered at Paris, Claude at 10 in the morning was ordered to leave France in 24 hours. He obeyed with the utmost submission; and set out, attended by one of the king's footmen, who was ordered to conduct him to the frontiers of France; and who, though he executed his orders faithfully, yet treated him with civility. He set out from Paris in the Brussels coach; and his fame flying before him, procured him several obliging offices from many persons in his journey. He passed through Cambray, where he lay; and was there presented with some refreshments by the jesuits. The father rector did Claude the honour to pay him a visit, which Claude returned; and the difference of religion did not interrupt this obliging correspondence and marks of mutual esteem.

He made Holland his place of refuge; where he met with a very kind reception, and was honoured with a considerable

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pension by the prince of Orange. He used to preach from time to time at the Hague; and his last sermon was on Christmas-day 1686: where he displayed his excellent talent so admirably, that the princess of Orange was greatly affected and extremely pleased with him. Claude had not a pleasing voice; which gave occasion to this smart saying of Morus, "that all the voices will be for him except his own:" but this did not lessen the great fame and esteem in which his sermons were held. On the Christmas-day we have mentioned, he was seized with an illness, of which he died Jan. 13, 1687; and his death was just matter of grief to his whole party. Many judicious among them regretted it the more, as thinking, that had he lived longer, so many scandalous quarrels would not have broke out among the protestants, which have since given so much pleasure to the roman catholics: yet others have believed, with greater probability, that it would have been impossible for any man to have prevented them.

Claude married in 1648; and his wife brought him Isaac Claude, March 5, 1653. His father was very fond of him, and bred him to the ministry. He studied in the universities of France; after which he returned to his father, who completed him in his studies, especially in those relating to the pulpit. He was examined at Sedan in 1678, and judged very worthy of being admitted into the ministry. He was invited by the congregation of the church of Clermont in Beauvoisis; and his father had the satisfaction to impose his hands on him in 1678, and to see him minister of the Walloon church at the Hague, when he retired to Holland in 1685. He died at the Hague, July 29, 1695, after having published many excellent works of his deceased father.

CLAUDIANUS (CLAUDIUS), a latin poet, flourished in the 4th century, under the emperor Theodosius, and his sons Arcadius and Honorius. Many learned men imagine him to have been born at Alexandria in Ægypt: others however have made a Spaniard of him; others a Frenchman; and Plutarch and Politian suppose Florence to have been the place of his nativity. Be this as it will, it is certain that he came to Rome in 395, when he was about 30 years old, and there he insinuated himself into Stilico's favour: who, being a person of great abilities both for civil and military affairs, though a Goth by birth, was now become so considerable under Honorius, that he may be said for many years to have governed the western empire. Stilico afterwards fell into disgrace, and was put to death: and it is more than probable, that the poet was involved in the misfortunes of his patron, and severely persecuted in his person and fortunes by Hadrian, an Ægyptian by birth, who was captain of the guards to Honorius, and seems to have succeeded Stilico; for

for we find him, in an epistle to that minister, heavily venting his sorrows, and complaining of Hadrian's cruelty and unfor-giving temper.

There is a reason however to think, that he rose afterwards to great favour, and obtained several honours both civil and military. Nay, if the antiquaries are not mistaken, Arcadius and Honorius granted him an honour, which seems to exceed any that had ever been bestowed upon a poet before. For they tell us, that these emperors, at the senate's request, had ordered a statue to be erected for him in Trajan's forum, with a very honourable inscription : and this they confirm by the late discovery of a marble, which, after it was carefully examined by Pomponius Lætus and other able antiquaries, was judged to be the pedestal of Claudian's statue in brass. The inscription runs thus : "To Claudius Claudianus, tribune and notary, and among other noble accomplishments, the most excellent of poets, though his own poems are sufficient to render his name immortal, yet as a testimony of their approbation, the most learned and happy emperors Arcadius and Honorius have, at the request of the senate, ordered this statue to be erected and placed in the forum of Trajan." Under the inscription was placed the following epigram in Greek, which was no less glorious to the poet :

Rome and the Cæsars here his statue raise,  
Who Homer's genius joined to Virgil's lays.

The princess Serena had a great esteem for Claudian, and recommended and married him to a lady of great quality and fortune in Libya, as he acknowledges very gratefully in an epistle which he addresses to Serena from thence, a little before his wedding-day.

There are a few little poems on sacred subjects, which, through mistake, have been ascribed by some critics to Claudian ; and so have made him be thought a christian. But St. Austin, who was contemporary with him, expressly says, that he was a heathen ; and Paulus Orosius the historian, who likewise flourished about that time, says the same. Gyraldus therefore justly blames the ignorant credulity of Barthius and others, who have imputed these poems to Claudius Claudianus ; and rightly attributes them to Claudius Mamereus, a christian poet of Vienna in Gaul, and contemporary with Sidonius Apollinarius, who commends him at large. The time of Claudian's death is uncertain, nor do we know any farther particulars of his life than what are to be collected from his works. Father Rapin says of this poet, that he has shewn but little judgment in his writings. The father is rather severe, but not without a foundation for his censure ; yet we may say with Gyraldus on the  
other

other hand, that there are many flowers in Claudian which deserve to be gathered, and will, in the hands of a man of taste, be found of great use.

CLAVIUS (CHRISTOPHER), an eminent mathematician, was born at Bamberg in Germany, 1537; and became a Jesuit. They sent him to Rome, where he was considered as the Euclid of his age; and pope Gregory XIII. employed him, with other learned men, in the correction of the calendar. Clavius acquitted himself well, and defended the new calendar against Joseph Scaliger, who had attacked it with his usual malignity. The works of Clavius, of which the principal are his Arithmetic, and Commentaries upon Euclid, have been printed in five volumes, fol. He died at Rome in 1612.

CLAYTON (Dr. ROBERT), a prelate of great learning, of distinguished worth and probity, and a respectable member of the Royal and Antiquarian Societies at London, was advanced to the bishopric of Killala, Jan. 23, 1729; translated to the see of Córke, Dec. 19, 1735; to that of Clogher, Aug. 26, 1745; and died, much lamented, Feb. 25, 1758. His publications are, 1. A Letter in the Philosophical Transactions, N<sup>o</sup> 461, p. 813, giving an account of a Frenchman 70 years old (at Inishanan, in his diocese of Cork), who said he gave suck to a child. 2. The chronology of the hebrew bible vindicated; 1751, 4to. 3. An impartial enquiry into the time of the coming of the Messiah; in two letters to an eminent jew, 1751, 8vo. 4. An Essay on Spirit: 1751, 8vo. 5. A vindication of the Histories of the Old and New Testament, 1752, 8vo. reprinted in 1753. 6. A defence of the Essay on Spirit, 1753, 8vo. 7. A journal from Grand Cairo to Mount Sinai, and back again, translated from a manuscript written by the prefetto of Ægypt, in company with some missionaries *de propagandâ fide* at Grand Cairo: to which are added, remarks on the origin of hieroglyphics, and the mythology of the antient heathens [A], 1753, 8vo. two editions 4to. and 8vo. It was soon after this publication that his

[A] To the Society of Antiquaries, to whom this book was inscribed, bishop Clayton observed, that as the Journal particularly describes many places in the wilderness, where great numbers of antient characters are hewn in the rocks; if a person was sent to live some time among the Arabs, he might get copies of the characters, and some helps, by which the antient hebrew characters, now lost, may be recovered. He added, "I do not know whom to apply to, more properly to look out for a suitable person. As to the expence, I am willing to bear any proportion you shall think proper, in order to have

this design effected." [The bishop proposed to have given 100 l. per annum for five years.] The prefetto of Ægypt had with him persons acquainted with the arabic, greek, hebrew, syriac, coptic, latin, armenian, turkish, english, illyrican, german and bohemian languages; yet none of them had any knowledge of the characters which were cut in the said rock 12 and 14 feet high with great industry. The bishop declared, that he did not make this proposal as a matter of curiosity, but as it might be of great service to the christian revelation, by corroborating the history of Moses.

lordship

lordship became (in March 1754) a fellow of the Society of Antiquaries. 8. Some thoughts on self-love, innate ideas, free-will, taste, sentiments, liberty and necessity, &c. 1754, 8vo. 9. A vindication of the old and new testament, part ii. adorned with several explanatory cuts, 1754, 8vo. 10. Letters [B] between the bishop of Clogher and Mr. William Penn concerning baptism, 1755, 8vo. 11. A speech made in the house of lords in Ireland, on Monday, Feb. 2, 1756, for omitting the nicene and athanasian creeds out of the liturgy, &c. 1756, 8vo. third edition 1774. 12. A vindication, part iii. 1758, 8vo. The three parts of the vindication, with the Essay on spirit, were reprinted by Mr. Bowyer, in one volume, 8vo, 1759; with some additional notes, and an index of texts of scripture illustrated or explained.

This benevolent prelate highly esteemed the friendship of Mr. Bowyer, honoured him with a regular and not unfrequent correspondence, and presented him with the copy-right of all his valuable writings [c].

CLEANTHUS, a stoic philosopher, born at Vassus in the Troade in Asia, from an athletic became a follower of Zeno. He got his bread by drawing water in the night, that he might give the day to study. Being cited before the areopagus to declare how he gained his livelihood, he brought with him a gardener and a country-woman: he drew water for the one, and kneaded dough for the other. The judges were ordering him a present; but Cleanthus, who had a treasure in his labour, refused to accept of it. After the death of Zeno, he supplied his

[B] "Having some years ago been indulged with a copy of the following letters, after some importunity I have at length obtained a permission for their publication; which I was the more desirous of, as I apprehend it may be of service to have a friendly debate on one of the sacraments of the Church of England made known; where the reader, whatever he shall determine, will receive a pleasure at least in seeing a dispute, concerning so important an article of religion, carried on without a breach of its essential characteristics, charity and candour."—Advertisement of Mr. Bowyer, prefixed to the Letters.

[c] That bishop Clayton's confidence was not misplaced, will appear by the following letter, which was sent by Mr. Bowyer to Dr. Bradley, the celebrated astronomer-royal:

"REV. SIR, Nov. 9, 1758.

Before the bishop of Clogher died, he fell under the censure of some astronomers, for having asserted [in the second part of his 'Vindication'] that the moon kept the same face to the earth without

turning on its own centre. In vindication of himself, he sent me the inclosed letter to print, if I thought proper. As I would not publish any thing now under his name, which should be thought a manifest absurdity; and as I am not a proper judge how far what he has here advanced is so, I would humbly beg the favour of you to let me know if you think it barely plausible. I do not presume to ask your decision on the question; but only to say whether what he hath produced hath the appearance of probability, which is the chief object of the press, and in general the utmost attainment of human inquiries. I have farther to ask pardon, if my regard to his character hath made me exceed my own, when I subscribe myself, rev. sir, your most humble servant, W. BOWYER."

We know not what answer was returned by Dr. Bradley, or whether his advancing infirmities prevented his returning any; the bishop's letter, however, did not appear in print.

place in the portico, having among his disciples, king Antigonus, and Chrysippus, who was his successor. This philosopher, who flourished about 240 years before the ~~degeneration~~ era, died at the age of 90. Like the generality of the ~~stoics~~ stoics, he held that a man ought neither to praise nor lament his destiny, neither assume any merit from his virtues, nor despise himself for his vices. Moral and physical evil appeared to him not less necessary to the beauty of the universe than moral and physical good. His notion of perfection was voluntarily to submit to an unavoidable fate. He patiently put up with the witticisms of his brother philosophers. One of them having called him an ass: "Yes," said he, "I am Zeno's, and the only one that can carry his pack." Being reproached one day with his timidity: "It is a happy defect," he replied, "it preserves me from a great many faults." At another time he was blamed for such singularity in his opinions; he answered: "Would it be worth while to be a philosopher, if I thought like others, and went with the throng?" The Athenians offered to make him a denizen of their city. "What then," returned he, "is it a disgrace to be born in one city and not in another? What new merit shall I acquire on becoming a Greek by adoption?" He compared the peripatetics to musical instruments which make a noise without hearing themselves; a comparison that might suit other sects as well as that.

CLEGHORN (GEORGE), was born of reputable parents, at Granton, in the parish of Crammond, near Edinburgh, on the 18th of December 1716. His father died in 1719, and left a widow and five children. George, who was the youngest son, received the rudiments of his education in the grammar-school of Crammond, and in the year 1728 was sent to Edinburgh to be further instructed in the latin, greek, and french; where, to a singular proficiency in these languages, he added a considerable stock of mathematical knowledge. In the beginning of the year 1731 he resolved to study physic and surgery, and had the happiness of being placed under the tuition of the late Dr. Alexander Monro, a name that will be revered in that university as long as science shall be cherished and cultivated. This great professor was esteemed by all, but most by those who were more immediately under his direction. It was the lot of young Cleg-horn to live under his roof; and in one of his letters his pupil appeared to dwell with peculiar pleasure upon this circumstance; observing, that "his amiable manners and unremitting activity in promoting the public welfare, endeared him to all his acquaintance, but more particularly to those who lived under his roof, and had daily opportunities of admiring the sweetness of his conversation, and the invariable benignity of his disposition." For five years he continued to profit by the instruction

tion and example of his excellent master, visiting patients in company with them, and assisting at the dissections in the anatomical theatre; ~~at the~~ at the same time he attended in their turn the lectures in botany, materia medica, chemistry, and the theory and practice of medicine; and by extraordinary diligence he attracted the notice of all his preceptors. On Dr. Fothergill's arrival from England at this university, in the year 1733, Dr. Cleghorn was introduced to his acquaintance, and soon became his inseparable companion. These twin pupils then studied together the same branches of science under the same masters, with equal ardour and success; they frequently met to compare the notes they had collected from the professors, and to communicate their respective observations. Their moments of relaxation, if that time can be called relaxation which is devoted to social studies, were spent in a select society of fellow-students, of which Fothergill, Ruffel, and Cuming, were associates; a society since incorporated under the name of The Royal Medical Society of Edinburgh.

Early in the year 1736, when young Cleghorn had scarcely entered into his twentieth year, so great had been his progress, and so high a character had he acquired, that at the recommendation of Dr. St. Clair he was appointed surgeon in the 22d regiment of foot, then stationed in Minorca, under the command of Gen. St. Clair. During a residence of thirteen years in that island, whatever time could be spared from attending the duties of his station, he employed either in investigating the nature of epidemic diseases, or in gratifying the passion he early imbibed for anatomy, frequently dissecting human bodies, and those of apes, which he procured from Barbary, and comparing their structure with the descriptions of Galen and Vesalius. In these pursuits he was much assisted by his correspondent Dr. Fothergill, who he acknowledges was indefatigable in searching the London shops for such books as he wanted, and in forwarding them by the earliest and best opportunities.

In 1749 he left Minorca, and came to Ireland with the 22d regiment; and in autumn 1750 he went to London, and, during his publication of "The Diseases of Minorca," attended Dr. Hunter's anatomical lectures. In the publication of his book he was materially assisted by Dr. Fothergill. Of this work the following eulogium has been pronounced by a competent judge: "It forms a just model for the imitation of future medical writers: it not only exhibits an accurate state of the air, but a minute detail of the vegetable productions of the island; and concludes with medical observations, important in every point of view, and in some instances either new, or applied in a manner which preceding practitioners had not admitted." It is a modern practice, for which we are indebted to Dr. Cleghorn,

to recommend acedcent vegetables in low, remittent, and putrid fevers, and the early and copious exhibition of bark, which had been interdicted from mistaken facts, deduced from false theories.

In 1751 the doctor settled in Dublin; and, in imitation of Monro and Hunter, began to give annual courses of anatomy. A few years after his coming to Dublin he was admitted into the university as lecturer in anatomy. In the year 1784 the college of physicians there elected him an honorary member; and since that time, from lecturer in anatomy he was made professor; and had likewise the honour of being one of the original members of the Irish Academy for promoting arts and sciences, which is now established by royal authority. In 1777, when the Royal Medical Society was established at Paris, he was nominated a fellow of it.

About 1774, on the death of his only brother in Scotland, he sent for his surviving family, consisting of the widow and nine children, and settled them in Dublin under his own eye, that he might have it more in his power to afford them that protection and assistance which they might stand in need of. His elder nephew William he educated in the medical profession; but after giving him the best education which Europe could afford, and getting him joined with himself in the lectureship, the doctor's pleasing hopes were unfortunately frustrated by the young gentleman's death, which happened about 1784. He died universally and sincerely regretted by all who knew him, on account of his uncommon abilities, and most amiable disposition.

Dr. Cleghorn, with an acquired independence, devoted his moments of leisure from the severer studies of his profession to farming and horticulture.

*Parva seges satis est. Satis est requiescere recto,  
Si licet, et solito membra levare toro.*

But his attention to this employment did not lessen his care of his relations, who, from a grateful and affectionate regard, looked up to him as a parent; the duties of which station he so tenderly filled up, as to induce Dr. Lettsom, from whose memoirs this account is taken, to apply to him the words of Horace, *Notus in fratres animi paterni*. Dr. Cleghorn died in December 1789.

CLEIVELAND (JOHN). See CLEVELAND.

CLELAND (JOHN), was the son of colonel Cleland, that celebrated fictitious member of the Spectators Club whom Steele describes under the name of Will. Honeycombe. He was early in life sent as consul to Smyrna, where perhaps he first imbibed those loose principles which in his "*Memoirs of a Woman of*  
Vol. IV. F Pleasure".

Pleasure" are so dangerously exemplified. On his return from Smyrna, he went to the East Indies; but, quarrelling with some of the members of the presidency of Bombay, he made a precipitate retreat from the East, with little or no benefit to his fortunes. Being without profession or any settled means of subsistence, he soon fell into difficulties; a prison and its miseries were the consequences. In this situation one of those booksellers who disgrace the profession, offered him a temporary relief for writing the work above alluded to, which brought a stigma on his name, that time has not obliterated. The sum given for the copy was 20 guineas; the sum received for the sale could not be less than 10,000 l. For this publication he was called before the privy council; and the circumstance of his distress being known, as well as his being a man of some parts, John earl Granville, the then president, nobly rescued him from the like temptation, by getting him a pension of 100 l. a year, which he enjoyed to his death, and which had so much the desired effect, that except the "Memoirs of a coxcomb," which has some smack of dissipated manners, and the "Man of honour," written as an amende honorable for his former exceptionable book, he dedicated the rest of his life to political and philological studies. He died Jan. 23, 1789, at the advanced age of 82.

CLEMENCET (CHARLES), born at Painblanc in the diocese of Autun, entered of the congregation of St. Maur in 1722, at the age of 18. After having taught rhetoric at Pont-le-Voy, he was called to Paris in the monastery of the White-cloak friars, where he died in 1778. Blessed with a happy memory and a disposition to industry, he continued to write till his death. The fruits of his application are: 1. *L'art de verifier les dates*, 1750, 4to. reprinted, with very great alterations and additions, 1770, fol. The historical part contains the sum and substance of universal history from the birth of Christ to our times; and it is executed with the utmost attention to chronological precision and learning. 2. *General history of Port-Royal*, 10 vols. 12mo. and several other works of less importance.

CLEMENS (ROMANUS), is said to have been born at Rome, where he lived a companion, probably, and fellow labourer of St. Paul; and was one of those, as it is generally imagined, whose names are written in the book of life. Origen calls him a disciple of St. Peter; and it is not unlikely that he might aid and assist this apostle in founding the church at Rome. It is certain, that he was afterwards bishop of that see; but when he was made so, cannot, it seems, be clearly determined. There are various opinions about it. Some persuade themselves, upon the authority of Tertullian and Eusebius, that Clemens

was consecrated by St. Peter, but admitted at first to preside over that part only of the church which comprised the jewish converts; and that he did not come into the full possession and administration of his office, till the death of Linus, who had been ordained by St. Paul, bishop of the gentile church, and of Anacletus, who succeeded him: and this has been fixed to the year 93. Others have contended, that Clemens succeeded to the care of the whole church in the year 64 or 65, and that he held it to the year 81, or, as others again will have it, 83: but all this, with the other circumstances of this father's life, must be left uncertain, as we find it.

We have nothing remaining of his works, of whose genuineness we can be certain, excepting one epistle, which was written to the church of Corinth, in the name of the church of Rome, to quiet some disturbances which had been raised by unruly brethren in the former; and to re-establish and confirm them in that faith which had been delivered to them by the apostles, but from which some of them had revolted. The epistle has usually been esteemed one of the most valuable monuments which have come down to us of ecclesiastical antiquity. Here Clemens exhorts the Corinthians to be united, and at peace with one another: he enjoins obedience particularly, and submission to their spiritual governors: he declares those who had formed cabals against their pastors, and had troubled the church with their seditions, as utterly unworthy of the name of christians: he points out to them the fatal consequences of such divisions: he presses them to return immediately to their duty, by submitting to their rightful pastors, and practising all humility, kindness, and charity one towards another. This was very good advice undoubtedly; and as it probably wrought no ill effect formerly at Corinth, so it would have been well if it had been followed in many christian churches since. The best edition of Clemens's epistle, is that of le Clerc's in his "*Patres Apostolici*," in two vols. folio, Amst. 1698.

CLEMENS (TITUS FLAVIUS), an eminent father of the church, in the end of the iid and beginning of the iiid century, was an Athenian, as some will have it, but according to others an Alexandrian; on which account he is usually called Clemens Alexandrinus, by way of distinguishing him from Clemens Romanus. When Pantæus was sent by Demetrius, bishop of Alexandria, to preach the gospel to the Indians, at the request of their ambassadors, as he was about the year 191, Clemens succeeded him in the catechetical school. He acquitted himself admirably well in this employment; and many great men came out of it, as Origen and Alexander bishop of Jerusalem. Clemens's method of instructing the catechumens is said to have been this. He pointed out to them, and explained all that was

good in the pagan philosophy; and then led them on insensibly to christianity. For in his philosophic character, which he seems still to have preserved, he was an eclectic; that is, he was not attached to any particular sect of philosophers, but left himself at liberty to pick out what he thought good and sound from them all.

After holding the office of catechist, Clemens was raised to the priesthood, probably at the beginning of the emperor Severus's reign; since Eusebius, in his history of the events of the year 195, gives Clemens the title of priest. About this time he undertook a defence of christianity against pagans and heretics, in a work intituled *Stromates*, on account of the variety of matter of which it treats: for *Stromates* signifies *variegati sermones*, or discourses abounding with miscellaneous matter. In this work he has made so great a collection of heathen learning, for the sake of shewing the conformity there is between some opinions which the christians and the philosophers held in common, as shows him to have read almost every thing that had been written. When Severus began a persecution against the christians, which he is said to have been provoked to by a rebellion of the jews (for the pagans had not as yet learned to distinguish jews and christians), many left Ægypt to escape the violence of it. Clemens seems to have been among those who fled; and upon this occasion drew up a discourse, to prove the lawfulness of flying in times of persecution: for this expedient, though explicitly allowed and even enjoined in the gospel, had been rejected by some early converts, as a base desertion of the cause; by Tertullian in particular. Clemens went to Jerusalem, and took up his abode for some time with Alexander, who was soon after bishop of that see. During his stay there he was of great service to the church, as appears from a letter of Alexander to the church of Antioch, which Clemens himself carried: in which Alexander says, that "Clemens was a man of great virtue, as the church of Antioch knew already, and would know better when he came among them; and that having been at Jerusalem, he had, by God's blessing, greatly confirmed and strengthened that church."

From Antioch he returned to Alexandria; but we know not how long he lived: all that can be said is, that he survived Pantænus at least some years, and that he was not old when he composed his *Stromata*; for he tells us plainly, that he had made that collection with a view of its serving him in his old age, when his memory should come to fail him. History says nothing of his death; but his memory appears to have been highly revered at Alexandria, as we learn from an extract of a letter from Alexander to Origen, preserved by Eusebius. Among several works which Clemens was the author of, there are only  
three

three considerable ones remaining : 1. *Protrepticon ad gentes*, or, An exhortation to the pagans : in which he refutes the error and falsehood of their religions, and exhorts them to embrace christianity. 2. *Pædagogus*, or, the schoolmaster : in which he lays down a regular plan of duty for the christian convert. And, 3. *The Stromata*. Daniel Heinsius has well enough compared these three works of Clemens to the three different degrees which the heathen mystagogues and philosophers observed, when they introduced a candidate to the knowledge of the mysteries : the first of which was purgation, the second initiation, and the third intuition. Now, says Heinsius, Clemens in his *Protrepticon* has laboured to purge his pupil from the filth of heathen idolatry and superstition : in his *Pædagogus* he has initiated him into the rites and duties of a christian : and in his *Stromata* he has admitted him to a sight of those tremendous mysteries which the adepts only were qualified to contemplate.

Besides these works, there are preserved some pieces of Clemens, of a smaller kind ; as an homily intituled, *Quis dives salvetur* ? What rich man can be saved ? which was first printed at Paris in 1672, and afterwards at Oxford in 1683, with some other fragments in greek and latin. All these have been printed in the latter editions of his works ; the best of which is that published in two vols. folio by Potter, afterwards archbishop of Canterbury, at Oxford in 1715.

CLEOPATRA, queen of Ægypt, was the daughter of Ptolemy Auletes king of that country ; who, dying in the year 51 before Christ, bequeathed his crown to the eldest of his sons and the eldest of his daughters ; ordering them to be joined to each other in marriage, according to the usage of their family, and jointly to govern the ægyptian kingdom. They were both of them very young, Cleopatra the eldest being only 17 ; and therefore he committed them to the tuition of the roman senate. They, however, could not agree, either to be married, or to reign together. Ptolemy, the brother, deprived Cleopatra of that share in the government which was left her by Auletes's will, and drove her out of the kingdom. She raised an army in Syria and Palestine, for the obtaining of her restoration ; and was now at war with her brother Ptolemy.

At this conjuncture, Julius Cæsar, in the pursuit of Pompey, sailed into Ægypt, and came to Alexandria. Here he employed his vacant hours in hearing and determining the controversy between Ptolemy and his sister Cleopatra : which he claimed a right to do as an arbitrator appointed by the will of Auletes, the power of the Romans being then vested in him as their dictator. The cause was accordingly brought to Cæsar's hearing, and advocates on both sides were appointed to plead the matter before him. But Cleopatra, considering that Cæsar was extravagantly addicted to women, laid a plot to attach him

first to her person, and next to her cause : for she made no scruple of prostituting herself for lust, or for interest, according as she was actuated by either of those passions. Sending to Cæsar, therefore, she complained that her cause was betrayed by those that managed it for her ; and prayed, that she might be permitted to come to him in person, and plead it herself before him. This being granted, she came secretly into the port of Alexandria in a small skiff towards the dusk of the evening ; and the better to get to Cæsar, without being stopped by her brother or any of his party, who then commanded the place, she caused herself to be tied up in her bedding, and thus to be carried to Cæsar's apartment on the back of one of her servants. Cæsar was too sensible of the charms of beauty not to be touched with those of Cleopatra. She was then in the prime of her youth, about the 20th year of her age ; and one of those perfect beauties, whose every feature has its particular charm. All which was seconded by an admirable wit, commanding address, and withal a voice so harmonious and bewitching, that, it is said, that single perfection, without the help of her eyes, than which nothing could be finer, was enough to soften the most obdurate heart. To be short, Cæsar lay with her that very night ; and is supposed to have begotten on her a son, who was afterwards from his name called Cæsarion. The next morning he sent for Ptolemy, and pressed him to receive his sister again upon her own terms : but Ptolemy, perceiving that instead of a judge he was become her advocate, appealed to the people, and put the whole city in an uproar. A war commenced : and the matter being soon determined by a battle, in which Cæsar came off conqueror, Ptolemy, on his endeavouring to escape over the Nile in a boat, was sunk with it, and drowned in that river. Then Cæsar settled the kingdom upon Cleopatra, and the surviving Ptolemy, her younger brother, as king and queen ; which was in effect to put the whole into her hands, this Ptolemy being then no more than 11 years old, and not in a capacity to interfere in the administration of state affairs, and Cleopatra was determined that he never should interfere ; for when he was grown up to be 15 years old, and thereby become capable of sharing the royal authority, as well as the name, she made away with him by poison, and then reigned alone in Ægypt. However, she followed Cæsar to Rome, and was there when he was killed in the senate-house ; but being terrified by that accident, and the subsequent disorders of the city, she ran away presently with great precipitation. Her authority and credit with Cæsar, in whose house she was lodged, made her insolence intolerable to the Romans ; whom she seems to have treated on the same foot with her own Ægyptians.

After the battle of Philippi, Cleopatra was summoned by Antony to answer an accusation against her, as if she had fa-  
voured

voured the interest of Cassius. She had indeed done so in some measure; and she knew well enough, that this had not been very pleasing to the triumviri, considering what she owed to the memory of Julius Cæsar. She depended however on her wit and beauty; and persuaded herself, that those charms, with which she had conquered Cæsar's heart, were still powerful enough to conquer Antony's; for she was not yet above 26 years of age. Full of these assurances, she went to Antony; and her manner of approaching him was so very gallant and noble, that at first sight it made a most pleasing impression upon his soul. Antony waited for her at Tarsus in Cilicia. Cleopatra arriving at the mouth of the river Cydnus, embarked in a vessel whose stern was of gold, sails of purple silk, oars of silver, and a concert of several instruments that kept time with the oars. She herself was laid under a canopy of a rich cloth of gold, dressed like Venus rising out of the sea: about her were lovely children like Cupids fanning her: the handsomest of her women, habited like Nereids and Graces, were leaning negligently on the sides and shrouds of the vessel: the sweets that weré burning perfumed the banks of the river, which were covered with an infinite number of people, who ran thither with such earnestness, that Antony, who was mounted on a throne to make a shew of majesty, was left quite alone; while the multitude at the river shouted for joy, and cried, that "the goddess Venus was come to visit the god Bacchus for the happiness of Asia."

By these arts, and the charms of her person, she drew Antony into those snares which held him enslaved to her as long as he lived, and finally caused his death.

It would not be to our purpose to be particular in relating the war between Antony and Cæsar; the battle of Actium, as is well known, determined the victory in favour of the latter; where Cleopatra flying first, Antony hastened after. He conceived however great displeasure at Cleopatra upon this occasion, and continued three days without seeing her; but afterwards recovered his usual humour, and devoted himself to pleasure. Mean while, Cleopatra made trial of all sorts of poisons upon criminals, even to the biting of serpents; and finding, after many experiments, that the sting of an asp gave the quickest and the easiest death, it is believed she made choice of that kind of death, if her ill fortune should drive her to an extremity. After they were returned to Ægypt, and found themselves abandoned by all their allies, they sent to make proposals to Cæsar. Cleopatra asked the kingdom of Ægypt for her children; and Antony desired he might live as a private man at Athens, if Cæsar was not willing he should tarry in Ægypt. Cæsar absolutely rejected Antony's proposal, and sent to Cleopatra that he would refuse her nothing that was just and

reasonable, if she would rid herself of Antony, or drive him out of her kingdom. She refused to act openly against Antony; but betrayed him in every effort that he made, till she obliged him to put an end to his own life, for fear of falling into Cæsar's hands. When Antony was dead, Cleopatra could not forbear most passionately bemoaning the loss of him: however, upon Cæsar's approach to Alexandria, she was quite attentive to her own security. Near the temple of Isis she had raised a stately building, which she designed for her sepulchre: into this she now retired; and into this was carried by her order all her treasure, as gold, jewels, pearls, ivory, ebony, cinnamon, and other precious woods. It was filled besides with torches, faggots, tow, and other combustible matter: so that Cæsar, who had notice of it, was afraid lest out of despair she should burn herself in it, with all those vast riches; and therefore contrived to give her hopes from time to time that she might expect all good usage, from the esteem he had for her. The truth is, Cæsar earnestly desired to expose this queen in his triumph to the Romans; and with this view sent Proculus to employ all his art and address in seizing upon her. Cleopatra would not let Proculus enter, but spoke to him through the chinks of the door. Proculus however stole in with two others at a window; which one of her women perceiving, cried out, "Poor princess! you are taken." At this cry, Cleopatra turned her head, and drew out a dagger with an intent to stab herself; but the Roman caught hold of her arm, and said, "Will you, madam, injure both yourself and Cæsar, in depriving him of the most illustrious testimony he can give of his generosity, and make the gentlest of princes pass for cruel?" He then took the dagger from her, and searched all her clothes with care, lest she should have any poison concealed about her.

Cæsar was extremely joyed at the news of having in his hands that lofty queen, who had lifted the crown of Ægypt above the empire of Rome; yet commanded her to be served in all respects like a queen. She became inconsolable for the loss of her liberty, and fell into a fever, which gave her hopes that all her sorrows would soon end with her life. She had besides resolved to abstain from eating; but this being known, her children were threatened with death if she persisted in that. Cæsar at length resolved to see her, and by his civilities to confirm her mind a little. He found her upon a low bed; but as soon as she saw Cæsar, she rose up in her shift, and threw herself at his feet. Cæsar civilly raised her up, and sat down at her bed's head. She began to justify herself; but the proofs against her being too notorious, she turned her justification into prayers, and put into his hand an inventory of all her treasure and jewels. Seleucus, Cleopatra's treasurer, had fol-

lowed Cæsar; and by a barbarous ingratitude affirmed her to have concealed many things which were not in that account. Upon this Cleopatra's choler arose; she threw herself out of bed, and, running to this perfidious officer, took him by the hair, and beat him severely. Her anger might be real; yet the character of this woman makes one ready to suspect, that it was but to shew Cæsar her beautiful shape and person, in which she had still some confidence. He did not seem moved by it; but only laughed at the thing, and led the queen to her bed. Having private notice soon after, that she was to be carried to Rome within three days, to make a part in the show at Cæsar's triumph, she caused herself to be bitten by an asp, which, they say, was brought to her concealed in a basket of figs; and of this she died, not however till she had paid certain funeral rites to the memory of Antony, and shed abundance of tears over his tomb. Cæsar was extremely troubled at her death; as being by it deprived of the greatest ornament of his triumph; yet he could not but admire the greatness of her courage, in preferring death to the loss of liberty. He ordered her a very magnificent funeral; and her body, as she desired, was laid by that of Antony.

Thus died this princess, whose wit and beauty made so much noise in the world, after she had reigned from the death of her father 22 years, and lived 39. She was a woman of great parts, as well as of great vice and wickedness. She spoke several languages with the utmost readiness; for, being well skilled in greek and latin, she could converse with Æthiopians, Troglodites, Jews, Arabians, Syrians, Medes, and Persians, without an interpreter; and always gave to such as were of these nations, as often as they had occasion to address her, an answer in their own language. In her death ended the reign of the family of Ptolemies in Ægypt, after it had continued from the death of Alexander 294 years; for, after this, Ægypt was reduced into the form of a roman province, and so remained 670 years, till it was taken from them by the Saracens in 641.

CLERC (JOHN LE), a celebrated writer, and universal scholar, was born at Geneva, March 19, 1657. His father, Stephen le Clerc, was a learned and eminent citizen of Geneva, who first practised physic, and was afterwards made greek professor in that academy, and senator of the republic. His mother, Susanna Gallatin, was a senator's daughter, and of an illustrious family. He had two brothers, younger than himself: Daniel, an eminent physician and senator at Geneva, who wrote in french, "A history of Physic, as far as to Galen's time," which was published at Amsterdam in 1702, and highly valued by the professors in that science; and Francis, who settled at Leipzig, in

in the condition of a merchant. Their father took uncommon care of their education, and John was sent to a grammar-school at eight years of age; where he soon discovered a violent inclination to books, and such a genius for poetry, that, as he tells us himself, if he had duly cultivated it, he would probably have gained no small reputation in that way. But the more serious studies, to which he applied himself, made him entirely neglect poetry, so that he never wrote verses but on particular occasions. Thus in 1689, having translated into french two sermons of bishop Burnet, preached before king William, on account, he says, of the friendship which subsisted between himself and that prelate, he subjoined to the one a small poem in heroic, and to the other an epigram in elegiac verse, upon England restored to liberty.

When he was about 16 years old, he was removed from the grammar-school, and placed under M. Chouet, to study philosophy; and in this he spent two years, but did not yet enter upon the study of divinity, thinking it better to employ another year in perfecting himself still more in the bell's lettres, and also in acquiring the elements of the hebrew tongue. He did so: he read all the books that could any ways improve him in this pursuit; and it was this constant assiduity and application, to which he inured himself in his youth, that enabled him afterwards to go through so much uninterrupted fatigue of reading and writing, and to publish such a vast variety of works. At 19 years of age he began to study divinity under Philip Mestrezat, Francis Turretin, and Lewis Tronchin, and he attended their lectures above two years.

After he had passed through the usual forms of study at Geneva, and had lost his father in 1676, he resolved to go for some time into France; and thither he went in 1678, but returned the year after to Geneva, and was ordained with the general applause of his examiners. Soon after, he happened upon the works of Curcellæus, his great uncle by his father's side, which had been published by Limborch in 1674, but were not easily to be got at Geneva among the calvinists, who had no dealings with the arminians; and by reading these he became so convinced that the remonstrants had the better of the argument against all other protestants, that he resolved to leave both his own country and France, where the contrary principles were professed. In 1680 he went to Saumur, a protestant university, where he first read the works of Episcopius, with whose learning and eloquence he was mightily pleased. He also began to make notes and observations upon the old testament, which he read in the Polyglott, which notes were of use to him, when he came afterwards to write his commentaries. While he was at Saumur, there came out a book  
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with this title, *Liberii de sancto amore epistolæ theologicæ*, in quibus varii scholasticorum errores castigantur. This book contains 320 pages in 8vo, and consists of "eleven theological epistles, in which several errors of the schoolmen are corrected." It was ascribed by some to le Clerc, while others thought it too learned to be written by a young man of 24. It is certain that though he never owned it, yet he speaks of it in such a manner as must almost convince us that he was really the author of it.

In 1682, le Clerc, intending to visit England, took his way through Paris, and arrived at London in May. This journey was undertaken chiefly with a view of learning the english language; which, with the help of a master, he soon effected. He preached several times in the french churches at London, and visited several bishops and men of learning; but the smoky air of the town not agreeing with his lungs, he returned to Holland, after less than a year's stay, in company with the celebrated historian Gregorio Leti, who formerly lived at Geneva, and was then retiring to Holland. He visited Limborch at Amsterdam, from whom he learned the condition of the remonstrants in the United Provinces. He did not yet join them; but he discovered his real sentiments to Limborch, with whom he entered into a strict friendship, which lasted till the death of that great man. He had not been long in Holland before his friends and relations entreated him to return to Geneva, which accordingly he did; but not being able to dissemble his opinions, which were contrary to those established by law, he thought it prudent, on his own, as well as their accounts, to leave his native country again, and arrived in Holland at the latter end of 1683. The year after he preached sometimes in french in the church of the remonstrants, but was soon obliged to leave off preaching; for what reason is not known, but conjectured to be the jealousy of the Walloon ministers, who finding their audiences very thin when le Clerc preached, prevailed upon the magistrates to forbid his preaching, any more. In 1684, when the remonstrants held a synod at Rotterdam, he preached once more before them; and was then admitted professor of philosophy, the hebrew tongue, and polite literature in their school at Amsterdam.

The remainder of his life offers nothing to us, but the history of his works, and of the controversies in which he was engaged; and this gives us a wonderful idea of the man, and of the prodigious services he did in his days to letters and to religion.

In 1696 he published the two first volumes of, what is said to have been his favourite work, his *Ars critica*; to which he added, in 1699, his *Epistolæ criticæ & ecclesiasticæ*, which make up the third volume of that performance. The censures he  
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passes upon *Quintus Curtius*, at the end of the second volume, where he decrees how to judge in a proper manner of the style and character of an author, involved him in a controversy with certain critics; and *Perizonius* in particular. His third volume is employed chiefly in defending himself against exceptions, which had been made by the learned *Dr. Cave* to some assertions in the tenth volume of his *Bibliothèque universelle*, and elsewhere. *Le Clerc* had said, and indeed justly, that *Cave*, in his *Historia literaria* of ecclesiastical writers, had concealed many things of the fathers, for the sake of enhancing their credit, which an impartial historian should have related; and that, instead of lives of the fathers, he often wrote panegyrics upon them: *le Clerc* had also asserted the arianism of *Eusebius*. Both these assertions *Cave* endeavoured to refute, in a latin dissertation published at London in 1696; which, with a defence of it, has since been reprinted in his *Historia literaria*. To this latin dissertation *le Clerc*'s third volume is chiefly an answer; and the first six letters, containing the matters of dispute between him and *Cave*, are inscribed to three english prelates, to whom *le Clerc* thought fit to appeal for his equity and candid dealing: the 1st and 2d to *Tenison* archbishop of Canterbury, the 3d and 4th to *Burnet* bishop of Salisbury, and the 5th and 6th to *Lloyd* bishop of Worcester. The 7th, 8th, and 9th, are critical dissertations upon points of ecclesiastical antiquity: and the 10th relates to an english version of his additions to *Hammond*'s annotations on the new testament; wherein the translator, not having done him justice, exposed him to the censure of *Cave* and other divines here. At the end of these epistles, there is, addressed to *Limborch*, what he calls an ethical dissertation, in which this question is debated, "An semper respondendum sit calumniis theologorum;" that is, in plain terms, "Whether writers, whose principles may happen to be disliked by the orthodox clergy, should always think themselves obliged to answer whatever calumnies they may attempt to fasten upon them?" The 4th edition of the *Ars critica*, which had been corrected and enlarged in each successive edition, was printed at Amsterdam in 1712.

In 1709 he published an elegant edition, with notes of his own, of *Sulpicius Severus*, and also of *Grotius de veritate*, &c. to which, besides notes, he added a treatise "De eligenda inter christianos dissentientes sententia." The same year he published, and dedicated to lord *Shaftesbury*, the celebrated author of the *Characteristics*, &c. "A collection of the remains of *Menander* and *Philemon*;" a completer collection than had been made by *Grotius* and others; to which he added a new latin version and notes. It is allowed by *le Clerc*'s friends, that he committed several errors in this work, which proceeded from his

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not having carefully enough attended to the metre; and therefore it is not surprising, that the critics and philologers, who had long been at enmity with him, should take the opportunity of falling foul upon him. The attack was begun by our learned Bentley, under the name of Phileleutherus Lipsiensis; whose censure, it is said, we know not how truly, vexed le Clerc to such a degree, that it threw him into a fit of sickness which lasted several days. Bentley's Emendationes, as they are called, of le Clerc's edition were published at Utrecht in 1710, with a preface written by Burman; in which there is so much inhumanity and rancour vented in the most abusive language against le Clerc, that perhaps the like was never crowded into thirty octavo pages. Burman had abused le Clerc, in the preface to his Petronius, published in 1709; and it was the nature of the man to be foul-mouthed, and to abuse every body. Le Clerc did not think proper to make any reply to what Bentley and Burman had written against him; for, he says, there is no more necessity for answering always the calumnies of critics than of divines. The truth is, he plainly saw that he had given some reason for the exceptions that were made, and therefore thought it better to be silent. However, he received a defence of himself from an unknown person, who assumed the name of Philargyrius Cantabrigiensis; and published it in 1711, with a preface written by himself. This Philargyrius Cantabrigiensis is said to have been Cornelius de Pauw, a gentleman who distinguished himself by philosophical and critical publications.

Some may be apt to wonder that le Clerc, who always expressed an high regard for the english nation, dedicated several of his principal works to the prelates and great men of it, and was so instrumental, by means of his Bibliothèques, in spreading, and withal so desirous to spread the abilities, learning, and merits of its ablest writers throughout Europe, should yet be so frequently attacked by some or other of its scholars and divines, as to seem almost the constant butt of its malice and resentment. But let it be remembered, that le Clerc's arminian principles were directly opposite to the nonjuring and high-church principles, which then prevailed much in England; that though he expressed a zeal for christianity, yet he abhorred any thing which looked like an hierarchy; and that hence he was often led to speak favourably, and perhaps with some degree of approbation, of books published here, which were in the mean time, together with their authors, anathematized by our own divines. Tindal's "Rights of the christian church," which came out in 1706, affords a memorable instance. A book was never published more vexatious to the english clergy than this; yet le Clerc, in his Bibliothèque Choisie of the same year, not  
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only approved, but even epitomised and recommended it in the strongest terms imaginable. It may be remembered also, that about the same time, or perhaps a little before, there was a scheme formed among some great personages, to bring le Clerc over to England, and to make a better provision for him than he enjoyed at Amsterdam: for this some affirm to have been one cause of the jealousy and ill-will conceived against him, and to have drawn upon him some attacks, which might otherwise not have been made; that from Bentley in particular. It appears by the vast number of books le Clerc published, that he was a very laborious as well as a very learned man. He would have been a more correct writer, if he had written less, and taken more pains with what he wrote. His works however every where abound with good sense and sound learning; and the greatest part of them will be valued while liberty and literature shall maintain their ground in Europe.

He always enjoyed a very good state of health, till 1728, when he was seized with a palsy and fever, which deprived him of speech and almost of memory. The malady increased daily; and after spending the six last years of his life with little or no understanding, he died, Jan. 8, 1736, in his 79th year. He had been married in 1691, when he was about 34 years old; and his wife, who was the daughter of Gregorio Leti, had brought him four children, who all died young. Le Clerc was an honest, candid, good kind of man; not ambitious of either honours or riches. He had very uncommon natural parts, and very uncommon acquirements; yet we do not find that the love of fame or vain-glory ever tempted him to play loose with his friends or with truth. He was satisfied with a competency of fortune, if indeed he could be said to have it; and though one is ready to suspect that he was driven to write so much for the sake of the profits attending it, yet he tells us in that life which he wrote of himself to 1711, that he had received for all his labours little else from the booksellers than books. Whatever projects might be on foot for his coming into England, they do not seem to have been begun on his side: for he always appeared happy in the studious and philosophic ease which he enjoyed at Amsterdam, dividing his time between his pupils and his books. Upon the whole, he was a very excellent and valuable man; and religion and learning have both been infinitely obliged to him.

CLERC (SEBASTIAN LE), designer and engraver, was born at Metz in 1637, of a family in such an humble condition, that he entered while very young into the abbey of St. Arnould in that city, in quality of helper in the kitchen. He had such a natural talent for drawing, that all the moments of leisure he could get from his employment he filled up in making little portraits with a pen on such scraps of paper as he found about

the kitchen. The prior of the house caught him one day occupied in this manner; and, on examining his performance, perceived in it such marks of genius as allowed him not to doubt that young le Clerc would attain to excellence if ever so little assisted by art. He immediately took the resolution to cultivate his natural bent, put the crayon into his hand, and gave him to the care of one of the monks, with orders to get him instructed. At ten years old he could handle the graver. At the same time he applied himself to the study of geometry, perspective, fortification, and architecture, in which he made as rapid a progress as in drawing and engraving. Marshal de la Ferté made choice of him for his geographical engineer; Louis XIV. for his engraver in ordinary, at the solicitation of Colbert; and pope Clement XI. honoured him with the title of a roman knight. In addition to this superior merit and this strong capacity for the arts, le Clerc had kind affections and an insinuating address. He died at Paris the 25th of October 1714, at the age of 77. This master treated every subject with equal excellence; as landscapes, architecture, ornaments. They strike the beholder with a lively and glowing imagination kept under due restraint, a correctness of design, a wonderful fertility, a noble and elegant expression, and a fine execution. The productions of his graver, amounting to upwards of 3000, would have been sufficient of themselves to have gained him a great reputation, independently of those of his pen. The principal of the latter kind are: 1. A treatise of theoretic and practical geometry; reprinted in 1745, 8vo. with the life of the author. Colbert, informed of the success of this work, ordered le Clerc a pension of 600 crowns, and apartments in the gobelins. But he presently after gave up this pension, which confined him to the king's service, in order to work more freely, and on subjects of his own choice. 2. A treatise on architecture, 2 vol. 4to. 3. A discourse on the point of view; in which the author shews a profound knowledge of this subject. After Callot, he is the engraver who has most distinctly shewn five or six leagues extent of country in a small space [D].

CLEVELAND, or rather CLEIVELAND (for so he and his family spelt their name) (JOHN), a noted loyalist and popular poet in the reign of Charles I. was the son of the Rev. Thomas Cleiveland, M. A. some time vicar of Hinckley, and rector of Stoke in the county of Leicester [E]. John, who was his eldest son,

[D] See the Catalogue raisonné de l'œuvre de Sebastien le Clerc, with his life, by M. Jombert, Paris 1775, 3 vols. 8vo. a very curious and interesting work.

[E] Of whom we have the following eulogium in Walker's "Sufferings of the

Clergy," p. 221. "He was a very great sufferer (for episcopacy, &c.), was father to the famous John Cleiveland the poet, and had, at the time of his sequestration, nine [eight] children (several of which, besides the poet, were sufferers also); but

son, was born in 1613, at Loughborough, where his father was then assistant to the rector; but he was educated at Hinckley, under the rev. Richard Vynes, a man of genius and learning, who was afterwards as much distinguished among the presbyterian party as his scholar was among the cavaliers [F]. In his 15th year our poet was removed to Cambridge, and admitted of Christ's college, Sept. 4, 1627, where he took the degree of B. A. in 1631. He was thence transplanted to the sister foundation of St. John's college in the same university, of which he was elected fellow March 27, 1634, and proceeded to the degree of M. A. in 1635. Of this society he continued many years a principal ornament, being one of the tutors, and highly respected by his pupils, some of whom afterwards attained to eminence [G]. By the statutes of that college, he should have

but how many of them were then provided for, I know not. He was dispossessed by the committee of Leicester, died in October 1652, and was a very worthy person, and of a most exemplary life."

He was of an antient family in Yorkshire, that derived their name from that tract of country in the North-Riding, which is still called CLEVELAND, wherein they had formerly large possessions, as may be seen in Dr. Nash's History of Worcestershire, 1782, fol. vol. ii. p. 94, 95: and in Nichols's History of Hinckley, 1783, 4to. p. 135, where their genealogy is inserted at large. One of the poet Cleiveland's brothers, Joseph, had issue, which settling in Liverpool, acquired there a large fortune; and two of his family represented that borough in parliament, viz. John Cleiveland, Esq. (son of Joseph) in 1710, and William Cleiveland, Esq; his son, in 1722. Another of the poet's brothers, William, was rector of Oldbury and Quat, near Bridgnorth in Shropshire, and dying 1666, left a son, who was grandfather of the Rev. William Cleiveland, M. A. now rector of All-saints parish in Worcester; and four daughters, whereof the youngest was grandmother of Dr. Percy, the present bishop of Dromore in Ireland. A sister of theirs, Elizabeth, married Mr. William Iliff, of Hinckley, from whom are descended a respectable family, to which by marriage is allied the ingenious author of the "History of Hinckley" above mentioned; a work to which this article is indebted for many curious particulars.

[F] David Lloyd, in his "Memoirs of persons who suffered for king Charles I. 1668," fol. p. 617, tells us, that Cleiveland owed "the heaving of his natural fancy, by choicest elegancies in greek

and latin, more elegantly englished (an exercise he improved much by), to Mr. Vines, there school-master."

Of this learned person, who was afterwards one of the assembly of divines, the reader will find a particular account in the History of Hinckley, so often quoted, p. 141; and see the article VYNES, hereafter.

[G] One of these, John Lake, D. D. sometime fellow of St. John's college Cambridge, had, "before he was complete 13 years of age, been committed there to the tuition of the famous Mr. Cleiveland, for whose memory he always retained a great reverence;" and under whose instructions he so far profited that he became successively vicar of Leeds, and bishop of Man, Bristol, and Chichester. "He and his friend Dr. [Samuel] Drake, vicar of Pontefract," who had been fellow of St. John's college, and borne arms in the garrison at Newark, collected their tutor's compositions into one volume, which they intitled "Cleivelandi vindiciæ, or Cleiveland's genuine poems, orations, epistles, &c. purged from the many false, and spurious ones, &c. Lond. 1677," 8vo. Prefixing to it his life and parentalia, and a dedication (signed with the initials of their names, J. L. and S. D.) to Francis Turner, D. D. then master of St. John's college, but afterwards successively bishop of Rochester and Ely, who is believed to have been a pupil of Cleiveland's also.—In St. John's college Cleiveland lived "about nine years, the delight and ornament of that society. To the service he did it the library oweth much of its learning, the chapel much of its pious decency, and the college much of its renown." Life by bishop Lake, &c. prefixed to his poems, 1677, 8vo.

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taken orders within six years after his being elected fellow : but he was admitted on the Law line (as the phrase there is) November 2, 1640; and afterwards on that of Physic, January 31, 1642; which excused him from complying with this obligation; though it does not appear that he made either law or physic his profession, for remaining at college he became the rhetoric reader there, was usually employed by the society in composing their speeches [H] and epistles to eminent persons (of which specimens may be seen in his works), being in high repute at that time, for the purity and terseness of his latin style. He also became celebrated for his occasional poems in english, and, at the breaking out of the civil wars, is said to have been the first champion that appeared in verse for the royal cause; which he also supported by all his personal influence: particularly by exerting his interest in the town of Cambridge, to prevent Oliver Cromwell (then an obscure candidate, but strongly supported by the puritan party) from being elected one of its members. Cromwell's stronger genius in this, as in every other pursuit, prevailing, Cleiveland is said to have shown great discernment, by predicting at so early a period, the fatal consequences that long after ensued to the cause of royalty [I]. The parliament party carrying all before them in the eastern counties, Cleiveland retired to the royal army, and with it to the king's head quarters at Oxford, where he was much admired and caressed for his satirical poems on the opposite faction, especially for his satire on the scottish covenanters, intituled "The Rebel Scot." [K]. In his absence he was deprived of his fellowship, Feb. 13, 1644,

[H] One of these was spoken before Charles I. and his son the prince of Wales, at St. John's college in Cambridge: with which the king was so well pleased that, after it was over, his majesty "called for him, and (with great expressions of kindness) gave him his hand to kiss, and commanded a copy to be sent after him to Huntingdon, whither he was hastening that night." This, according to Winstanley, was in 1642. But a MS. dates it in 1641.

[I] For this fact we are indebted to the authors of his life, prefixed to his works, in 1677; who, having observed that "no man had more sagacious prognostics," tell us, that after the election was over, Cleiveland said, with much passionate zeal, That single vote had ruined both church and kingdom. Whence it should seem, that Cromwell gained this seat in parliament by the majority of one vote only.

The same writers mention another instance of his being "Vates in the who's

import of the word, both poet and prophet." When the king withdrew from Oxford, and surrendered himself to the Scots army, "upon some private intelligence three days before the king reached them, Cleiveland foresaw the pieces of silver paying upon the banks of Tweed, and that they were the price of his sovereign's blood, and predicted the tragical events."

[K] Cleiveland had been before at Oxford in 1637, and was then incorporated M. A. with several other Cambridge men. But now his sarcastic attacks on the opposite party would make him exceedingly popular there, especially the satire above mentioned. Of which we have the following proof:—While he was now at Oxford he had his portrait painted by Fuller (a three-quarters length, now in possession of his great-nephew the bishop of Down), wherein he is drawn holding a paper inscribed "The Rebel Scot." An engraving

1644, by the earl of Manchester, who, under the authority of an ordinance of parliament, for regulating and reforming the university of Cambridge, ejected such fellows of colleges, &c. as refused to take the solemn league and covenant. From Oxford Cleveland was appointed to be judge-advocate in the garrison at Newark, under sir Richard Willis the governor, and has been commended for his skilful and upright conduct in this difficult office [L], where he also distinguished his pen occasionally, by returning smart answers to the summons, and other addresses to the garrison. Newark, after holding out the last of all the royal fortresses, was at length, in 1646, by the express command of the king (then a prisoner in the Scots army), surrendered upon terms, which left Cleveland in possession of his liberty [M], but destitute of all means of support, except what he derived from the hospitality and generosity of his brother loyalists,

engraving from it is prefixed to the viith volume of Nichols's select collection of miscellany poems, 1781, 12mo; where several of Cleveland's poems are reprinted, and particularly the *Rebel Scot*; which was, however, evidently intended by the author for a party rather than a national satire, as appears by his excepting the loyal Scots, &c.

[L] "His next stage was the garrison of Newark, where he was judge advocate, until the surrender: and by an excellent temperance of both, was a just and prudent judge for the king, and a faithful advocate for the country." Life by bp. Lake, &c. prefixed to edit. 1677.

The bishop of Dromore has in his possession an authentic copy of the commission (signed by Charles I. with his *own hand*), dated at "our Court at Newark," October 12, 1645, by which sir Richard Willis the governor and other commissioners therein mentioned, are empowered to punish all offences committed by the soldiers, and to determine all differences between them and the countrymen by martial law.

A particular reason for fixing Cleveland in the garrison at Newark, has been produced by the ingenious and diligent historian of Hincley, from a periodical publication of the opposite party, intitled, "The Kingdoms Weekly Intelligencer," No. 101, p. 211, for Tuesday, May 27, 1645. "But to speak something of our friend Cleveland, that grand malignant of Cambridge, we hear that he is now at Newarke, where he hath the title of advocate put upon him. His office and employment is, to gather all the college rents

within the power of the king's forces in those parts, which he distributes to such as are turned out of their fellowships at Cambridge for their malignancy. If the royal party be thus careful to supply their friends, sure it is necessary to take some course to relieve those who are turned out of their houses and livings for adhering to the parliament."

From a collection of old pamphlets and journals during the great rebellion between 1639 and 1660, and sorted by Mr. Carte, in sir John Hinde Cotton's library at Madingley, near Cambridge.

[M] On the occasion of this surrender, a writer in the "Critical Review" has given us a remarkable story, which is thus introduced:

"Mr. Granger says, that Cleveland never was in holy orders; Lloyd tells us, that he was fellow of St. John's, and that he was turned out of his fellowship. Be that as it will, his famous satire against the Scots rendered him extremely obnoxious to that nation, and he happened to be taken prisoner by a party of their troops in the north, commanded by David Leslie, afterwards lord Newark. Being discovered by the papers he had about him, the officers who took him, gave him an assurance of the gallows: and Cleveland received the news with that magnanimity and pride, which is the concomitant of great self-consequence; for he consoled himself with the thoughts of dying a martyr in the cause of his sovereign, and having his name transmitted to posterity with peculiar encomiums in the annals of loyalty. He was introduced, with some other prisoners, to Leslie, who could neither read nor write, and who awarded to each his proper fate, by hanging,

loyalists, among whom he lived up and down some years, obscure and unnoticed by the ruling party, till, in November 1655, he was seized at Norwich, as "a person of great abilities," adverse and dangerous to the reigning government [N]; and being sent to Yarmouth, he was there imprisoned for some time, till he sent a petition to the lord-protector, wherein the address of the writer has been much admired, who, while he honestly avows his principles, has recourse to such moving topics, as might sooth his oppressor, and procure his enlargement [O]:  
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hanging, whipping, or imprisoning. When it came to be Cleiveland's turn, he presented himself at the bar with a conscious dignity, and his enemies did not fail to aggravate his offences, producing at the same time a bundle of verses. 'Is this all, said the general, ye have to charge him with? For shame, for shame! let the poor fellow go about his business, and sell his ballads.' This contemptuous slight affected Cleiveland so much, that he is said to have drowned the remembrance of it in strong liquors, which hastened his death. It appears however by Thurloe's papers, that Cleiveland was a person of note amongst the royalists, and that he had a place of some consequence in their army."

As this article was attributed to Mr. Cuthrie (a countryman of Lesley's), shall we suppose that he took this method to be revenged on the author of the "Rebel Scot?"—It is strange, however, that quoting Thurloe (see Note [N]), he should not have observed that Cleiveland was, nine years after the surrender of Newark, possessed of so much health and vigour as to alarm the adverse government: being at last cut off by an epidemical disease, after he had a dozen years survived this pretended suicide of himself by *strong liquors*.

[N] We have the following heads of his examination preserved in Thurloe's State Papers, 1740, folio, vol. iv. p. 185.

"Major-General Haynes, &c. to the president of the council.

May it please your lordship,

IN observance to the orders of his highness and council, sent unto us, we have this day sent to the garrison of Yarmouth one John Cleiveland of Norwich, late judge-advocate at Newark, who we have deemed to be comprised within the second head.

The reasons of judgment are;

1. He confesseth that about a year since he came from London to the city of

Norwich, and giveth no account of any business he hath there; only he pretends that Edw. Cooke, esq. maketh use of him to help him in his studies.

2. Mr. Cleiveland confesseth, that he hath lived in Mr. Cooke's house ever since he came to the said city; and that he but seldom went into the city, and never but once into the country. Indeed his privacy has been such, that none, or but few, save papists or cavilleers, did know that there was any such person resident in these parts.

3. For that the place of the said Mr. Cleiveland his abode, viz. the said Mr. Cooke's, is a family of notorious disorder, and where papists, delinquents, and other disaffected persons of the late king's party do often resort, more than to any family in the said city or county of Norfolk, as is commonly reported.

4. Mr. Cleiveland liveth in a genteel garbe; yet he confesseth, that he hath no estate but 20l. per annum allowed by two gentlemen, and 30l. per annum by the said Mr. Cooke.

5. Mr. Cleiveland is a person of great abilities, and so able to do the greater disservice: all which we humbly submit, and remain

Your honour's

Truly humble servants,

H. Haines,	H. King,
Rob. Woods,	Richard Copeman,
Edw. Warde,	John Ballestone,
Bram. Gurdon,	Kos Swallowe,
Nich. Bell,	Ralph Woolmer,
Nich. Salter,	Richard Harbie,
Tho. Garrett,	William Stewart.

Norwich, Nov. 10, 1655."

[O] This, Lloyd seems to hint, was a singular instance, and therefore the greater compliment paid to the petitioner. His words are (speaking of the petition), "the only thing that ever I heard wrought upon him, that had been too hard for all swords."

The reader, who may be desirous to see

in which he was not disappointed, for the protector generously set him at liberty, disdaining to remember on the throne the opposition he had received in his canvass for parliament as a private burgess. Cleveland thence retired to London, where he is said to have found a generous Mæcenas; and, being much admired among all persons of his own party, became member of a club of wits and loyalists, which Butler the author of *Hudibras* also frequented [P]. Cleveland then lived in chambers at Gray's-inn (of which Butler is said to have been a member), and, being seized with an epidemic intermitting fever, died there on Thursday morning, April 29, 1659. His friends paid the last honours to his remains by a splendid funeral: for his body was removed to Hunsdon-house, and thence carried for interment, on Saturday May 1, to the parish church of St. Michael Royal, on College-hill, London [Q], followed by a numerous attendance of persons eminent for their loyalty or learning: to whom his funeral sermon was preached by his intimate friend Dr. John Pearson, afterwards bishop of Chester, author of the *Exposition of the creed* [R].

Cleveland has had the fate of those poets, who, "paying their court to temporary prejudices, have been at one time too much praised, and at another too much neglected." Both his subjects, and his manner of writing, made his poems extremely popular among his contemporaries, but entirely forgotten and disregarded since. For his manner, he excelled among that class of writers so much admired in the last century, whom our great critic has aptly termed "metaphysical poets, who abound with witty rather than just thoughts, with far-fetched conceits, and learned allusions, that only amuse for a moment, utterly neglecting that beautiful simplicity and propriety which will interest and please through every age. For his subjects he generally chose the party disputes of the day, which are now no longer understood or regarded. Contemporary with Milton,

a composition of so delicate a nature, yet so successful in its effect, is referred to the works of Cleveland; or to the History of Hunckley, where it accompanies his memoirs.

[P] Butler was a great admirer of Cleveland's wit; and has copied many of his images and thoughts into his celebrated poem above mentioned. The learned and ingenious Dr. Farmer has in his possession a copy of Cleveland's poems, in which he has marked many passages that have been imitated in *Hudibras*. From this judicious critic a more complete commentary of that mock-heroic poem could be given than the world has yet seen.

[Q] The "church of St. Michael Royal, commonly called College-Hill (be-

cause Whittington-College stood there)," was about that time the receptacle of the last remains of several eminent loyalists, as we are informed by A. Wood, *Ath. Oxon.* vol. ii. See his account of Robert Waring, sub ann. 1658.—It was destroyed in the fire 1666.

[R] "Dr. John Pearson, his good friend, preached his funeral sermon; who rendered this reason why he cautiously declined all commending of the party deceased, because such praying of him would not be adequate to any expectation in that audience; seeing some who knew him *not*, would think it far above him, while those who *knew* him, must know it far below him."

Lloyd's Mem. p. 618.

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he was in his time exceedingly preferred before him; and Milton's own nephew tells us, he was by some esteemed the best of the english poets [s]. But Cleveland is now sunk into oblivion, while Milton's fame is universally diffused. Yet Milton's works could, with difficulty, gain admission to the press, at the time when it was pouring forth those of Cleveland in innumerable impressions. But behold the difference! The press now continually teems with re-publications of the *Paradise Lost*, &c. whereas the last edition of Cleveland's works was in 8vo, 1687 [r].

CLIFFORD (GEORGE), third earl of Cumberland, of that noble and ancient family, was very eminent for his skill in navigation. He was born in the year 1558, and educated at Peterhouse, Cambridge, where he had for his tutor the celebrated John Whitgift, afterwards archbishop of Canterbury. In this place he applied himself chiefly to the study of the mathematics, to which his genius led him; whereby he became qualified for the several great expeditions he afterwards undertook. The first time he had any public employment was in the year

[s] This is Edward Philips, who, in his "*Theatrum Poetarum*," or complete Collection of the Poets, 1675," 12mo, p. 104, has the following article:

"John Cleaveland, a notable high-sounding witty loyalist of Cambridge, whose verses in the time of the civil war begun to be in great request, both for their wit and zeal to the king's cause, for which indeed he appeared the first, if not only, eminent champion in verse against the presbyterian party; but most especially against the Kirk and Scotch covenant, which he prosecuted with such a satirical fury, that the whole nation fares the worse for it, lying under a most grievous poetical censure. In fine, so great a man hath Cleaveland been in the estimation of the generality, in regard his conceits were out of the common road, and wittily far-fetched, that grave men, in outward appearance, have not spared, in my bearing, to affirm him the BEST OF ENGLISH POETS; and let them think so still, whoever please, provided it be made no article of faith."

[r] This is the last and most complete edition of his works, for, if there is any of later date, it is only this with the title-page reprinted). This edition, 1687, is made up of the following separate publications. The first part from "*Cleaveland's Vindication*," containing only genuine pieces collected by J. L. and S. D. as is described above in note [r]. The second part from J. Cleaveland revised: poems, orations, and epistles, and other of his genuine in-

comparable pieces; with some other exquisite remains of the most eminent wits of both universities, that were his contemporaries." This second edition, &c. London 1661, 12mo, (with a curious preface, signed E. Williamson, Newark, Nov. 1658, in which he speaks of "the intimacy he had with Mr. Cleaveland before and since these civil wars." and of that poet's "ever-to-be honoured friend of Gray's-Inn," who was probably the Mæcenas mentioned by Wood.) To these is added a third piece, being the History of Wat Tyler's Insurrection, under the quaint title of "*The Rustic Rampant*, &c." In the second part of this edition, 1687, the notice is suppressed, which occurred in the original title-page and preface, that this part contained "other remains of eminent wits, &c." which is indeed the case with most of the poems in it, only a few of them being of Cleaveland's own writing.

But to shew how popular Cleaveland was among his contemporaries, we shall here just enumerate the several editions, which were printed with more or fewer of his pieces, in 1647, 1651, 1653, 1654, twice, 1658, 1659, 1660, 1663, 1667, 1668; and then in 1677 (which last date, Wood says, he has seen misprinted 1617; but the writer of this note has now before him two copies of this edition, containing some variations, yet both rightly dated 1677). Lastly, in 1687, in 8vo.

1586, when he was one of the peers who sat in judgment upon Mary queen of Scots. But, having a greater inclination to act by sea than by land; and, according to the fashion of the times, being bent on making foreign discoveries, and defeating the ambitious designs of the court of Spain, then preparing the armada that was to conquer England, he fitted out, at his own charge, a little fleet, consisting of three ships and a pinnace, with a view to send them into the South Sea, to annoy the spanish settlements there. They sailed from Gravesend, June 26, 1586, and from Plymouth Aug. 17; but were forced back by contrary winds into Dartmouth. From whence putting out again on the 29th, they fell in with the coast of Barbary the 17th September, and the next day sailed into the road of Santa Cruz. On the 25th they came to the river Oro, just under the northern tropic, where they anchored. Searching upwards the next day, they found that river to be as broad all the way for 14 or 15 leagues, as at the mouth, which was two leagues over; but met with no town nor house. On the last of September they departed for Sierra Leona; where they arrived the 21st of October. Going on shore, they burned a town of the negroes, and brought away to their ships about 14 or 15 tons of rice; and having furnished themselves with wood and water, they sailed the 21st of November from Sierra Leona, making the straights of Magellan. The 2d of January 1587 they discovered land; and on the 4th of that month fell in with the american shore, in 30 deg. 40 min. south lat. Continuing their course southward, they took, January 10, not far from the river of Plata, a small portuguese ship; and the next day another; out of which they furnished themselves with what necessaries they wanted. The 12th of January they came to Seal Island, and two days after to the Green Island, near which they took in water. Returning to Seal Island, a consultation was held on the 7th of February, whether they should continue their course for the South Sea, and winter in the straights of Magellan, or spend three or four months upon the coast of Brazil, and proceed on their voyage in the spring. The majority being for the former, they went as far as 44 degrees of southern latitude. But, meeting with storms and contrary winds, they took a final resolution, on the 21st of February, to return to the coast of Brazil. Accordingly they fell in with it the 5th of April, and, after taking in water and provisions in the bay of Camana, came into the port of Baya the 11th. Eight portuguese ships being there, they found means to carry off four of them, the least of which were of a hundred and thirty tons, notwithstanding all the resistance made by the enemy; and also fetched a supply of fresh provision from the shore. In short, the earl undertook no less than eleven expeditions,

ditions, fitted out at his own expence, in which he made captures to a prodigious amount; and, on his return, was graciously received by his royal mistress, who created him knight of the garter in 1591. In 1601, he was one of the lords that were sent with forces to reduce the earl of Essex to obedience. He departed this life at the Savoy in London, Oct. 30, 1605, and was buried at Skipton in Yorkshire, the 30th of March following; where a fine tomb was afterwards erected to his memory [u].

CLINTON (SIR HENRY), K. B. was grandson of Francis, sixth earl of Lincoln, by his second son George; who, having been governor of Newfoundland and New York, died in his 75th year, July 10, 1761, senior admiral of the white; having married Anne, daughter of major-general Peter Carle, who died 1767, having borne him three sons and three daughters, of whom two of each died in their infancy. The surviving daughter married admiral Roddam, and died 1750. The surviving son Henry was captain of a company in the first regiment of guards, April 17th, 1758; K. B. May 11, 1777; general in America, 1778; colonel of the 7th regiment *vice* sir George Howard 1779. He evacuated Philadelphia June 18, 1778. He arrived in Carolina, April 1780, where he took Charlestown, May 11, and received the thanks of the house of commons, after a debate, Nov. 27, and returned an answer. This was followed by farther success. He arrived at Portsmouth June 12, 1782. On his return to England, he published a narrative relative to his conduct as to the unfortunate issue of the campaign of 1781, 1783, to which earl Cornwallis returned "An answer" the same year, on which sir Henry published "Some observations." In 1784 he published "A letter to the commissioners of public accounts, relative to some observations in their seventh report, which was judged to imply censure on the late commander in chief of his majesty's forces in America." He was first cousin to the late duke of Newcastle; was appointed governor of Gibraltar, 1795, with a salary of 730l. He was a lieutenant-general; governor of Limerick, the appointment of which is 20s. per day; groom of the bed-chamber to the duke of Gloucester; M. P. for Newark, and lastly for Launceston.

CLIVE (ROBERT), son of Richard Clive, esq. was born on the 29th of September 1725, at Styche, the seat of his ancestors, in the parish of Moreton-Say, near Market Drayton. His father, who possessed but a small estate by inheritance, had, to increase his income, engaged in the profession of the law. At

[u] If the reader is desirous of seeing more particulars of this great commander, and the several expeditions he undertook

and conducted, we refer him to the Biographia Britannica, from whence the above account is extracted.

an early period of his youth, Robert was sent for his education to a private school at Lostock in Cheshire. The master, Dr. Eaton, soon discovered in his scholar a superior courage and sagacity which prognosticated the future hero. "If this lad," he would say, "should live to be a man, and an opportunity be given for the exertion of his talents, few names will be greater than his."

At the age of eleven he was removed from Lostock to a school at Market Drayton, of which the reverend Mr. Burslem was the master. On the side of a high hill in that town is an antient church, with a lofty steeple, from nearly the top of which is an old stone spout, projecting in the form of a dragon's head. Young Clive ascended this steeple, and, to the astonishment of the spectators below, seated himself on the spout.

Having remained but a short time at Mr. Burslem's school, he was placed in that of Merchant Taylors' at London, which, however, did not long retain him as a scholar. His father having reverted to what seems to have been a predilection for private schools, committed him to the care of Mr. Sterling at Hemel Hempstead in Hertfordshire, with whom he continued till, in 1743, he received an appointment as a writer to the east-india company.

From the frequency of his removals, to which perhaps was added an intractable disposition, he obtained no applause, but rather the reverse, from the several masters to whom the care of his education had been entrusted.

To fulfil his engagement in the service to which he had been appointed, he embarked in one of the ships belonging to the east-india company, and arrived at Madras in 1744. In his new employment he however discovered the same dislike to application, and the same aversion to controul, by which his character had hitherto been distinguished. This intractable disposition proved as disagreeable to his superiors as it must have been the occasion of much inconvenience to himself. One instance is related. Having acted or neglected something inconsistently with the discipline of office, his misconduct was reported to the governor, who commanded him to ask pardon of the secretary whom he had offended. He made his submission in terms of contempt, which the secretary mistaking for a compliment, invited him to dinner.—"No, sir," replied Clive, "the governor did not command me to dine with you."

When in 1746 Madras was surrendered to the French, under the command of their admiral M. de la Bourdonnais, the officers both civil and military, who had served under the east-india company, became prisoners on parole. M. Dupleix, however, who was chief commander of the military forces in India,

India, not having been present at the surrender, refused to ratify the treaty, unless they would take another parole under the new governor. The English, in consequence of this new stipulation, thought themselves released from their engagements with Bourdonnais, and at liberty not only to make their escape, but to take up arms, if they should find an opportunity. Mr. Clive, accordingly, disguised as a Moor, in the dress of the country, escaped with a few others to St. David's, a fortress which is situated to the south of Madras, at about the distance of 21 miles.

He had not been long arrived at St. David's, before he lost some money in a party at cards with two ensigns, who were detected in the act of cheating. They had won considerable sums; but as the fraud was evident, the losers at first refused payment. At length, however, they were intimidated by the threats of the successful gamesters. Clive alone persisted in his refusal, and accepted a challenge from the boldest of his antagonists. They met each with a single pistol. Clive fired without success. His antagonist, quitting the ground, presented a pistol to his head, and commanded him to ask his life, with which demand, after some hesitation, he complied; but, being required to recant his expressions, he peremptorily refused. The officer told him, if he persisted in his refusal, he would fire. "Fire and be damned!" replied Clive. "I said you cheated; I say so still; nor will I ever pay you." The ensign finding every expedient to obtain the money ineffectual, threw away the pistol, and declared that his adversary was a madman. Clive replied to the compliments of some of his friends on his conduct in this affair: "The man has given me my life, and I have no right in future to mention his behaviour at the card table; although I will never pay him, nor ever keep him company." In 1747 Mr. Clive was promoted to the commission of an ensign in the military service; but had no opportunity of displaying his talents till the following year, when the siege of Pondicherry afforded an ample scope for their exertion. At this memorable attack the young ensign distinguished himself by his courage in defence of the advanced trench. He received a shot in his hat, and another in his coat; some officers in the same detachment having been killed. The early rains, however, and admiral Boscawen's want of experience in military operations, compelled the English to raise the siege, and to return to Fort St. David's.

On the attack, when the powder was almost exhausted, Clive, instead of sending a serjeant to procure a fresh supply, ran to the trench, and brought it. In consequence of this action, an officer ventured to insinuate, in his absence, that he had relinquished his post through fear. A friend having informed him

of this aspersion, was accordingly requested to go with him to the person who had thus malignantly defamed him. The charge, though true, was at first denied: Clive however insisting upon immediate satisfaction, they withdrew; but while they were retiring, he received a blow from his antagonist, who was following him. Instantly he drew his sword, as did the other, relying on the interposition of the company. Both having been put under an arrest, were obliged to submit to a court of enquiry, which decided that the officer should ask pardon at the head of the battalion, for a causeless aspersion, without notice of the blow, for which offence he might otherwise have been disbanded.

Unwilling to injure the service, Mr. Clive declined speaking of his past quarrel till the return of the army to St. David's, when, calling upon the officer, he reminded him of the late transaction. Admitting that he was satisfied with the decision of the court, and the consequent compliance of the officer, he still insisted that he must call him to account for the blow, of which no notice had been taken. The officer, on the contrary, alledged that his compliance with the opinion of the court ought to be admitted as satisfactory, and refused to make any other concession. Mr. Clive accordingly waved his cane over his head, saying, that as he thought him too contemptible a coward for beating, he should content himself with inflicting on him that mark of infamy. On the following day the officer resigned his commission.

When the season for military operations was over, the troops remained at St. David's, and before the return of spring they received news of a cessation of hostilities between Great Britain and France. Still however the sense of ancient rivalry, the reciprocal aggravation of recent injuries, an opposition of interests, a mutual confidence in strength, seemed to animate both nations to a renewal of the war. The dominions of the rajah of Tanjore had at that time been claimed by his brother, with a declaration that he, though deposed by his subjects, was their rightful sovereign; and that the reigning rajah was an usurper. The English of St. David's, convinced by these allegations, determined to espouse the cause of the deposed rajah. They resolved to begin their attack upon a fort of the rajah's, called Devi Côtah. On their advance, finding the approaches difficult, and the ramparts covered with innumerable forces, they were at first deterred from their enterprise. Clive, however, insisted that the attempt, though dangerous, was not hazardous. He thought the town might easily be taken by storm; recommending only to advance the cannons in the night, as by them the gates might be effectually destroyed. Captain Cope, the commander, refused to listen to the advice,

as too desperate; till, after having exhausted his ammunition by a fruitless cannonade, he was compelled to retreat to Fort St. David's. The disgrace of this discomfiture; its pernicious influence upon their trade; and the exultation of their common enemy the French, induced the English once more to attempt the reduction of Devi Côtah. The command of this expedition was entrusted to major Lawrence, an officer at that time but little known, but who was afterwards distinguished for his abilities in the service. As a breach was made in the walls, Clive, who then possessed only the rank of a lieutenant, solicited the command of the forlorn hope. Lawrence, willing to preserve him from so dangerous a station, told him the service did not then fall in his turn. Clive replied, that knowing it did not, he came rather to ask it as a favour, than to demand it as a right; but that on such an occasion he hoped the request of a volunteer would not be rejected. Major Lawrence consented; and Clive, in consequence of his appointment to the command of thirty-four british soldiers and seven hundred sepoys, was ordered to storm the breach. Accordingly they led the way; but in passing a rivulet, between the camp and the fort, four of the English fell by the fire of the enemy. The sepoys were alarmed, and halted as soon as they had passed the stream; but the English persevered, and, advancing closely upon the breach, presented their musquets, when a party of horse, which had been concealed in the tower, rushed upon their rear, and killed twenty-six. Clive, by stepping aside, escaped a stroke which had been aimed at him by one of the horse as they passed him. He ran towards the rivulet, and, having passed, had the good fortune to join the sepoys. Of the whole four-and-thirty, himself and three others were all that were left alive. Major Lawrence, seeing the disaster, commanded all the Europeans to advance. Clive still marched in the first division. The horse renewed their attack, but were repulsed with such slaughter that the garrison, dismayed at the sight, gave way as the English approached the breach, and, flying through the opposite gate, abandoned the town to the victors. Alarmed at the success of the English, the rajah sent them overtures of peace; to which, on condition that a settlement should be made on his rival, and the fort of Devi Côtah, with the adjoining district, be ceded to the company, the English readily agreed.

The war being thus concluded, lieutenant Clive, to whose active mind the idleness which in time of peace attends a soldier's life was intolerably irksome, returned to the civil establishment, and was admitted to the same rank as that he would have held had he never quitted the civil for the military line. His income was now considerably increased by his appointment

ment to the office of commissary to the british troops; an appointment which the friendship of major Lawrence had procured him. He had not long been settled at Madras, when a fever of the nervous kind destroyed his constitution, and operated so banefully on his spirits that the constant presence of an attendant became absolutely requisite. As the disease however abated, his former strength was in some degree renewed; but his frame had received so rude a shock, that, during the remainder of his life, excepting when his mind was ardently engaged, the oppression on his spirits frequently returned.

The cessation of hostilities between the English and the French had given to the latter an opportunity of executing the important projects they had formed; which brought the affairs of the company into such a state as to induce Clive to resume the military character; in which he performed most signal acts of prowess, and encountered a variety of uncommon difficulties and dangers, too numerous to be particularised in our limited work, but which the reader will find amply detailed in the *Biographia Britannica*.

Whoever contemplates the forlorn situation of the company, when lord Clive first arrived at Calcutta in the year 1756, and then considers the degree of opulence and power they possessed when he finally left that place, in the year 1767, will be convinced that the history of the world has seldom afforded an instance of so rapid and improbable a change. At the first period they were merely an association of merchants struggling for existence. One of their factories was in ruins; their agents were murdered; and an army of 50,000 men, to which they had nothing to oppose, threatened the immediate destruction of their principal settlement. At the last period, distant from the first but ten years, they were become powerful princes, possessed of vast revenues, and ruling over fifteen millions of people. When the merits of those who contributed to this great revolution shall be weighed in the impartial judgment of future times, it will be found, that Watson, Pocock, Adams, and Monro deserved well of the company; but that Clive was its saviour, and the principal author of its greatness.

After lord Clive's last return from India, he was made, in 1769, one of the knights companions of the noble order of the bath.

Though his exploits will excite the admiration, and receive the plaudits of posterity, yet in his lifetime the same ingratitude was shewn him, which the greatest men, in all ages and countries, have experienced; for, on the pretence "that all acquisitions made under the influence of a military force, or by treaty with foreign powers, do of right belong to the state," a party in the house of commons, countenanced by the minister, attempted

attempted to ruin both his fortune and his fame. A motion was made in this assembly, on the 21st of February 1773, to resolve, that, "in the acquisition of his wealth, lord Clive had abused the powers with which he was entrusted." The speech he made on the occasion concluded with the following words: "If the resolution proposed should receive the assent of the house, I shall have nothing left that I can call my own, except my paternal fortune of 500*l.* a year; and which has been in the family for ages past. But upon this I am content to live; and perhaps I shall find more real content of mind and happiness, than in the trembling affluence of an unsettled fortune. But to be called, after sixteen years have elapsed, to account for my conduct in this manner; and after an uninterrupted enjoyment of my property, to be questioned, and considered as obtaining it unwarrantably, is hard indeed! and a treatment of which I should not think the british senate capable. Yet if this should be the case, I have a conscious innocence within me, which tells me that my conduct is irreproachable.—*Frangas non flectes.*—They may take from me what I have; they may, as they think, make me poor, but I will be happy. Before I sit down, I have one request to make to the house, that when they come to decide upon my honour, they will not forget their own." The house of commons rejected the motion, and resolved, "that lord Clive had rendered great and meritorious services to his country."

When the disputes between Great Britain and her colonies had arisen to such a height that they were not likely to be terminated any other way than by open hostilities, overtures were made to lord Clive to accept of the chief command in America; but he declined the proposal, on account of the ill state of his health, and from a consciousness that the vigour of his mind was not equal to what it had before been.

Lord Clive was one of the few men whose conduct was always directed by the dictates of his own mind, and whose decisions were therefore secret. Like the first of the Cæsars, the talents of other men could add nothing to the reach of his genius, or the correctness of his judgment. Mr. Pitt emphatically called him a heaven-born general; as, without experience, or being versed in military affairs, he surpassed all the officers of his time. In parliament, he represented, from the year 1760, to his decease, the antient borough of Shrewsbury, the chief town of the county wherein he was born. The interest which he took in the disputations of this assembly, was seldom sufficient to induce him to speak; but when the attack upon his conduct had called into action the powers of his mind, his eloquence was such as has not been often surpassed.

The severe illness with which lord Clive was attacked,  
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during his first residence in the East Indies, gave an injury to his constitution which was never fully repaired; and his health was farther weakened by his successive visits to the unwholesome climates of that country. Hence it was that he became subject at times to a depression of spirits. His ardent and active mind, when not called into exertion by some great occasion, frequently preyed upon itself. In the latter part of his life, having nothing peculiarly important and interesting to engage his attention, and his body growing more and more infirm, the depression increased; and to this was owing his decease, on the 22d of November 1774, not long after he had entered into the 50th year of his age. He was interred at Moreton-Say, the parish in which he was born. In the various relations of private life, lord Clive was highly beloved and esteemed; for he was a man of the kindest affections, and of every social virtue. His secret charities were numerous and extensive; but the present he made of seventy thousand pounds, as a provision for the invalids of the company's service, was the noblest donation of its kind that ever came from a private individual. His person was of the largest of the middle size; his countenance inclined to sadness; and the heaviness of his brow imparted an unpleasant expression to his features. It was a heaviness that arose not from the prevalence of the unsocial passions (for of these few men had a smaller share), but from a natural fullness in the flesh above the eye-lid. His words were few; and his manner, among strangers, was reserved; yet it won the confidence of men, and gained admission to the heart. Among his intimate friends he had great pleasantness and jocularity, and on some occasions was too open. In February 1753, immediately before he embarked for England, he married Margaret, daughter of Edmund Maskelyne, esq. of Purton in Wiltshire, and sister to the rev. Dr. Nevil Maskelyne, the present astronomer royal. By this lady he had Edward, the present lord Clive, born March 7, 1754; Rebecca, born September 15, 1760; Charlotte, born January 15, 1762; Margaret, born August 15, 1763; and Robert, born August 31, 1769.

CLIVE (CATHERINE), an actress of great merit, was born in 1711. She made her first appearance on the stage in boy's clothes, in the character of Ismenes, the page of Ziphores, in the play of Mithridates, at Drury-lane theatre. Continuing to improve in her profession, she added both to her salary and her fame. In 1731 her performance of Nell in the Devil to pay fixed her reputation as the greatest performer of her time in that species of character; and for more than thirty years she remained without a rival. In the next year, 1732, she united herself in marriage with George Clive, a gentleman of the law, and brother to baron Clive. This union was not productive of happiness

happiness to either party. They soon agreed to separate, and for the rest of their lives had no intercourse together. In 1768, Mrs. Clive's intimate friend Mrs. Pritchard quitted the stage; and the succeeding year she determined to follow her example: she might have continued several years longer to delight the public in various characters adapted to her figure and time of life; for to the last she was admirable and unrivalled. From this time Mrs. Clive retired to a small but elegant house near Strawberry-hill, Twickenham, where she passed the remainder of her life in ease and independence, respected by the world, and beloved by a circle of friends; at which place, after a short illness, she departed this life, December 6, 1785. A more extensive walk in comedy than that of Mrs. Clive cannot be imagined; the chambermaid, in every varied shape which art or nature could lend her; characters of whim and affectation, from the high-bred lady Fanciful, to the vulgar Mrs. Heidelberg; country girls, romps, hoydens, and dowdies; superannuated beauties, viragoes, and humourists. To a strong and pleasing voice, with an ear for music, she added all the sprightly action requisite to a number of parts in ballad farces. Her mirth was so genuine, that whether it was restrained to the arch sneer and the suppressed half-laugh, widened to the broad grin, or extended to the downright honest burst of loud laughter, the audience was sure to accompany her; he must have been more or less than man, who could be grave when Clive was disposed to be merry. Mrs. Clive, in private life, was so far above censure, that her conduct in every relation of it was not only laudable but exemplary.

**CLOPINEL** (or **JOHN DE MEUN**), a celebrated french poet, born at Meun in 1280, and called Clopinel, because of his limping gait. He was a signal favourite at the court of Philip the Fair, and acquired a great share of fame by his continuation of the Romance of the Rose, which was left unfinished by William de Loris, its original author; the best edition of which is that of the abbé Lenglet, 1735, 3 vols. 12mo. He is besides the translator of Boethius's Consolations, into french, 1494, fol. and the author of some other works, which are now but little known. He is supposed to have died about the year 1364.

**CLOWES** (**WILLIAM**). Of this eminent surgeon there are perhaps no biographical memoirs extant; all we know of him is collected from his works. The industrious Mr. Aikin, in his Biog. memoirs of Med. has ascertained his residence at different periods of his life; but has not been able to fix the time of his birth or death. By this gentleman's book it appears, that he was for some time a navy surgeon; for he mentions serving on board one of the queen's ships, called the Aid, when the emperor's daughter married Philip II. king of Spain, which

which was in 1570. He returned home, and resided several years at London, where he came into great reputation, as may be inferred from his having been several years surgeon of St. Bartholomew's and Christ's Hospitals, before he was sent for by letters from the earl of Leicester, general of the English forces, in the low countries, to take upon him the care of the sick and wounded in 1586. He was surgeon to her majesty, and mentions his having served with Banister under the earl of Warwick; and also speaks in another place of having been a retainer to lord Abergavenny. He seems to have been in full practice about 1596, the date of his last publication. This is a treatise on the venereal disease, reprinted in 1637; and he laments the frequency of this disorder in England; of which he gives this proof, that in the space of five years he had cured upwards of a thousand venereal patients in St. Bartholomew's hospital. His most capital performance is his approved practice for all young chirurgians, 1591, re-printed in 1596 and 1637. He is a strong advocate for writing medical chirurgical books in the vernacular language, and his practice was always ingenious and often successful.

CLUVERIUS (PHILIP), a celebrated geographer, was born of an antient and noble family at Dantzic, in 1580. He was educated by his father with a great deal of care, and sent to Leyden to study the civil law. But Cluver had no inclination at all for law; his genius led him early to the love of geography; and therefore Joseph Scaliger is said to have advised him to make that his particular study, and not to do violence to his inclinations any longer. This advice was followed; upon which Cluver presently set out for the Low Countries, in order to take a careful survey of them: but passing through Brabant, for the sake of paying a visit to Justus Lipsius, he had the misfortune to be robbed, which obliged him to return immediately to Leyden. Meanwhile his father was grown quite angry at him for deserting the study of the law, and refused to furnish him with money; which drove him to bear arms, as he afterwards did two years in Hungary and Bohemia. It happened at that time, that the baron of Popel, who was his friend, was arrested by an order from the emperor; and thinking himself extremely ill used, he drew up a kind of manifesto by way of apology, which he sent to Cluver to translate into latin. This Cluver did for him, and caused it to be printed at Leyden; which so displeased the emperor, that he complained by his ambassador to the States, and had Cluver arrested. Cluver however was soon set at liberty: upon which he returned to his geographical studies; and, that nothing might be wanting to perfect him in them, he travelled through several countries: through England, France, Germany, and Italy. He was also

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a prodigious linguist, being able to talk with ease and fluency, as we are told, no less than ten languages. He died at Leyden 1623, only 43 years old.

Cluver published in his life-time, "De tribus Rheni alveis. Germania antiqua. Sicilia antiqua. Italia antiqua." And Vorstius published after his death another work, intituled "Introductio in universam geographiam tam veterem quam novam, &c." But, as Cellarius observed, there is not that nicety and exactness shewn in this last work as in his former, especially in his Italia antiqua, and Sicilia antiqua.

COBB (SAMUEL), an ingenious poet; a man of taste, wit, and learning; was master of the grammar school of Christ's Hospital, where he was himself educated. He took the degree of Master of Arts in Trinity-college Cambridge. His principal works are, Observations upon Virgil, and a Collection of Poems, in 8vo. 1700. He assisted Mr. Rowe in his translation of the Callipædia, and Mr. Ozell in the translation of Boileau's Lutrin. Died at London 1713.

COBDEN (EDWARD), D. D. and a chaplain in ordinary to George II. became early in life chaplain to bishop Gibson, to whose patronage he was indebted for the following preferments; viz. the united rectories of St. Austin and St. Faith in London, with that of Aclon in Middlesex, a prebend in St. Paul's, another at Lincoln, and the archdeaconry of London, in which last he succeeded Dr. Tyrwhit in July 1742. His whole works were collected by himself, in 1757, under the title of "Discourses [x] and essays, in prose and verse, by Edward Cobden, D. D. archdeacon of London, and lately chaplain to his majesty king George II. above twenty-two years, in which time most of these discourses were preached before him. Published chiefly for the use of his parishioners," one large 4to volume, divided in two parts. Of this volume 250 copies only were printed, 50 of which were appropriated to a charitable use.

His income, he says, was but moderate (all his preferments together not exceeding 350 l. per annum clear, which he would often say was as much as he desired, and more than he deserved. This income, frugality and moderation converted into plenty, and contentment into happiness). And about this time he met with losses amounting to above 2000 l. which reduced his substance very low.

In 1762 Dr. Cobden lost his wife; whom he survived little more than two years, dying April 22, 1764, aged more than 80.

[x] Among these is his "Concio ad Clerum, xi. cal. Maii, 1752," and three sermons preached after the noted one on "Chastity." The last time he preached before the king was Dec. 8, 1751. He resigned his warrant for chaplain Nov. 23, 1762; after having delivered into his majesty's hands his reasons in writing for so doing.

**COCCEIUS**, an able architect of Rome, whom some have affirmed to be an ancestor of the emperor Nerva, who bore that name, made himself famous by several fine buildings. Some of them have escaped the ravages of time; such as the temple which Calphurnius dedicated to Augustus, in the town of Puzzoli in the kingdom of Naples, and is at present the cathedral of that place. An enterprize still more considerable has immortalized his name: namely, the grotto that led from Cuma to the lake of Avernus. An antient tradition, to which the construction of the temple of Puzzoli and the grot of Cuma may have given rise, attributes to him likewise that of Naples or Puzzoli. It is a mountain hollowed to the length of about a mile, in which two carriages may easily pass. Our countryman, Addison, thought with great probability, that nothing more was at first intended than to dig stones from the mountain for building the city and moles of Naples; and that afterwards they conceived the idea of excavating the mountain through, in order to form a road. His conjecture is founded on this circumstance, that no heaps are to be seen about the mountain.

**COCCEIUS (SAMUEL)**, a german baron, born at Francfort on the Oder, towards the close of the last century, died in 1755, rose by his profound knowledge of the civil law, to the post of minister of state, and grand-chancellor to the late king of Prussia. That royal philosopher entrusted the baron Cocceius with the reform of the administration of justice throughout his dominions. The Frederician Code, which this minister compiled in 1747, proved him worthy of the choice of his prince, and as much a philosopher as himself. Besides this work, which is in 3 vols. 8vo. the world is indebted to baron Cocceius for a latin edition of Grotius de jure belli ac pacis, more ample than any that had before appeared. It was printed in 1755 at Lausanne, 5 vols. 4to. The first volume, which serves as an introduction to the work, is by Cocceius the father, who was also a great civilian.

**COCCHI (ANTHONY)**, of Florence, professor of physic at Pisa, afterwards of surgery and anatomy at Florence, died in 1758, at the age of 62. This great man was the intimate friend of Newton and Boerhaave. The emperor made him his antiquary. He was esteemed both for his theoretical and practical knowledge. He wrote: *Epistolæ physico-medicae*, 1732, 4to. He published a greek manuscript, with a latin translation, on fractures and luxations, extracted from Oribasius and from Soranus, Florence 1754, fol. and other works.

**COCCHI (ANTHONY CELESTINE)**, born at Mugello in Tuscany the 3d of August 1695, was successively professor of physic at Pisa, of philosophy at Florence, and antiquary to the grand duke, who encouraged the learned of whatever country. Though  
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the principal object of his studies had been medicine, he also excelled in polite literature. It was he who translated into latin the romance of Ambrosius and Anthia by Xenophon, which was printed at London 1726, greek and latin 4to. He pronounced also several medical discourses in the italian language; which were printed at Florence in 1761, 2 parts. His discourse on the Pythagorean regimen was translated into french, and published in 8vo.

COCHIN (CHARLES NICHOLAS), a famous french engraver, born in 1688. His works are full of spirit, correctness, and harmony. The principal are from the paintings of the invalids; which employed him full ten years. He painted also Rebecca, St. Basil; the origin of fire, from Le Moine. Jacob and Laban, from Restout. The village wedding, after Watteau. The prints for the Lutrin. Many upon the occasion of the dauphin's marriage, and the general collection of the gallery of Versailles. He died in 1754.

He must not be confounded with another of the same name and nation who lived some time since, and whose small pieces are wonderfully elegant. He is also remarkable for a just representation of his master's design, and almost transfusing the beauty of colours into the clear obscure of his prints: his pieces after Vernet are extremely fine; his ornaments are in general superior to most; and his portrait of M. Chauvelin, equal to the reputation of his graver—the time of his death uncertain. Another more modern (perhaps still living), and we believe his son, has engraved some pieces which are marked N. C. F.

COCHLÆUS (JOHN), a native of Nuremberg, canon of Breslau, disputed warmly against Luther, Osiander, Bucer, Melancthon, Calvin, and the other patriarchs of the reformation. He is too full of invective, even by the confession of the catholics themselves. His style is not only easy, but negligent. In 1539 he received from England a refutation by Richard Morison D. D. of the tract he had published against the marriage of Henry VIII. He replied in a publication, bearing this title: "The broom of Johannes Cochläus for sweeping down the cobwebs of Morison" The Englishman had reproached him with having been made canon of Meriberg on condition that he should write no more against Luther, and for having forfeited his word, on being bought over by promises from the pope. Cochläus declares that he is not canon of Meriberg; that prince George of Saxony sent for him to Mentz, where he was canon of St. Victor, to give him a canonry in the cathedral of Misnia, in order to assist Jerom Emser in the defence of the catholic faith; adding, that it is so far from being true that he had promised to write no more against Luther, that in the preceding year he had published no less than six writings against him.

He defends what he had written against the divorce of Henry VIII. and boasts that Erasmus had approved his work. The principal productions of this author are: 1. *Historia Hussitarum*, folio; a scarce and curious work, and one of his best performances. 2. *De actis & scriptis Lutheri*, fol. 1549. 3. *Speculum circa Missam*, 8vo. 4. *De vita Theodorici regis Ostrogothorum*, Stockholm 1699, 4to. 5. *Consilium cardinalium anno 1538*, 8vo. 6. *De emendanda ecclesia*, 1539, 8vo. very scarce. He died at Breslau, January 10, 1552, at the age of 72.

COCHRAN (ROBERT). He was of the antient family of Dundonald in Scotland, and educated at Padua in Italy, where he spent several years in the study of the fine arts, particularly architecture, in which he made great progress. On his return to Scotland he was employed by James III. as his architect to conduct some public buildings; when such a profusion of honours were heaped upon him that he became an object of jealousy to the antient nobility, who considered him as one too much intrusted with the royal confidence. And for this there was some reason; for the king was so much distracted with the intestine divisions and dissensions amongst his people, that he scarcely knew whom to trust. At last the factious nobles entered into a conspiracy against sir Robert Cochran, who had been created earl of Mar, tore him from the royal presence, and hanged him over the bridge at Lauder 1484.

COCHRAN (WILLIAM), a painter, born Dec. 12, 1738, at Strathaven in Clydesdale. Having early shewn a genius in design, he was put as an élève to the academy of painting in the college of Glasgow in 1754, then chiefly under the inspection of those eminent printers Messrs. Robert and Andrew Foulis. After some time spent there, he went to Italy about the end of 1761, where he studied for five years, mostly at Rome, under the celebrated Mr. Gavin Hamilton; since which time he followed his profession in Glasgow, with honour and advantage to himself, and satisfaction to his friends. In portrait painting of a large size he excelled; in miniature and other sizes he had great merit; his drawing was correct, and he seldom failed of producing a most striking likeness. In history, some pieces done by him are now in Glasgow, particularly *Dædalus* and *Icarus*, *Diana* and *Endymion*; essay pieces executed at Rome that would do credit to any pencil; yet, from an unusual modesty and diffidence, he never could be prevailed upon to put his name to his works. A dutiful attachment to an aged mother and other relations fixed him in Glasgow: ambition with him was no ruling passion, nor was he eager after riches; but a natural philanthropic disposition, and an assiduity to please, were conspicuous traits of his character. By permission of the lord provost and magistrates, he was buried in the choir of the cathedral church,

church, where a neat marble is erected to his memory, with this inscription: "In memory of Mr. William Cochran, portrait painter in Glasgow, who died October 23, 1785, aged 47 years. The works of his pencil and this marble bear record of an eminent artist, and a virtuous man."

COCKAIN (SIR ASTON), was a native of Ashbourn in Derbyshire, where his ancestors had been long seated, and possessed great estates. He studied at Oxford, and was fellow of Trinity-college Cambridge. After residing some time in the inns of court, he went abroad with sir Kenelm Digby. The politeness of his manners, his love of the liberal arts, and his vein of poetry, though not of the purest kind, gained him much esteem. His being of the church of Rome gained him many enemies: this, together with his convivial disposition, and total neglect of œconomy, reduced him to sell his estate; he had however the prudence to reserve an annuity for himself. Died 1684, aged 78. He wrote four plays, several poems, and a romance entitled DIANEA, translated out of italian.

COCKBURN (CATHARINE), the daughter of captain David Trotter, a scots gentleman in the navy service, and born in 1679. She gave early proofs of a poetic imagination, by the production of three tragedies and a comedy, which were all acted; the first of them in her 17th year. But her talents were not limited to poetry, she had a deep philosophical turn of mind; she engaged in controversy, and defended Mr. Locke's opinions against Dr. Burnet of the Charter-house, and Dr. Holdsworth. She was induced to turn catholic when very young, but returned from that faith in her riper years. In 1708 she married Mr. Cockburn, the son of an eminent scots divine, when the cares of a family diverted her from her studies for near 20 years; which she nevertheless resumed with vigour. Mrs. Cockburn survived her husband about a year, and died in 1749; her works are collected in 2 vols. 8vo.

COCKER (EDWARD), who was deservedly reckoned among the improvers of the arts of writing and arithmetic, published no less than fourteen copy-books, engraved by his own hand. Some of his calligraphical pieces, which were done on silver plates, have a neatness and delicacy superior to the rest. Mr. EVELYN mentions Cocker, Gery, Gething, and Billingsley, as comparable to the Italian masters both for letters and flourishes. His VULGAR and DECIMAL arithmetics have been often printed. He also compiled a small dictionary, and a book of sentences for writing, called Cocker's Morals. Died 1677.

CODRINGTON (CHRISTOPHER), a brave soldier and admirable scholar, was born at Barbadoes in 1668, and had part of his education in that island. He afterwards came over to England, and was admitted a gentleman-commoner of Christ-

church in Oxford, 1685; where having taken a degree in arts, he was elected a probationer fellow of All Souls college in 1689. He became perfect, it is said, not only in logic, history, and the antient and modern languages. but likewise in poetry, physic, and divinity. Thus qualified, he went into the army, but without quitting his fellowship; and being a well-bred and accomplished gentleman, as well as a scholar, he soon recommended himself to the favour of king William. He was made captain in the first regiment of foot guards, and seems to have been instrumental in driving the French out of the island of St. Christopher's, which they had seized at the breaking out of the war between France and England: but it is more certain that he was at the siege of Namur in 1695. Upon the conclusion of the peace of Ryfwick, he was made captain-general and governor in chief of the Leeward Caribbee Islands, in which office he met with some trouble: for in 1701 several articles were exhibited against him to the house of commons in England, but he was honourably acquitted from all imputations. In 1703 he was at the attack upon Guadaloupe, belonging to the French, in which he shewed great bravery, though that enterprise happened to be unsuccessful. Some time after, he resigned his government of the Leeward islands, and led a studious and retired life. For a few years before his death, he chiefly applied himself to church history and metaphysics; and his eulogist tells us, that "if he excelled in any thing, it was in metaphysical learning, of which he was perhaps the greatest master in the world." He died in Barbadoes, April 7, 1701, and was buried there the day following; but his body was afterwards brought over to England, and interred, June 19, 1716, in All Souls chapel, Oxford. Two latin orations to his memory were spoken there by two fellows of that college; one by Digby Cotes, M. A. the university orator, at his interment; the other the next day by Edward Young, LL. B. at the laying the foundation stone of his library. Over his grave a black marble stone was soon after laid, with no other inscription on it but, CODRINGTON.

By his last will he bequeathed his two plantations in Barbadoes, and part of the island Barbuda, to the society for propagating the gospel in foreign parts; and left a noble legacy to All Souls college, of which he had been fellow. This legacy consisted of his books, which were valued at 6000*l.* and 10,000*l.* to be laid out; 6000*l.* in building a library, and 4000*l.* in furnishing it with books. He was the author of some poems in the *Muse Anglicanæ*, printed at London in 1741; and of a copy of verses inscribed to sir Samuel Garth upon his Dispensary.

COEFFETEAU (NICHOLAS), a dominican, and bishop of Dardania

Dardania *in partibus*; was born at St. Calais in the Maine, in 1574. He rose by his merits to the first charges of his order, and died in 1623, after having been named to the bishopric of Marseilles by Lewis XIII. He was eloquent in his sermons, and wrote with purity, considering the age. His principal pieces are a Roman history from Augustus to Constantine in folio, which was yet read with pleasure in the xviii<sup>th</sup> century. He translated Florus, and was chosen by Hen. IV. of France, at the recommendation of Cardinal du Perron, to answer the book which James I. of England had put out; and at the instance of Gregory XV. he wrote against Duplessis Mornay, and Marc. Anton. de Dominis, archbishop of Spalatro.

COEUR (JAMES), an eminent French merchant, and the richest subject in Europe in the xv<sup>th</sup> century. He enjoyed an office of trust in the court of Charles VII. of France, and his industry was of more service to that country, than the boasted bravery of a Dunois or a Maid of Orleans. He had established the greatest trade that had ever been carried on by any private subject in Europe: and since his time Cosmo de Medicis is the only person that equalled him. He had 300 factors in Italy and the Levant. He lent 200,000 crowns of gold to his master Charles VII. without which he never could have recovered Normandy. Nothing can be a greater stain to the annals of this reign than the persecution of so useful a man. After he had represented his prince in foreign states, he was accused of having poisoned the beautiful Agnes Sorel, Charles's mistress; but this was without foundation, and the real motive of his persecution is not known: for who can tell the secret springs of the injustice and iniquity of mankind? He was by the king's order sent to prison, and the parliament tried him; all they could prove against him was, that he had caused a christian slave to be restored to his turkish master, whom this slave had robbed and betrayed; and that he had sold arms to the sultan of Ægypt. For these two facts, one of which was lawful and the other meritorious, his estate was confiscated, and he was condemned to do *amende honorable*, and pay a fine of 100,000 crowns. He found more virtue in his clerks, than in the courtiers who ruined him: the former contributed to relieve him under his misfortunes; and one of them particularly, who had married his niece, facilitated his escape out of his confinement and out of France. He went to Rome, where Calixtus III. filled the papal chair, who gave him the command of part of a fleet which he had equipped against the Turks. He died on his arrival at the isle of Chio in 1456; therefore Mr. de Voltaire is mistaken in saying, in his Essay on universal history, and the spirit of nations, that "he removed to Cyprus, where he continued to carry on his trade; but never had the

courage to return to his ungrateful country, though strongly invited."

COGGESHALLE (RALPH), a learned english monk, lived in the xiith and xiiith centuries. He was of the cistercian order, and was esteemed a man of uncommon knowledge for his time. The surname under which we here place his article was given him from the abbey over which he presided. The principal work of his which is come down to us, is a chronicle of the holy land; and it is so much the more valuable as he was an eye-witness of the facts he relates. He was at Jerusalem, and was even wounded there, during the siege of that city by Saladin. It is thought that he died in 1228. This chronicle was published in 1729, by the fathers Martenne and Durand, in the 5th volume of the *Amplissima collectio veterum scriptorum et monumentorum*, &c. In this volume are likewise two other works of the same author, the first intituled *Chronicon Anglicanum ab anno 1066 ad annum 1200*; and the second, *Libellus de motibus Anglicanis sub Johanne rege*.

COHORN (MEMNON), the Vauban of the Dutch, was born in 1632. His genius for the arts of war, and for constructing fortifications, displayed itself early in life. Being engineer and lieutenant-general in the service of the states-general, he fortified and defended the greater part of their places. It was a curious spectacle, says the president Heinault, to see in 1692, at the siege of Namur, the fort Cohorn besieged by Vauban, and defended by Cohorn himself. He did not surrender till after he had received a wound judged to be mortal, but which however did not prove to be so. In 1703 the elector of Cologne, Joseph Clement, having espoused the part of France, and received a French garrison into Bonn, Cohorn kept up such a strong and terrible fire upon the place, that the commandant surrendered it three days afterwards. This great man died at the Hague in 1704, leaving the Hollanders several places fortified by his industry and skill. Bergen-op-zoom, which he called his master-piece, was taken in 1747 by the marshal de Loëwendahl, notwithstanding its fine fortifications, which caused it to be regarded as impregnable. We have a treatise by Cohorn, in the Flemish language, on the new method of fortifying places.

COINTE (CHARLES LE), born at Troyes the 4th of November 1611, entered very early into the congregation of the oratory, where he was received by the cardinal de Berulle. The pere Bourgoïn, one of the cardinal's successors in the generalship, considered him for a long time as a useless man, because he applied himself to the study of history. The prejudice of this honest man was so strong in that respect, that when he wanted, according to Richard Simon, to denote a blockhead, he said, he

is an historian. Notwithstanding this, when Servien, plenipotentiary at Munster, asked him for a father of the oratory as chaplain to the embassy, he gave him pere le Cointe, who attended him, assisted him in making preliminaries of peace, and furnished the memorials necessary to the treaty. Colbert obtained for him the grant of a pension of 1000 livres in 1659; and, three years after, another of 500. It was then that he began to publish at Paris his grand work, intituled *Annales ecclesiastici Francorum*, in 8 volumes folio, from the year 235 to 835. It is a compilation without ornament; but of immense labour, and full of curious particulars, executed with much discernment and sagacity. His chronology frequently differs from that of other historians; but whenever he departs from them, he usually gives his reasons for it. The first volume appeared in 1665, and the last in 1679. Father le Cointe died at Paris the 18th of January 1681, at the age of 70.

COLTER (VOLCHERUS), was born at Groningen, in 1534, and, in process of time, acquired a very great character, as a physician, surgeon, and anatomist. In his introduction to anatomy, chap. 6, he gives good advice to such as are desirous of making quick and regular advances in their anatomical studies. We are considerably indebted to this author for his labour and industry; for he clearly specifies the first origin of the bones, accounts for their growth, and points out the difference between those of infants and adults: for he used to prepare skeletons of children, compare their bones with those of adults, and demonstrate the difference between them to his pupils in Bologna; where, in his own house, he exhibited an abortive foetus, as long as a finger, and furnished with all the parts of a human body. Died about 1600.

COKE (Sir EDWARD), lord chief-justice of England, and one of the most eminent lawyers this kingdom has produced, was descended from an antient family in Norfolk, and born at Mileham in that county, 1549. His father was Robert Coke, esq. of Mileham; his mother Winifred, daughter and coheiress of William Knightley, of Margrave Knightley in Norfolk. At ten years of age, he was sent to a free-school at Norwich; and from thence removed to Trinity college in Cambridge. He remained in the university about four years, and went from thence to Clifford's-Inn in London; and the year after was entered a student of the Inner Temple. We are told, that the first proof he gave of the quickness of his penetration and the solidity of his judgement, was his stating the cook's case of the Temple, which it seems had puzzled the whole house, so clearly and exactly, that it was taken notice of and admired by the bench. It is not at all improbable, that this might promote his being called early to the bar, as he was at the end of six years,

years, which in those strict times was held very extraordinary. He himself has informed us, that the first cause he moved in the King's-Bench, was in Trinity term 1578; when he was counsel for Mr. Edward Denny, vicar of Northingham in Norfolk, in an action of scandalum magnatum brought against him by Henry lord Cromwell. About this time he was appointed reader of Lyon's-Inn, when his learned lectures were much attended; and so continued for three years. His reputation increased so fast, and with it his practice, that when he had been at the bar but a few years, he thought himself in a condition to pretend to a lady of one of the best families, and at the same time of the best fortune in Norfolk. The lady was Bridget, daughter and coheiress of John Preston, esq; whom he soon married, and with whom he had first and last 30,000*l*.

After this marriage, by which he became allied to some of the noblest houses in the kingdom, preferments flowed in upon him apace. The cities of Coventry and Norwich chose him their recorder; the county of Norfolk one of their knights in parliament; and the house of commons their speaker, in the 35th year of queen Elizabeth. The queen likewise appointed him solicitor-general in 1592, and attorney-general the year following. Some time after he lost his wife, by whom he had ten children; and in 1598 he married Elizabeth, daughter of Thomas lord Burleigh, afterwards earl of Exeter, and relict of sir William Hatton. As this marriage was the source of many troubles to both parties, so the very celebration of it occasioned no small noise and disquiet, by an unfortunate circumstance that attended it. There had been the same year so much notice taken of irregular marriages, that archbishop Whitgift had signified to the bishops of his province, to prosecute strictly all that should either offend in point of time, place, or form. Now, whether Coke looked upon his own or the lady's quality, and their being married with the consent of the family, as setting them above such restrictions, or whether he did not consider at all about it, certain it is that they were married in a private house without either banns or license: upon which he and his new married lady, the minister who officiated, Thomas lord Burleigh, and several other persons, were prosecuted in the archbishop's court; but upon their submission by their proxies, absolved from excommunication and the penalties consequent upon it, because, says the record, they had offended, not out of contumacy, but through ignorance of the law in that point. The affair of greatest moment, in which as attorney-general he had a share in this reign, was the prosecution of the earls of Essex and Southampton; who were brought to the bar in Westminster-hall, before the lords commissioned for their trial, Feb. 19, 1600. After he had laid open the nature

ture of the treason, and the many obligations the earl of Essex was under to the queen, he is said to have closed with these words, that, "by the just judgement of God, he of his earldom should be Robert the last, that of a kingdom thought to be Robert the first."

In May 1603 he was knighted by king James; and the same year managed the trial of sir W. Raleigh at Winchester, whither the term was adjourned on account of the plague being at London. He lessened himself greatly in the opinion of the world, by his treatment of that unfortunate gentleman; for he exerted a fury and scurrility of language against him hardly to be paralleled. The resentment of the public was so great upon this occasion, that, as has been generally believed, Shakspeare, in his comedy of the "Twelfth Night," hints at this strange behaviour of sir Edward Coke at Raleigh's trial. He was likewise reproached with this kind of behaviour in a letter which sir Francis Bacon wrote to him after his own fall; wherein we have the following passage: "As your pleadings were wont to insult our misery, and inveigh literally against the person, so are you still careless in this point, to praise and disgrace upon slight grounds, and that suddenly: so that your reproofs or commendations are for the most part neglected and condemned, when the censure of a judge coming slow, but sure, should be a brand to the guilty, and a crown to the virtuous. You will jest at any man in public, without any respect to the person's dignity or your own. This disgraces your gravity more than it can advance the opinion of your wit; and so do all your actions, which we see you do directly with a touch of vain-glory. You make the laws too much lean to your opinion; whereby you shew yourself to be a legal tyrant, &c." January 27, 1606, at the trial of the gunpowder conspirators, and March 28 following, at the trial of the jesuit Garnet, he made two very elaborate speeches, which were soon after published in a book, intituled, "A true and perfect relation of the whole proceedings against the late most barbarous traitors, Garnet a jesuit, and his confederates, &c." 4to, 1606. Cecil, earl of Salisbury, observed in his speech upon the latter trial, "that the evidence had been so well distributed and opened by the attorney-general, that he had never heard such a mass of matter better contracted, nor made more intelligible to the jury." This appears to have been really true; so true that many to this day esteem this last speech, especially, his masterpiece.

It was probably in reward for this service, that he was appointed lord chief justice of the common-pleas, as he was the same year. The motto he gave upon his rings, when he was called to the degree of serjeant, in order to qualify him for  
this

this promotion, was, "*Lex est tutissima cassis*;" that is, "The law is the safest helmet." Oct. 25, 1613, he was made lord chief justice of the king's-bench; and in Nov. was sworn of his majesty's privy-council. In 1615 the king deliberating upon the choice of a lord chancellor, when that post should become vacant by the death or resignation of Egerton lord Ellesmere, sir Francis Bacon wrote to his majesty a letter upon that subject, wherein he has the following passage, relating to the lord chief justice: "If you take my lord Coke, this will follow: First, your majesty shall put an over-ruling nature into an over-ruling place, which may breed an extreme. Next, you shall blunt his industries in matter of finances, which seemeth to aim at another place. And lastly, popular men are no sure mounters for your majesty's saddle." The disputes and animosities between these two great men are well known. They seem, as a certain writer observes, to have been personal; and they lasted to the end of their lives. Coke was jealous of Bacon's reputation in many parts of knowledge; by whom again he was envied for the high reputation he had acquired in one: each aiming to be admired particularly in that, in which the other excelled. Coke was the greatest lawyer of his time, but could be nothing more. If Bacon was not so, we can ascribe it only to his aiming at a more exalted character: not being able, or at least not willing, to confine the universality of his genius within one inferior province of learning. But to go on with Coke—

Sir Thomas Overbury's murder in the Tower now broke out, at the distance of two years after; for Overbury died Sept. 16, 1613, and the judicial proceedings against his murderers did not commence till Sept. 1615. In this affair sir Edward acted with great vigour, and, as some think, in a manner highly to be commended; yet his enemies, who were numerous, and had formed a design to humble his pride and insolence, took occasion, from certain circumstances, to represent him in a bad light both to the king and people. Many circumstances concurred at this time to hasten his fall. He was led to oppose the king in a dispute relating to his power of granting commendams; and James did not like to have his prerogative disputed, even in cases where it might well be questioned. He had a contest with the lord chancellor Egerton, in which it is universally allowed that he was much to be blamed. Sir Edward, as a certain historian informs us, had heard and determined a case at common law; after which it was reported that there had been juggling. The defendant, it seems, had prevailed with the plaintiff's principal witness not to attend, or to give any evidence in the cause, provided he could be excused. One of the defendant's agents undertakes to excuse him; and carrying

carrying the man to a tavern, called for a gallon of sack in a vessel, and bid him drink. As soon as he had laid his lips to the flaggon, the defendant's agent quitted the room. When this witness was called, the court was informed that he was unable to come; to prove which, this agent was produced, who deposed, "that he left him in such a condition, that if he continued in it but a quarter of an hour, he was a dead man." For want of this person's testimony the cause was lost, and a verdict given for the defendant. The plaintiffs finding themselves injured, carried the business into chancery for relief; but the defendants, having had judgement at common law, refused to obey the orders of that court. Upon this, the lord chancellor commits them to prison for contempt of the court: they petition against him in the star-chamber; the lord chief justice Coke joins with them, foment the difference, and threatens the lord chancellor with a *præmunire*. The chancellor makes the king acquainted with the business, who, after consulting sir Francis Bacon, then his attorney, and some other lawyers upon the affair, justified the lord chancellor, and gave a proper rebuke to Coke.

Roger Coke gives us a different account of the occasion of the chief justice's being in disgrace; and informs us, that he was one of the first who felt the effects of the power of the rising favourite, Villiers, afterwards duke of Buckingham. The author of the notes on Wilson's Life of James, published in the second volume of Kenner's "Complete History of England," tells us "that sir Edward lost the king's favour, and some time after his place, for letting fall some words upon one of the trials, importing his suspicion that Overbury had been poisoned to prevent the discovery of another crime of the same nature, committed upon one of the highest rank, whom he termed a sweet prince; which was taken to be meant of prince Henry." Whatever were the causes of his disgrace, which it is probable were many, he was brought upon his knees before the council at Whitehall, June, 1616; and offences were charged upon him by Yelverton, the solicitor-general, implying, amongst other things, speeches of high contempt uttered in the seat of justice, and uncomely and undutiful carriage in the presence of his majesty, "the privy council, and judges." Soon after, he presented himself again at the council-table upon his knees, when secretary Winwood informed him, that report had been made to his majesty of what had passed there before, together with the answer that he had given, and that too in the most favourable manner; that his majesty was no ways satisfied with respect to any of the heads; but that notwithstanding, as well out of his own clemency, as in regard to the former services of his lordship, the king was pleased not to deal heavily with him: and therefore

therefore had decreed, 1. That he be sequestered from the council-table, until his majesty's pleasure be further known. 2. That he forbear to ride his summer circuit as justice of assize. 3. That during this vacation, while he had time to live privately and dispose himself at home, he take into his consideration and review his books of reports; wherein, as his majesty is informed, be many extravagant and exorbitant opinions set down and published for positive and good law: and if, in reviewing and reading thereof, he find any thing fit to be altered or amended, the correction is left to his discretion. Among other things, the king was not well pleased with the title of those books, wherein he styled himself "lord chief justice of England;" whereas he could challenge no more, but lord chief justice of the King's-bench. And having corrected what in his discretion he found meet in these reports, his majesty's pleasure was, he should bring the same privately to himself, that he might consider thereof, as in his princely judgement should be found expedient. Hereunto Mr. secretary advised him to conform himself in all duty and obedience, as he ought; whereby he might hope that his majesty in time would receive him again to his gracious and princely favour. To this the lord chief justice made answer, that he did in all humility prostrate himself to his majesty's good pleasure; that he acknowledged that decree to be just, and proceeded rather from his majesty's exceeding mercy than his justice; gave humble thanks to their lordships for their goodness towards him; and hoped that his behaviour for the future would be such as would deserve their lordships' favours. From which answer of sir Edward's we may learn that he was, as such men always are, as dejected and fawning in adversity, as he was insolent and overbearing in prosperity; the same meanness and poorness of spirit influencing his behaviour in both conditions.

In October he was called before the chancellor, and forbid Westminster-hall; and also ordered to answer several exceptions against his reports. In November the king removed him from the office of lord chief justice. Upon his disgrace, sir Francis Bacon wrote him an admonitory letter, in which he remonstrates to him several errors in his former behaviour and conduct. We have made a citation from this letter already; we will here give the remainder of it: for though perhaps it was not very generous in Bacon to write such a letter at such a season, even to a professed adversary, yet it will serve our purpose well enough, in illustrating the character and manners of Coke. In this letter, then, he advised sir Edward to be humbled for this visitation; and observes, "that affliction only levels the molehills of pride in us, ploughs up the heart, and makes it fit for wisdom to sow her seed, and grace to bring forth her increase."

increase." He afterwards points out to him some errors in his conduct. "In discourse," says he, "you delight to speak too much, not to hear other men. This, some say, becomes a pleader, not a judge. For by this sometimes your affections are entangled with a love of your own arguments, though they be the weaker; and with rejecting of those which, when your affections were settled, your own judgement would allow for strongest. Thus, while you speak in your element, the law, no man ordinarily equals you; but when you wander, as you often delight to do, you then wander indeed, and never give such satisfaction as the curious time requires. This is not caused by any natural defect, but first for want of election; when you, having a large and fruitful mind, should not so much labour what to speak, as to find what to leave unspeaken. Rich soils are often to be weeded. Secondly, you cloy your auditory. When you would be observed, speech must be either sweet or short. Thirdly, you converse with books, not men, and books specially humane; and have no excellent choice with men who are the best books. For a man of action and employment you seldom converse with, and then but with underlings; not freely, but as a schoolmaster, ever to teach, never to learn. But if sometimes you would in your familiar discourse hear others, and make election of such as knew what they speak, you should know many of those tales, which you tell, to be but ordinary; and many other things, which you delight to repeat and serve in for novelties, to be but stale. As in your pleadings you were wont to insult even misery, and inveigh bitterly against the person; so are you still careless in this point, &c. Your too much love of the world is too much seen, when having the living of 10,000*l.* you relieve few or none. The hand that hath taken so much, can it give so little? Herein you shew no bowels of compassion, as if you thought all too little for yourself, or that God had given you all that you have, only to that end you should still gather more, and never be satisfied, but try how much you could gather, to account for all at the great and general audit day. We desire you to amend this, and let your poor tenants in Norfolk find some comfort, where nothing of your estate is spent towards their relief, but all brought up hither to the impoverishing your country." He then tells him, "that in the case of Overbury he used too many delays, till the delinquent's hands were loose, and his own bound; and that he was too open in his proceedings, and so taught them how to defend themselves. But that," continues he, "which we commend you for, are those excellent parts of nature and knowledge in the law, which you are endued withal. But these are only good in their good use. Wherefore we thank you heartily for standing stoutly in the commonwealth's behalf; hoping, it pro-

ceedeth

ceedeth not from a disposition to oppose greatness, as your enemies say, but to do justice, and deliver truth indifferently without respect of persons."

Low as sir Edward was fallen, he was afterwards restored to credit and favour; the first step to which was, his proposing a match between the earl of Buckingham's elder brother, sir John Villiers, and his younger daughter by the lady Hatton: for he knew no other way of gaining that favourite. This however occasioned a prodigious dispute and quarrel between sir Edward and his wife; who, resenting her husband's attempt to dispose of her daughter without asking her leave, carried away the young lady, and lodged her at sir Edmund Withipole's house near Oatlands. Upon this sir Edward wrote immediately to the earl of Buckingham, to procure a warrant from the privy-council to restore his daughter to him; but before he received an answer, discovering where she was, he went with his sons, and took her by force, which occasioned lady Hatton to complain in her turn to the privy council. Much confusion followed; and this private match became at length an affair of state. The differences were at length made up, in appearance at least, Sept. 1617; sir Edward was restored to favour, and reinstated in his place as privy-councillor; and sir John Villiers was married to Mrs. Frances Coke at Hampton-court, with all the splendour imaginable. This wedding however cost sir Edward dear. For besides 10,000*l.* paid in money at two payments, he and his son sir Robert did, pursuant to articles and directions of the lords of the council, assure to sir John Villiers a rent-charge of 2000 marks per annum during sir Edward's life, and of 900*l.* a year during the lady Hatton's life, if she survived her husband; and after both their deaths, the manor of Stoke in Buckinghamshire, of the value of 900*l.* per annum, to sir John Villiers and his lady, and to the heirs of her body. The same were settled by good conveyances carefully drawn the January following, and certified to his majesty under the hands of two serjeants and the attorney-general. All this time the quarrel subsisted between him and his wife: and many letters are still extant, which shew a great deal of heat and resentment in both parties. At the time of the marriage, lady Hatton was confined at the complaint of her husband: for, since her marriage, she had purchased the island and castle of Purbeck, and several other estates in different counties; which made her greatly independent of her husband. However, their reconciliation was afterwards effected, but not till July 1621, and then by no less a mediator than the king.

A parliament was summoned, and met January 1621; and in Feb. there was a great debate in the house of commons upon several points of importance, such as liberty of speech, the in-crease

crease of popery, and other grievances. Sir Edward Coke was a member, and his age, experience, and dignity gave him great weight there : but it very soon appeared, that he resolved to act a different part from what the court, and more especially the great favourite Buckingham, expected. He spoke very warmly ; and also took occasion to shew, that proclamations against the tenor of acts of parliament were void : for which he is highly commended by Camden. The houses being adjourned by the king's command in June, met again in November ; and fell into great heats about the commitment of sir Edwin Sands, soon after their adjournment, which had such unfortunate consequences, that the commons protested, Dec. 18, against the invasion of their privileges. The king prorogued the parliament upon the 21st ; and on the 27th, sir Edward Coke was committed to the Tower, his chambers in the Temple broke open, and his papers delivered to sir Robert Cotton and Mr. Wilson to examine. January 6, 1622, the parliament was dissolved : and the same day sir Edward was charged before the council with having concealed some true examinations in the great cause of the earl of Somerset, and obtruding false ones : nevertheless, he was soon after released, but not without receiving high marks of the king's resentment : for he was a second time turned out of the privy-council, the king giving him this character, that " he was the fittest instrument for a tyrant that ever was in England." And yet, says Wilson, in the house he called the king's prerogative an overgrown monster. Towards the close of 1623 he was nominated, with several others, to whom large powers were given, to go over to Ireland ; which nomination, though accompanied with high expressions of kindness and confidence, was made with no other view but to get him out of the way, for fear he should be troublesome : but he did not go. He remained firm in his opinions, nor does it appear that he ever sought to be reconciled to the court ; so that he was absolutely out of favour at the death of king James.

In the beginning of the next reign, when it was found necessary to call a second parliament, he was pricked for sheriff of Bucks in 1625, to prevent his being chosen. He laboured all he could to avoid it, but in vain ; so that he was obliged to serve the office, and to attend the judges at the assizes, where he had often presided as lord chief justice. This did not hinder his being elected knight of the shire for Bucks in the parliament of 1628, in which he distinguished himself more than any man in the house of commons, spoke warmly for the redress of grievances, argued boldly in defence of the liberty of the subject, and strenuously supported the privilege of the house. It was he that proposed and framed the petition of

rights; and, June 1628, he made a speech, in which he named the duke of Buckingham as the cause of all our miseries, though, lord Clarendon tells us, he had before blasphemously styled him the saviour of the nation; but this was perfectly consistent with the character of the man, who could flatter or abuse just as interest or passion directed. Nor is there any reason to conclude, that all this opposition to the arbitrary measures of the court flowed from any principles of patriotism, for he was too great a tyrant in his nature to be capable of any such, but from a disposition to oppose greatness, as lord Bacon told him; from a desire to distress those who had done so much to humble him. After the dissolution of this parliament, which happened the March following, he retired to his house at Stoke Poges in Buckinghamshire, where he spent the remainder of his days; and there, Sept. 3, 1634, breathed his last in his 86th year, expiring with these words in his mouth, as his monument informs us, "Thy kingdom come! thy will be done!" While he lay upon his death-bed, sir Francis Windebank, by an order of council, came to search for seditious and dangerous papers; by virtue whereof he took his "Commentary upon Littleton," and the "History of his Life" before it, written with his own hand, his "Commentary upon Magna Charta, &c." the "Pleas of the Crown," and the "Jurisdiction of Courts," his eleventh and twelfth "Reports" in MS. and 51 other MSS. with the last will of sir Edward, wherein he had been making provision for his younger grand-children. The books and papers were kept till seven years after, when one of his sons, in 1641, moved the house of commons, that the books and papers taken by sir Francis Windebank might be delivered to sir Robert Coke, heir of sir Edward; which the king was pleased to grant. Such of them as could be found were accordingly delivered up, but the will was never heard of more.

Sir Edward Coke was in his person well proportioned, and his features regular. He was neat, but not nice, in his dress: and is reported to have said, "that the cleanness of a man's clothes ought to put him in mind of keeping all clean within." He had great quickness of parts, deep penetration, a faithful memory, and a solid judgement. He was wont to say, that "matter lay in a little room;" and in his pleadings he was concise, though in set speeches and in his writings too diffuse. He was certainly a great master of his profession, as even his enemies allow; had studied it regularly, and was perfectly acquainted with every thing relating to it. Hence he gained so high an esteem in Westminster-hall, and came to enjoy so large a share in the favour of the great lord Burleigh. He valued himself, and indeed not without reason, upon this, that he obtained all his preferments without employing either prayers or  
pence;

pence ; and that he became the queen's solicitor, speaker of the house of commons, attorney-general, chief justice of both benches, high-steward of Cambridge, and a member of the privy-council, without either begging or bribing. As he derived his fortune, his credit, and his greatness from the law, so he loved it to a degree of intemperance. He committed every thing to writing with an industry beyond example, and, as we shall relate just now, published a great deal. He met with many changes of fortune ; was sometimes in power, and sometimes in disgrace. He was however so excellent at making the best of a disgrace, that king James used to compare him to a cat, who always fell upon her legs. He was upon occasion a friend to the church and clergy : and thus, when he had lost his public employments, and a great peer was inclined to question the rights of the church of Norwich, he hindered it, by telling him plainly, that, " if he proceeded, he would put on his cap and gown again, and follow the cause through Westminster-hall." He had many benefices in his own patronage, which he is said to have given freely to men of merit ; declaring in his law language, that he would have law livings pass by livery and seisin, and not by bargain and sale.

We will now conclude these memoirs of sir Edward Coke with an account of his writings. " His learned and laborious works on the laws," says a certain author, " will be admired by judicious posterity, while Fame has a trumpet left her, or any breath to blow therein." This is indisputably a just character of his writings in general: the particulars of which are as follow. About 1600 were published, in folio, the first part of the " Reports of sir Edward Coke, knt. her majesty's attorney-general, of divers resolutions and judgements given with great deliberation by the reverend judges and sages of the law, of cases and matters in law, which were never resolved or adjudged before: and the reasons and causes of the said resolutions and judgements during the most happy reign of the most illustrious and renowned queen Elizabeth, the fountain of all justice and the life of the law." The second, third, and so on to the eleventh part of the " Reports" were all published by himself in the reign of James I. The twelfth part of his Reports has a certificate printed before it, dated Feb. 2, 1655, and subscribed E. Bulstrode ; signifying, that he conceives it to be the genuine work of sir Edward Coke. The title of the thirteenth part is, " Select cases in law, reported by sir Edward Coke ;" and these are asserted to be his in a preface signed with the initials J. G. In 1614 there was published, " A speech and charge at Norwich assizes," intended to pass for sir Edward Coke's ; but he clearly disclaims it, in the preface to the seventh part of his Reports. He did indeed make a speech at that time, and in

some measure to this purpose; but these notes of it were gathered and published without his knowledge in a very incorrect and miserable manner, and published with a design to prejudice and expose him. In 1614 was published, in folio, "A book of entries, containing perfect and approved precedents of courts, declarations, informations, complaints, indictments, bars, duplications, rejoinders, pleadings, processs, continuances, essoins, issues, defaults, departure in despite of the court, demurrers, trials, judgments, executions, and all other matters and proceedings, in effect, concerning the practice part of the laws of England, in actions real, personal, mixed, and in appeals: being very necessary to be known, and of excellent use for the modern practice of the law, many of them containing matters in law, and points of great learning; collected and published for the common good and benefit of all the studious and learned professors of the laws of England."

We come now to speak of his "Institutes," which are divided into four parts. The first is the translation and comment upon the "Tenures of sir Thomas Littleton," one of the judges of the common-pleas in the reign of Edward IV. It was published in his life-time, in 1628; but that edition was very incorrect. There was a second published in 1629, said to be revised by the author, and in which this work is much amended; yet several mistakes remained even in that. The second part of the "Institutes" gives us magna charta and other select statutes, in the languages in which they were first enacted, and much more correct than they were to be had any where else. He adds to these a commentary full of excellent learning, wherein he shews how the common law stood before those statutes were made, how far they are introductory of new laws, and how far declaratory of the old; what were the causes of making them, to what ends they were made, and in what degree, at the time of his writing, they were either altered or repealed. The third part of the "Institutes" contains the criminal law or pleas of the crown: where, among other things, he shews, in regard to pardons and restitutions, how far the king may proceed by his prerogative, and where the assistance of parliament is necessary. The fourth part of the "Institutes" comprehends the jurisdiction of all the courts in this kingdom, from the high court of parliament down to the court baron. This part not being published till after his decease, there are many inaccuracies and some greater faults in it, which were animadverted upon and amended in a book written by William Prynne, esq. and published in 1669.

We have besides, of his, 1. A treatise of bail and mainprize, 1637, 4to. 2. Reading on the state of fines, 27 Edw. I. french, 1662, 4to. 3. Complete copyholder, 1640, 4to. There was added in another edition of this book in 1650, 4to, Calthorpe's reading

reading between a lord of a manor and a copyholder his tenant, &c. And in the editions in 12mo, 1668 and 1673, there is a supplement.

COLARDEAU (CHARLES PIERRE), born at Janyville in the Orleanois in 1735, was a votary of the french muses from his very infancy. He made his first appearance in the literary world in 1758, by a poetical translation of Pope's *Eloisa to Abelard*; in which he has retained the warmth of the original, with the richness of its images. His tragedies of *Astarbè* and *Calisto*, the one performed in 1758, and the other in 1760, were not so successful. The complexion of them is indeed sorrowful and even gloomy, but never tragical. The *Temple of Gnidos*, and two of the *Nights of Young*, put into french verse, the epistle to M. Duhamel, the poem of *Prometheus*, which appeared afterwards, afford many agreeable particulars, and are in general versified in a soft and harmonious manner. The epistle to M. Duhamel, which is replete with rural descriptions and sentiments of beneficence, has been ranked by many of its enthusiastic admirers with the best epistles of Boileau. These several performances excited the attention of the french academy towards the author, who elected him a member at the beginning of 1776; but he was denied the power of pronouncing his inaugural discourse. He was snatched away by death, in the flower of his age, the 7th of April in the same year. This poet, who has so well described the charms of nature in his poems, and who even understood the art of drawing, yet in all the variety of colours saw only white and black, and only the different combinations of light and shade. This singular organization, however, did not weaken the charms of his imagination. His works were collected in two vols. 8vo. Paris 1779. Among these is a comedy intitled: *Les peripeties à la mode*, in which are some agreeable verses, two or three characters well enough drawn, but not a single spark of the *vis comica*.

COLBERT (JOHN BAPTIST), marquis of Segnelai, one of the greatest statesmen that France ever had, was born at Paris in 1619, and descended from a family that lived at Rheims in Champagne, no way considerable for its splendour and antiquity. His grandfather is said to have been a wine-merchant, and his father at first followed the same occupation; but afterwards traded in cloth, and at last in silk. Our Colbert was instructed in the arts of merchandize, and afterwards became clerk to a notary. In 1648 his relation John Baptist Colbert, lord of S. Pouange, preferred him to the service of Michael le Tellier, secretary of state, whose sister he had married; and here he discovered such diligence and exactness in executing all the commissions that were entrusted to his care, that he quickly

grew distinguished. One day his master sent him to cardinal Mazarine, who was then at Sedan, with a letter written by the queen mother; and ordered him to bring it back after that minister had seen it. Colbert carried the letter, and would not return without it, though the cardinal treated him roughly, used several arts to deceive him, and obliged him to wait for it several days. Some time after, the cardinal, returning to court, and wanting one to write his agenda or memoranda, desired le Tellier to furnish him with a fit person for that employment; and Colbert being presented to him, the cardinal had some remembrance of him, and desired to know where he had seen him. Colbert was afraid of putting him in mind of Sedan, lest the remembrance of his importunacy in demanding the queen's letter should renew the cardinal's anger. But his eminency was so far from disliking him for his faithfulness to his late master, that he received him on condition that he should serve him with the like zeal and fidelity.

Colbert applied himself wholly to the advancement of his master's interests, and gave him so many marks of his diligence and skill that afterwards he made him his intendant. He accommodated himself so dextrously to the inclinations of that minister, by retrenching his superfluous expences, that he was entrusted with the management of that gainful trade of selling benefices and governments. It was by Colbert's counsel that the cardinal obliged the governors of frontier places to maintain their garrisons with the contributions they exacted; with which advice his eminency was extremely pleased. He was sent to Rome, to negotiate the reconciliation of cardinal de Retz, for which the pope had shewed some concern; and to persuade his holiness to consent to the disincamerating of Castro, according to the treaty concluded with his predecessor Urban VIII. Upon the whole, Mazarine had so high an opinion of Colbert's abilities, and withal such a regard for his faithful services, that at his death, which happened in 1661, he earnestly recommended him to Louis XIV. as the most proper person to regulate the finances, which at that time stood in much need of reformation. Louis accepted the recommendation, and made Colbert intendant of the finances. He applied himself to their regulation, and succeeded: though it procured him many enemies, and some affronts. France is also obliged to this minister for establishing at that time her trade with the East and West Indies: a great design, and from which she has reaped innumerable advantages.

In 1664 he became superintendant of the buildings; and from that time applied himself so earnestly to the enlarging and adorning of the royal edifices, that they are at present so many master-pieces of architecture: witness the palace of the Tuileries,

leries, the Louvre, St. Germain, Fontainebleau, and Chombord. As for Versailles, it may be said, that he raised it from the ground. It was formerly a dog-kennel, where Louis XIII. kept his hunting equipage: it is now a palace fit for the greatest monarch. But royal palaces were not Colbert's only care: he formed several designs for increasing the beauty and convenience of the capital city; and he did it with great magnificence and grandeur. The public was obliged to this same minister for the establishment of the academy for painting and sculpture in 1664. The king's painters and sculptors, with other skilful professors of those arts, being prosecuted at law by the master-painters at Paris, joined together, and began to form a society, under the name of the Royal Academy for Sculpture and Painting. Their design was to hold public exercises, for the sake of improving those fine arts, and advancing them to the highest degree of perfection. They put themselves under the protection of Mazarine, and chose chancellor Seguier their vice-protector; and after Mazarine's death chose Seguier their protector, and Colbert their vice-protector. It was at his solicitation that they were finally established by a patent, containing new privileges, in 1664. Colbert, being made protector after the death of Seguier, thought fit that an historiographer should be appointed, whose business it should be to collect all curious and useful observations that should be made at their conferences. This was accordingly done; and his majesty was pleased to settle on him a salary of 300 livres. To Colbert also the lovers of naval knowledge are obliged, for the erection of the Academy of Sciences; for the making of which the more useful, he caused to be erected, in 1667, the royal observatory at Paris, which was first inhabited by Cassini. But these are not the only obligations that France has to that minister: she owes to him all the advantages she receives by the union of the two seas; a prodigious work, begun in 1666, and finished in 1680. Colbert was also very intent upon matters of a more private nature, such as regarded the order, decency, and well-being of society. He undertook to reform the courts of justice, and to put a stop to the usurpation of noble titles; which it seems was then very common in France. In the former of those attempts he failed, in the latter he succeeded.

In 1669 he was made secretary of state, and entrusted with the management of affairs relating to the sea: and his performances in this province were answerable to the confidence his majesty reposed in him. He suppressed several offices, which were chargeable, but useless: and in the mean time, perceiving the king's zeal for the extirpation of heresy, he shut up the chamber instituted by the edicts of Paris and Roan. He proposed several new regulations concerning criminal courts; and

was extremely severe with the parliament of Tholouse, for obstructing the measures he took to carry the same into execution. His main design in reforming the tedious methods of proceeding at law, was to give the people more leisure to apply themselves to trading: for the advancement of which he procured an edict, to erect a general insurance-office at Paris, for merchants, &c. In 1672 he was made minister of state: for how busied soever he was in the regulation of public affairs, yet he never neglected his own or his family's interest and grandeur, or missed any opportunity of advancing either. He had been married many years, had sons and daughters grown up; all of which, as occasion served, he took care to marry to great persons. For though he had no reason to doubt of his master's favour, yet he wisely secured his fortune by powerful alliances. However, business was certainly Colbert's natural turn; and he not only loved it, but was very impatient of interruption in it, as the following anecdote may serve to shew. A lady of great quality was one day urging him, when he was in the height of his power, to do her some piece of service; and perceiving him inattentive and inflexible, threw herself at his feet, in the presence of above 100 persons, crying, "I beg your greatness, in the name of God, to grant me this favour!" Upon which, Colbert, kneeling down over against her, replied, in the same mournful tone, "I conjure you, madam, in the name of God, not to disturb me!"

This great minister died of the stone, Sept. 6, 1683, in his 65th year; leaving behind him six sons and three daughters. He was of a middle stature, rather lean than fat. His mien was low and dejected, his air gloomy, and his aspect stern. He slept little, and was very sober. Though naturally sour and morose, he knew how to act the lover, and had mistresses. He was of a slow conception, but spoke judiciously of every thing after he had once comprehended it. He understood business perfectly well, and he pursued it with unwearied application. Thus he filled the most important places with high reputation and credit; and his influence diffused itself through every part of the government. He restored the finances, the navy, the commerce of France; and he erected those various works of art, which have ever since been monuments of his taste and magnificence. He was a lover of learning, though he never applied to it himself; and therefore conferred donations and pensions upon scholars in other countries, while he established and protected academies in his own. He invited into France painters, statuarys, mathematicians, and artists of all kinds, who were any way eminent: thus giving new life to the sciences, and making them flourish, as they did, exceedingly. Upon the whole, he was a wise, active, generous-spirited minister;

ster; ever attentive to the interests of his master, the happiness of the people, the progress of arts and manufactures, and in short, to every thing that could advance the credit and interest of his country. He was a pattern for all ministers of state; and every nation may wish themselves blest with a Colbert.

COLBERT (JOHN BAPTIST), marquis of Torcy, son of the foregoing, was born the 19th of September 1665. Being sent early in life to several foreign courts, he was deservedly appointed secretary of state for the foreign department in 1686, director-general of the posts in 1699, and counsellor to the regency during the minority of Louis XV. All which several offices he filled with great distinction. His embassies to Portugal, to Denmark, and to England, put him upon a level with the most able negotiators. He died at Paris the 2d of September 1746, at the age of 81, an honorary member of the academy of sciences. He had married a daughter of the minister of state Arnauld de Pomponne, by whom he had several children. Ten years after his death, in 1756, were published his memoirs of the negotiations from the treaty of Ryswic to the peace of Utrecht, 3 vols. 12mo. divided into 4 parts. The first is assigned to the negotiations for the Spanish succession; the second to the negotiations with Holland; the third to those carried on with England, and the fourth to the affairs concerning the treaty of Utrecht. These memoirs, says the author of the Age of Louis XIV. consist of particulars interesting only to those who are desirous of gaining a thorough knowledge of this business. They are written with greater purity than any of the memoirs of his predecessors: they are strongly marked with the taste that prevailed in the court of Louis XIV. But their greatest value arises from the sincerity of the author; whose pen is always guided by truth and moderation. Torcy has been justly characterised as profoundly wise in all great affairs, fertile in resources in times of difficulty, always master of himself amid the allurements of good fortune, and under the pressures of bad. Though of a serious disposition, yet in company he could be agreeably gay, especially whenever he chose to give way to a vein of fine and delicate pleasantry which was peculiar to him. His temper, always even, was neither ruffled nor clouded by the most arduous circumstances. To this rare quality he added those of a good husband, a tender father, and a humane and gentle master.

COLE (WILLIAM), was the son of a clergyman, and born at Adderbury in Oxfordshire about 1626. After he had been well instructed in grammar-learning and the classics, he was entered, in 1642, of Merton college in Oxford. In 1650 he took a degree in arts; after which he left the university, and retired to Putney

Putney near London; where he lived several years, and became the most famous simplor or botanist of his time. In 1656 he published "The art of simpling, or an introduction to the knowledge of gathering plants, wherein the definitions, divisions, places, descriptions, and the like, are compendiously discoursed of;" with which was also printed "Perspicillum microcosmologicum, or, A prospective for the discovery of the lesser world, wherein man is a compendium, &c." And in 1657 he published "Adam in Eden, or Nature's paradise: wherein is contained the history of plants, herbs, flowers, with their several original names." At length, upon the restoration of Charles II. in 1660, he was made secretary to Duppa, bishop of Winchester; in whose service he died in 1662.

COLES (ELISHA), author of a well-known dictionary, was born in Northamptonshire about 1640; and in 1658 was entered of Magdalen college in Oxford. He left it without taking a degree; and going to London, taught latin there to young people, and english to foreigners, about 1663. Afterwards he became one of the ushers of Merchant-Taylors' school; but being there guilty of a very great fault, which is not anywhere expressly mentioned, he was forced to withdraw into Ireland, whence he never returned. He was a curious and critical person in the english and latin tongues, did much good in his profession, and wrote several useful and necessary books for the instruction of beginners; the titles of which are mentioned in a note below [v].

COLET (Dr. JOHN), a learned english divine, was born in the parish of St. Antholin, London, in 1466, and was the eldest son of sir Henry Colet, knt. twice lord-mayor, who had, besides him, 21 children. In 1483 he was sent to Magdalen college in Oxford, where he spent seven years in the study of logic

[v] 1. The complete english school-master, in 1674. 2. The newest, plainest, and shortest Short-hand, the same year. 3. Nolens volens: or, you shall make latin whether you will or no, containing the plainest directions for that purpose, in 1675; to which is added, 4. The youth's visible bible, being an alphabetical collection from the whole bible, of such general heads as were judged most capable of hieroglyphics; illustrated with 24 copper-plates, &c. 5. An english dictionary, explaining all the hard words and terms used in arts and sciences; with an etymological derivation of such terms from their proper fountains, whether hebrew, greek, latin, or french, or any other language, in 1676. 6. An english-latin, and latin-english, dictionary; containing

all things necessary for the translating of either language into the other. To which end, many things that were erroneous are rectified, many superfluities retrenched, and very many defects supplied, especially in the english-latin part, in 1677, &c. It was reprinted in 8vo, and has undergone more than 12 editions. 7. The most natural and easy method of learning latin, by comparing it with the english: together with the whole history of scripture-war, or the sacred art military, in 1677. 8. The harmony of the four evangelists, in a theatrical paraphrase on the history of our lord Jesus Christ, in 1679. 9. The young scholar's best companion: or guide from the ABC to the latin grammar.

and philosophy, and took the degrees in arts. He was perfectly acquainted with Cicero's works, and no stranger to Plato and Plotinus, whom he read together, to the end that they might illustrate each other's meaning. He was forced however to read them only in their latin translations; for at school he had no opportunity of learning the greek, nor at the university; that language being then not only not taught, but thought unnecessary and even discouraged. Hence the proverb, "*Cave à Græcis, ne fias hæreticus*," that is, "Beware of Greek, lest you become an heretic;" and it is well known, that when Linacer, Grocin, and others, afterwards professed to teach it at Oxford, they were opposed by a set of men who called themselves Trojans. Colet was also well skilled in mathematics; so that having thus laid a good foundation of learning at home, he travelled abroad for farther improvement; first to France, and then to Italy; and seems to have continued in those two countries from 1493 to 1497. But before his departure, and indeed when he was of but two years standing in the university, he was instituted to the rectory of Denington in Suffolk, to which he was presented by a relation of his mother, and which he held to the day of his death. This practice of taking livings, while thus under age, has generally prevailed in the church of Rome; and Colet, being then an acolythe, which is one of their seven orders, was qualified for it.

Being arrived at Paris, he soon became acquainted with the learned there, with the celebrated Budæus in particular; and was afterwards recommended to Erasmus. In Italy, he contracted a friendship with several eminent persons, especially with his own countrymen Grocin, Linacer, Lily, and Latymer; who were learning the greek tongue, then but little known in England, under those great masters Demetrius, Angelus Politianus, Hermolaus Barbarus, and Pomponius Sabinus. He took this opportunity of improving himself in this language; and having devoted himself to divinity, he read, while abroad, the best of the antient fathers, particularly Origen, Cyprian, Ambrose, and Jerome. He looked sometimes also into Scotus and Aquinas, studied the civil and canon law, made himself acquainted with the history and constitution of church and state; and for the sake of giving a polish to all this, did not neglect to read the english poets, and other authors of the belles lettres. During his absence from England, he was made a prebendary of York, and installed by proxy upon March 5, 1494. Upon his return in 1497, he was ordained deacon in December, and priest in July following. He had indeed, before he entered into orders, great temptations, from his natural disposition, to lay aside study, and give himself up to gaiety; for he was rather luxuriously inclined; but he curbed his passions, and after staying  
a few

a few months with his father and mother at London, retired to Oxford.

Here he read public lectures on St. Paul's epistles, without stipend or reward; which, being a new thing, drew a vast crowd of hearers, who admired him greatly. And here began his memorable friendship with Erasmus, who came to Oxford in 1497, which remained unshaken and inviolable to the day of their deaths. He continued these lectures three years; and in 1501 was admitted to proceed in divinity, or to the reading of the sentences. In 1504 he commenced D. D. and in May 1505 was instituted to a prebend in St. Paul's, London. The same year and month he was made dean of that church, without the least application of his own; and being raised to this high station, he began to reform the decayed discipline of his cathedral. He brought in a new practice of preaching himself upon Sundays and great festivals, and called to his assistance other learned persons, such as Grocin and Sowle, whom he appointed to read divinity-lectures. These lectures raised in the nation a spirit of enquiry after the holy scriptures, which had long been laid aside for the school divinity; and so might be said to prepare a way for the Reformation, which soon after ensued. We cannot but think that Colet was in some measure instrumental towards it, though he did not live to see it effected; for he expressed a great contempt of religious houses, exposed the abuses that prevailed in them, and set forth the danger of imposing celibacy on the clergy. This way of thinking, together with his free and public manner of communicating his thoughts, which were then looked upon as impious and heretical, made him obnoxious to the clergy, and exposed him to a persecution from the bishop of London; who, being a rigid and bigoted man, could not bear to have the corruptions in his church spoken against, and therefore accused him to archbishop Warham as a dangerous man, preferring at the same time some articles against him. But Warham, well knowing the worth and integrity of Colet, dismissed him, without giving him the trouble of putting in any formal answer. The bishop, however, not satisfied with that fruitless attempt, endeavoured afterwards to stir up the king and the court against him; nay, we are told in bishop Latymer's sermons, that he was not only in trouble, but should have been burnt, if God had not turned the king's heart to the contrary.

These troubles and precautions made him weary of the world, so that he began to think of disposing of his effects, and of retiring. Having therefore a very plentiful estate without any near relations (for, numerous as his brethren were, they were all dead and buried), he resolved, in the midst of life and health, to consecrate the whole property of it to some standing

and perpetual benefaction. And this he performed, by founding St. Paul's school in London, of which he appointed William Lilly first master in 1512. He ordained, that there should be in this school an high master, a surmaster, and a chaplain, who should teach gratis 153 children divided into eight classes; and he endowed it with lands and houses, amounting then to 122l. 4s. 7½d. per annum, of which endowment he made the company of mercers trustees. To further his scheme of retiring, he built a convenient and handsome house near Richmond palace in Surry, to which he intended to betake himself; but death prevented him: for having been seized by the sweating sickness twice, and relapsing into it a third time, a consumption seized him, which carried him off, September 16, 1519, in his 53d year. He was buried in St. Paul's choir, with an humble monument prepared for him several years before, and only inscribed with his bare name. Afterwards a nobler was erected to his honour by the company of mercers, which was destroyed with the cathedral in 1666; but the representation of it is preserved in sir William Dugdale's "History of St. Paul's [2]," and in Knight's life of the dean. On the two sides of the bust was this inscription: "John Colet, doctor of divinity, dean of Pauls, and the only founder of Pauls-school, departed this life, anno 1519, the son of sir Henry Colet, knt. twice mayor of the cyty of London, and free of the company and mistery of mercers." Lower, there were other inscriptions in latin. About 1680, when the church was taking down, in order to be rebuilt, his leaden coffin was found inclosed in the wall, about two feet and a half above the floor. At the top of it was a leaden plate fastened, whereon was engraved the dean's name, his dignity, his benefactions, &c. Besides his dignities and preferments already mentioned, he was rector of the fraternity or gild of Jesus in St. Paul's church, for which he procured new statutes; chaplain and preacher in ordinary to Henry VIII; and, if Erasmus is not mistaken, one of the privy-council.

He wrote several things; and those which he published himself, or which have been published since his death, are as follow: 1. *Oratio habita à doctore Johanne Colet, decano sancti Pauli, ad clerum in convocatione, anno 1511.* This being hardly to be met with, except in the Bodleian library at Oxford, among archbishop Laud's MSS. is reprinted by Knight in his appendix to the life of Colet; where also is reprinted an old english translation of it, supposed to have been done by the author himself. 2. *Rudimenta grammatices à Joanne Colet,*

[2] The skeleton part of this fine old monument was discovered in the year 1782 to be still existing; and was placed under

the care of Mr. Gould, the deputy surveyor and principal verger.

decano ecclesiæ sancti Pauli Londin. in usum scholæ ab ipso institutæ: commonly called "Paul's Accidence, 1539," 8vo. 3. The construction of the eight parts of speech, intituled, *Ab-solutissimus de octo orationis partium constructione libellus*:" which, with some alterations and great additions, makes up the syntax in Lily's grammar, Antwerp, 1530, 8vo. 4. Daily devotions: or, the christian's morning and evening sacrifice. This is said not to be all of his composition. 5. Monition to a godly life. 1534, 1563, &c. 6. *Epistolæ ad Erasmus*. Many of them are printed among Erasmus's epistles, and some at the end of Knight's life of Colet. There are still remaining in MS. others of his pieces, of which the curious and inquisitive may see an account in his life by Knight. It is probable that he had no intention of publishing any thing himself; for he had an inaccuracy and incorrectness in his way of writing, which was likely to expose him to the censures of critics; and besides, was no perfect master of the greek tongue, without which he thought a man was nothing. The pieces above mentioned were found after his death in a very obscure corner of his study, as if he had designed they should lie buried in oblivion; and were written in such a manner as if intended to be understood by nobody but himself. With regard to sermons, he wrote but few; for he generally preached without notes.

The descriptions which are given of his person and character are much to his advantage. He was a tall, comely, graceful, well-bred man; and of learning and piety uncommon. In his writings his style was plain and unaffected; and for rhetoric he had rather a contempt, than a want of it. He could not bear that the standard of good writing should be taken from the exact rules of grammar; which, he often said, was apt to obstruct a purity of language, not to be obtained but by reading the best authors. This contempt of grammar, though making him sometimes inaccurate, and, as we have observed, laying him open to the critics, did not hinder him from attaining a very masterly style; so that his preaching, though popular, and adapted to mean capacities, was agreeable to men of wit and learning, and in particular was much admired by sir Thomas More. With regard to some of his notions, he was an eminent forerunner of the Reformation; and he and Erasmus jointly promoted it, not only by pulling down those strong holds of ignorance and corruption, the scholastic divinity, and entirely routing both the Scotists and Thomists, who had divided the christian world between them, but also by discovering the shameful abuses of monasteries, and the folly and danger of imposing celibacy upon the clergy; to which places he gave little or nothing while he lived, and left not a farthing to them

them when he died. Colet thought simple fornication in a priest more excusable than pride and avarice; and was with no sort of men more angry than with those bishops who, instead of shepherds, acted the part of wolves. He thought none more execrable than they; because, under the pretence of devotions, ceremonies, benedictions, and indulgences, they recommended themselves to the veneration of the people, while, in their hearts, they were slaves to filthy lucre. He condemned auricular confession; and was content to say mass only upon Sundays and great festivals, or at least upon very few days besides. He had gathered up several authorities from the antient fathers against the current tenets and customs of the church; and though he did not care to fly in the face of the governors, yet he shewed a particular kindness and favour to those who disliked the way of worshipping images. As to his moral qualities, he was a man of exemplary temperance, and all other virtues: and so he is represented by his intimate friend Erasmus, in an epistle to Jodocus Jonas, where the life, manners, and qualifications of Colet are professedly described.

COLIGNI (GASPARD DE), the second of the name, of an antient family, admiral of France, was born the 16th of February 1516, at Chatillon sur-Loing. He bore arms from his very infancy. He signalized himself under Francis I. at the battle of Cerisoles, and under Henry II. who made him colonel-general of the french infantry, and afterwards admiral of France, in 1552; favours which he obtained by the brilliant actions he performed at the battle of Renti, by his zeal for military discipline, by his victories over the Spaniards, and especially by the defence of St. Quintin. The admiral threw himself into that place, and exhibited prodigies of valour; but the town being forced, he was made prisoner of war. After the death of Henry II. he put himself at the head of the calvinists against the Guises, and formed so powerful a party as to threaten ruin to the romish religion in France. We are told by a contemporary historian, that the court had not a more formidable enemy, next to Condé, who had joined with him. The latter was more ambitious, more enterprising, more active. Coligni was of a sedater temper, more cautious, and fitter to be the leader of a party; as unfortunate, indeed, in war as Condé, but often repairing by his ability what had seemed irreparable; more dangerous after a defeat, than his enemies after a victory; and moreover adorned with as many virtues, as such tempestuous times and the spirit of party would allow. He seemed to set no value on his life. Being wounded, and his friends lamenting around him, he said to them with incredible constancy, "The business we follow should make us as familiar with death as with life." The first set battle that happen-  
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ed between the huguenots and the catholics, was that of Dreux, in 1562. The admiral fought bravely, lost it, and saved the army. The duke of Guise having been murdered by treachery, a short time afterwards, at the siege of Orleans, he was accused of having connived at this base assassination; but he cleared himself of the charge by oath. The civil wars ceased for some time, but only to recommence with greater fury in 1567. Coligni and Condé fought the battle of St. Denys against the constable of Montmorenci. This indecisive day was followed by that of Jarnac, in 1569, fatal to the calvinists. Condé having been killed in a shocking manner, Coligni had to sustain the whole weight of the party. He alone supported that unhappy cause, and was again defeated at the affair of Montcontour, in Poitou, without suffering his courage to be shaken for a moment. An advantageous peace seemed shortly after to terminate these bloody conflicts, in 1571. Coligni appeared at court, where he was loaded with caresses, in common with all the rest of his party. Charles IX. ordered him to be paid a hundred thousand francs as a reparation of the losses he had sustained, and restored to him his place in the council. On all hands he was exhorted to distrust these perfidious caresses. A captain of the calvinists, who was retiring into the country, came to take leave of him: Coligni asked him the reason of so sudden a retreat: "It is, said the soldier, because they shew us too many kindnesses here: I had rather escape with the fools, than perish with such as are over-wise." A horrid conspiracy soon broke out. One Friday the admiral coming to the Louvre, was fired at by a musquet from a window, and dangerously wounded in the right hand and in the left arm. Maurevert had been employed to assassinate Coligni, at the instance of the duke de Guise, who had proposed the scheme to Charles IX: it was this wretch who shot at him from a house belonging to the convent of St. Germain-l'Auxerrois, where he was concealed. The king of Navarre and the prince of Condé complained of this villainous act. Charles IX. trained to the arts of dissimulation by his mother, pretended to be extremely afflicted at the event, ordered strict enquiry to be made after the author of it, and called Coligni by the tender name of father. This was at the very time when he was meditating the approaching massacre of the protestants. The carnage began, as is well known, the 24th of August, St. Bartholomew's day, 1572. The duke de Guise, under a strong escort, marched to the house of the admiral. A crew of assassins, headed by a certain Besme, a domestic of the house of Guise, entered sword in hand, and found him sitting in an elbow-chair. "Young man, said he to their leader in a calm and tranquil manner, thou shouldest have respected my grey hairs: but, do what thou wilt; thou canst only shorten my

my life by a few days." This miscreant, after having stabbed him in several places, threw him out at the window into the court-yard of the house, where the duke of Guise stood waiting. Coligni fell at the feet of his base and implacable enemy, and said, according to some writers, as he was just expiring: "If at least I had died by the hand of a gentleman, and not by that of a turnspit!" Besme, having trampled on the corpse, said to his companions: "A good beginning! let us go and continue our work!" His body was exposed for three days to the fury of the populace, and then hung up by the feet on the gallows of Montfaucon. Montmorenci, his cousin, had it taken down, in order to bury it secretly in the chapel of the chateau de Chantilli. An Italian, having cut off the head of the admiral, carried it to Catherine de Medicis; and this princess caused it to be embalmed, and sent it to Rome. Coligni was in the habit of keeping a journal, which, after his death, was put into the hands of Charles IX. In this was remarked a piece of advice which he gave that prince, to take care of what he did in assigning the apanage, lest by so doing he left them too great an authority. Catherine caused this article to be read before the duke of Alençon, whom she knew to be afflicted at the death of the admiral: "There is your good friend!" said she; "observe the advice he gives the king!"—"I cannot say," returned the duke, "whether he was very fond of me; but I know that such advice could have been given only by a man of strict fidelity to his majesty, and zealous for the good of his country." Charles IX. thought this journal worth being printed; but the marshal de Retz prevailed on him to throw it into the fire. We shall conclude this article with the parallel drawn by the abbé de Mably of the admiral de Coligni, and of François de Lorraine duc de Guise. "Coligni was the greatest general of his time; as courageous as the duke of Guise; but less impetuous, because he had always been less successful. He was fitter for forming grand projects, and more prudent in the particulars of their execution. Guise, by a more brilliant courage, which astonished his enemies, reduced conjunctures to the province of his genius, and thus rendered himself in some sort master of them. Coligni obeyed them, but like a commander superior to them. In the same circumstances ordinary men would have observed only courage in the conduct of the one, and only prudence in that of the other, though both of them had these two qualities, but variously subordinated. Guise, more successful, had fewer opportunities for displaying the resources of his genius: his dextrous ambition, and, like that of Pompey, apparently founded on the very interests of the princes it was endeavouring to ruin, while it pretended to

serve them, was supported on the authority of his name till it had acquired strength enough to stand by itself. Coligni, less criminal, though he appeared to be more so, openly, like Cæsar, declared war upon his prince and the whole kingdom of France. Guise had the art of conquering and of profiting by the victory. Coligni lost four battles, and was always the terror of his victors, whom he seemed to have vanquished. It is not easy to say what the former would have been in the disasters that befell Coligni; but we may boldly conjecture that the latter would have appeared still greater, if fortune had favoured him as much. He was seen carried in a litter, and we may add in the very jaws of death, to order and conduct the longest and most difficult marches, traversing France in the midst of his enemies, rendering by his counsels the youthful courage of the prince of Navarre more formidable, and training him to those great qualities which were to make him a good king, generous, popular, and capable of managing the affairs of Europe, after having made him a hero, sagacious, terrible, and clement in the conduct of war. The good understanding he kept up between the French and the Germans of his army, whom the interests of religion alone were ineffectual to unite; the prudence with which he contrived to draw succours from England, where all was not quiet; his art in giving a spur to the tardiness of the princes of Germany, who, not having so much genius as himself, were more apt to despair of saving the protestants of France, and deferred to send auxiliaries, who were no longer hastened in their march by the expectation of plunder in a country already ravaged, are master-pieces of his policy. Coligni was an honest man. Guise wore the mask of a greater number of virtues; but all were infected by his ambition. He had all the qualities that win the heart of the multitude. Coligni, more collected in himself, was more esteemed by his enemies, and respected by his own people. He was a lover of order and of his country. Ambition might bear him up, but it never first set him in motion. Hearty alike in the cause of calvinism and of his country, he was never able, by too great austerity, to make his doctrine tally with the duties of a subject. With the qualities of a hero, he was endowed with a gentle soul. Had he been less of the great man, he would have been a fanatic; he was an apostle and a zealot. We have no need to quote his life by Gatién de Courtilz, 1686, 12mo. there is one more exact and better written in the *Hommes illustres de France*.

COLIGNI (HENRIETTA), countess de la Suze, famous for her poetry, which has been printed with the works of Pellisson and others in 1695, and 1725 in 2 volumes 12mo. was the daughter

daughter of Gaspar de Coligni, marshal of France, and colonel general of infantry. She was very early married to Thomas Hamilton a scotch lord, after whose death she espoused the count de la Suze of an illustrious house in Champagne. But this second match proved unfortunate for her happiness, and she underwent all the pains that attend a furious jealousy, from the count her husband, whose severities towards her made her abjure protestantism, and profess the catholic faith, which occasioned queen Christina of Sweden to say, "that she had changed her religion, that she might not see her husband, neither in this world nor the next." Their antipathy at last became so great that the countess laid hold of the last remedy, which was disannulling the marriage; and to induce the count to accede to it, she offered 25,000 crowns, which he accepted, and the parliament dissolved the marriage. She then gave herself up to the study of poetry, and became much admired by the geniuses of her time, who made her the subject of their eulogiums. Her fort lay in the elegiac strain, and those works of hers which have come down to us have a most delicate turn of sentiment. Her other works are songs, madrigals, and odes. The wits of her time gave her the majesty of Juno with Minerva's wit and Venus's beauty in these verses, which are attributed to Bouhours:

*Quæ dea sublimi vehitur per inania curru,  
An Juno, an Pallas, an Venus ipsa venit?  
Si genus inspicias, Juno; si scripta, Minerva;  
Si spectes oculos, mater amoris erit.*

She died at Paris, March 10, 1673.

COLLANGE (GABRIEL DE), born at Tours in Auvergne, in 1524, was valet-de-chambre to Charles IX. Though a true catholic, he was taken for a huguenot, and assassinated as such on the fatal day of St. Bartholomew in 1572. He translated and augmented the polygraphy and the cabalistic writing of Trithemius, Paris 1561, in 4to. which a Frison, named Dominique de Houttinga, published under his own name, without making any mention either of Trithemius or of Collange; at Embden, 1620, 4to. Collange had also some skill in the mathematics and in cosmography.

COLLE (CHARLES), secretary and reader to the duke of Orleans, was born at Paris in 1709, and died in the same city Nov. 2, 1783, at the age of 75. In his character were united a singular disposition to gaiety and an uncommon degree of sensibility; the death of a beloved wife accelerated his own. Without affecting the qualities of beneficence and humanity, he was humane and beneficent. Having a propensity to the drama from his infancy, he cultivated it with success. His *Partie-de-Chasse de Henri IV.* (from which our Miller of

Mansfield is taken) excites the most lively emotions, from the truth of his characters, and especially from the justness of the picture he has drawn of that good king. His comedy of Dupuis and Desronais, in the manner of Terence, may perhaps be destitute of what is called the *vis comica*; but it interests every beholder by the justness of its sentiments, by its well supported characters, by its natural dialogue, in short by scenes that melt the audience into tears. Another comedy, intituled, Truth in wine, or the Disasters of gallantry, is replete with brilliant strokes and humour. There are several more pieces of his, in which he paints, with no less liveliness than truth, the manners of his time; but his pencil is frequently as licentious as those manners. On being told that he did not sufficiently dress his portraits, How, said he, would you know a toothless old hag, from a nymph of fifteen, if I gave to both the same attitude and shape?—His talents at song-writing, which procured him the appellation of the Anacreon of the age, was not less conspicuous than his dramatic merits. He had all the requisites for succeeding in this department: a great deal of natural wit, a happy turn in his versification, and a harmonious cadence in his couplets. All he wanted was a little more attention to delicacy. His song on the capture of Portmahon was the means of procuring him a pension from the court of 600 livres. He was perhaps the first songster that obtained a similar favour. He was one of the last survivors of that knot of free and jovial beaux-esprits who met under the name of the Caveau, and is in as much honourable remembrance as the kit-kat club in London. This assembly, says a journalist, was of as much consequence to literature as an academy. Collé frequently used to regret those good old times, when this constellation of wits were wont to meet together; when, as he would say, the men of letters, free and independent, were neither the wretched parasites of a fat financier, nor the creeping slaves of a wealthy lord, who generally despises them in his heart. The works of this amiable writer are collected in 3 volumes 12mo. under the title of *Theatre de Societé*. He was also of service to the stage by modernising several old comedies that were got out of date; such as, the Liar of Corneille, the Coquettish Mother of Quinault, the Andrian of Baron, the Will of the Wisp of Hauteroche, &c. Collé was a cousin of the poet Regnard, whom he likewise resembled in his originality of genius.

COLLETET (GUILLAUME), one of the 40 of the french academy, was born at Paris in 1598, and died in the same city February 10, 1659, aged 61, leaving scarcely enough to bury him. Cardinal Richelieu appointed him one of the five authors whom he selected to write for the theatre. Colletet alone composed *Cyminde*, and had a part in the two comedies, the *Blindman of Smyrna*,

Smyrna, and the Tuilleries. Reading the monologue in this latter piece to the cardinal, he was so struck with six bad lines in it, that he made him a present of 600 livres; saying at the same time, that this was only for the six verses, which he found so beautiful, that the king was not rich enough to recompense him for the rest. However, to shew his right as a patron, and at the same time his judgement as a connoisseur, he insisted on the alteration of one word for another. Colletet refused to comply with his criticism; and, not content with defending his verse to the cardinal's face, on returning home he wrote to him on the subject. The cardinal had just read his letter, when some courtiers came to compliment him on the success of the king's arms, adding, that nothing could withstand his eminence!—"You are much mistaken, answered he smiling; for even at Paris I meet with persons who withstand me." They asked who these insolent persons could be? "It is Colletet," replied he; for, after having contended with me yesterday about a word, he will not yet submit, as you may see here-by this long letter he has been writing to me." This obstinacy, however, did not so far irritate the minister, but that he continued to him his patronage. Colletet had other benefactors. Harlay, archbishop of Paris, gave him a handsome reward for his hymn on the immaculate conception; by sending him an Apollo of solid silver.—Colletet took for his second wife, Claudine his maid servant; and, in order to justify his choice, published occasionally pieces of poetry in her name; but this little artifice being presently discovered, both the supposititious Sappho, and the inspirer of her lays, became the objects of continual satire. This marriage, in addition to two subsequent ones, to the losses he suffered in the civil wars, and to his turn for dissipation, reduced him to the extreme of poverty. His works appeared in 1653 in 12mo.

COLLIER (JEREMY), an eminent english divine, was born at Stow Qui in Cambridgeshire, Sept. 23, 1650. His father Jeremy Collier was a divine, and considerable linguist; and some time master of the free-school at Ipswich, in Suffolk. He was educated under his father at Ipswich, whence he was sent to Cambridge, and admitted a poor scholar of Caius college under the tuition of John Ellys, in April 1669. He took the degree of B. A. in 1673, and that of M. A. in 1676; being ordained deacon the same year by Gunning bishop of Ely, and priest the year after by Compton bishop of London. He officiated for some time at the countess dowager of Dorset's at Knowle in Kent, whence he removed to a small rectory at Ampton near St. Edmund's Bury in Suffolk, to which he was presented by James Calthorpe, esq. in 1679. After he had held this benefice six years, he resigned it, came to London in

1685, and was some little time after made lecturer of Gray's-inn. But the revolution coming on, the public exercise of his function became impracticable.

Collier however was of too active a spirit to sit down contentedly and say nothing; and therefore began the attack upon the revolution: for his pamphlet is said to have been the first written on that side the question after the prince of Orange's arrival, with a piece intituled, "The desertion discussed in a letter to a country gentleman, 1688," 4to. This was written in answer to a pamphlet of Dr. Gilbert Burnet, afterwards bishop of Salisbury, called "An enquiry into the present state of affairs, &c." wherein king James is treated as a deserter from his crown; and it gave such offence, that, after the government was settled, Collier was seized and sent to Newgate, where he continued a close prisoner for some months, but was at length discharged without being brought to a trial. He afterwards published the following pieces: 1. A translation of the 9th, 10th, 11th, and 12th books of Sleidan's commentaries, 1689, 4to. 2. *Vindiciæ juris regii*, or remarks upon a paper intituled, An enquiry into the measures of submission to the supreme authority, 1689, 4to. The author of this enquiry was also Dr. Burnet. 3. *Animadversions upon the modern explanation of 2 Hen. VII. chap. i. or a king de facto*, 1689, 4to. 4. A caution against inconsistency, or the connection between praying and swearing, in relation to the civil powers, 1690, 4to. This discourse is a dissuasive from joining in public assemblies. 5. A dialogue concerning the times, between Philobelgus and Sempronius, 1690, 4to; to the right honourable the lords, and to the gentlemen convened at Westminster, Oct. 1690. This is a petition for an enquiry into the birth of the prince of Wales, and printed upon a half sheet. 6. Dr. Sherlock's case of allegiance considered, with some remarks upon his vindication, 1691, 4to. 7. A brief essay concerning the independency of church power, 1692, 4to. The design of this essay is to prove the public assemblies guilty of schism, upon account of their being held under such bishops as had assumed, or owned such as had assumed, the sees of those who were deprived for not taking the oaths of the new government.

Thus did Collier, by such ways and means as were in his power, continue to oppose with great vigour and spirit the revolution and all its abettors: and thus he became obnoxious to the men in power, who only waited for an occasion to seize him. That occasion at length came; for information being given to the earl of Nottingham, then secretary of state, that Collier, with one Newton, another nonjuring clergyman, was gone to Romney marsh, with a view of sending to, or receiving intelligence from the other side of the water, messengers

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were sent to apprehend them. They were brought to London, and, after a short examination by the earl, committed to the Gate-house. This was in the latter end of 1692. They were admitted to bail, and released; but Collier making a scruple of remaining upon bail, because he conceived that carried in it an acknowledgement of the jurisdiction of the court in which the bail was taken, and consequently of the power from whence the authority of the court was derived, surrendered in discharge of his bail before chief justice Holt, and was committed to the king's-bench prison. He was released again at the intercession of friends, in a very few days; but did not let the affair drop, without attempting to support his principles and justify his conduct. For this purpose he wrote the following pieces, of which, it is said, there were only five copies printed: 8. The case of giving bail to a pretended authority examined, dated from the King's-bench, Nov. 23, 1692; with a preface dated Dec. 1692; and, 9. A letter to sir John Holt, dated Nov. 30, 1692: and also, 10. A reply to some remarks upon the case of giving bail, &c. dated April 1693. He wrote soon after this, 11. A persuasive to consideration tendered to the royalists, particularly those of the church of England, 1693, 4to. It was afterwards reprinted in 8vo, together with his vindication of it, against a piece intituled "The layman's apology." He wrote also, 12. Remarks upon the London Gazette, relating to the Streights fleet, and the battle of Landen in Flanders, 1693, 4to.

We hear no more of Collier till 1696; and then we find him acting a very extraordinary part, in regard to sir John Friend and sir William Perkins, who were convicted of being concerned in the assassination plot. The fact was this: Collier, with Cook and Snatt, two clergymen of his own way of thinking, attended those unhappy persons at the place of their execution, upon April 3; where Collier solemnly absolved the former, as Cook did the latter, and all three joined in the imposition of hands upon them both. This, as might well be expected, made a great noise, and was looked upon as an high insult on the civil and ecclesiastical government; for which reason there was a declaration, signed by the two archbishops and 12 of their suffragans, in which they signified their abhorrence of this scandalous and irregular, this schismatic and seditious proceeding. But ecclesiastical censure was not all they underwent: they were prosecuted also in the secular courts, as enemies to the government. In consequence of this Cook and Snatt were committed to Newgate, but afterwards released without being brought to a trial; but Collier having still his old scruple about putting in bail, and absconding, was outlawed, and so continued to the time of his death. He did not

fail however to have recourse to his pen, as usual, in order to justify his conduct upon this occasion; and therefore published, 13. A defence of the absolution given to sir William Perkins at the place of execution; with a farther vindication thereof, occasioned by a paper, intituled, A declaration of the sense of the archbishops and bishops, &c. the first dated April 9, 1696, the other April 21, 1696; to which is added, "A postscript in relation to a paper called An answer to his defence, &c. dated April 25. Also, "A reply to the absolution of a penitent according to the directions of the church of England, &c." dated May 20, 1696; and "An answer to the animadversions on two pamphlets lately published by Mr. Collier, &c." dated July 1, 1696, 4to.

When this affair was over, Collier employed himself in reviewing and finishing several miscellaneous pieces, which he published under the title of "Essays upon several moral subjects." They consist of 3 vols. in 8vo; the first of which was printed in 1697, the second in 1705, and the third in 1709. They were written in a very extraordinary manner, with such a mixture of learning and wit, and in a style so easy and flowing, that notwithstanding the prejudice of party, which ran strong against him, they were in general well received, and have passed through many editions since. It was the success of the first volume which encouraged the author to add the other two. In 1698, he made an attempt to reform the stage, by publishing his "Short view of the immorality and profaneness of the english stage, together with the sense of antiquity upon this argument," 8vo. This engaged him in a controversy with the wits; and Congreve and Vanbrugh, whom with many others he had taken to task very severely, appeared openly against him. The pieces he wrote in this conflict, besides the first already mentioned, were, 2. A defence of the short view, being a reply to Mr. Congreve's amendments, &c. and to the vindication of the author of the *Relapse*, 1699, 8vo. 3. A second defence of the short view, being a reply to a book intituled, *The antient and modern stages surveyed*, &c. 1700. 8vo: the book here replied to was written by Dr. Drake. 4. Mr. Collier's dissuasive from the play-house: in a letter to a person of quality, occasioned by the late calamity of the tempest, 1703, 8vo. 5. A farther vindication of the short view, &c. in which the objections of a late book intituled, *A defence of plays*, are considered, 1708, 8vo. "The defence of plays" has Dr. Filmer for its author. In this controversy with the stage, Collier exerted himself to the utmost advantage; and shewed, that a clergyman might have wit, as well as learning and reason, on his side. It is remarkable that his labours here were attended with success, and actually produced repentance  
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and amendment; for it is allowed on all hands, that the decorum which has been for the most part observed by the later writers of dramatic poetry, is entirely owing to the animadversions of Collier. What Dryden said upon this occasion in the preface to his fables, will shew that this is not observed without sufficient foundation. "I shall say the less of Mr. Collier, because in many things he has taxed me justly; and I have pleaded guilty to all thoughts and expressions of mine, which can be truly arraigned, of obscenity, profaneness, or immorality, and retract them. If he be my enemy, let him triumph; if he be my friend, as I have given him no personal occasion to be otherwise, he will be glad of my repentance. It becomes me not to draw my pen in the defence of a bad cause, when I have so often drawn it for a good one." If Congreve and Vanbrugh had taken the same method with Dryden, and made an ingenuous confession of their faults, they would have retired with a better grace than they did: for it is certain that, with all the wit which they have shewn in their respective vindications, they make but a very indifferent figure.

The next thing Collier undertook was a work of industry, rather than genius; and that was the translating of Moreri's great "Historical, geographical, genealogical, and poetical dictionary." The two first volumes were printed in 1701, the third under the title of a "Supplement" in 1705, and the fourth, which is called "An Appendix," in 1721. About 1701, he published also, "An english translation of Antoninus's meditations, &c. to which is added, the mythological Picture of Cebes, &c." In the reign of queen Anne, some overtures were made to engage him to a compliance, and he was promised preferment, if he would acknowledge and submit to the government; but as he became a nonjuror upon a principle of conscience, he could not be prevailed upon to listen to any terms. Afterwards he published, in 2 vols. folio, "An ecclesiastical history of Great-Britain, chiefly of England, from the first planting of christianity, to the end of the reign of Charles II. with a brief account of the affairs of religion in Ireland, collected from the best antient historians, councils, and records." The first volume, which comes down to Henry VII. was published in 1708, the second in 1714. This history, which contains, besides a relation of facts, many curious discourses upon ecclesiastical and religious subjects, was censured by bishop Burnet, bishop Nicholson, doctor Kennet, afterwards bishop of Peterborough; but was defended by Collier in two pieces. The first was intituled "An answer to some exceptions in bishop Burnet's third part of the history of the reformation, &c. against Mr. Collier's ecclesiastical history; together with a reply to some remarks on bishop Nicholson's english historical library, &c.

&c. upon the same subject, 1715;" the second, "Some remarks on Dr. Kennet's second and third letters; wherein his misrepresentations of Mr. Collier's ecclesiastical history are laid open, and his calumnies disproved, 1717." We cannot but observe, to Collier's credit, an instance of his great impartiality, in the second volume of his history; which is, that in disculpating the presbyterians from the imputation of their being consenting to the murder of Charles I. he has shewn, that as they only had it in their power to protest, so they did protest against that bloody act, both before and after it was committed.

In 1713, Collier, as is confidently related, was consecrated a bishop by Dr. George Hickes, who had himself been consecrated suffragan of Thetford by the deprived bishops of Norwich, Ely, and Peterborough, Feb. 23, 1694. As he grew in years, his health became impaired by frequent attacks of the stone, to which his sedentary life probably contributed: so that he published nothing more, but a volume of "Practical Discourses in 1725," and an additional sermon "upon God not the origin of evil," in 1726. Besides what has been mentioned, he wrote some prefaces to other men's works; and published also an advertisement against bishop Burnet's "History of his own times:" this was printed on a slip of paper, and dispersed in all the coffee-houses in 1724, and is to be seen in the "Evening-post, No. 2254." He died of the stone, April 26, 1726, aged 76; and was interred three days after in the church-yard of St. Pancras near London. He was a very ingenious, learned, moral and religious man; and though stiff in his opinions, is said to have had nothing stiff or pedantic in his behaviour, but a great deal of life, spirit, and innocent freedom. His reputation as a man of letters was not confined to his own country: for the learned father Courbeville, who translated into french "The Hero of Balthazar Gratian," in his preface to that work, speaks in high terms of his "Miscellaneous Essays;" which, he says, set him upon a level with Montaigne, St. Eyremond, La Bruvere, &c. The same person translated into french his "Short view of the english stage;" where he speaks of him again in strong expressions of admiration and esteem.

COLLINGS (JOHN), was one of the commissioners at the Savoy conference in the reign of Charles II. He particularly excelled as a textuary and critic. He was a man of various learning, and much esteemed for his great industry, humanity and exemplary life. He wrote many books of controversy and practical divinity, the most singular of which is his "Weaver's pocket-book, or Weaving spiritualized, 8vo. This book was particularly adapted to the place of his residence, which has been long famous for the manufacture of silks. He was ejected from St. Stephen's Norwich, by the act of uniformity (Aug. 24, 1662),

1662), where he had been minister 44 years. He had a very considerable hand in Mr. Matthew Poole's Annotations on the bible. Died 1690, aged 67.

COLLINS (JOHN), an eminent accomptant and mathematician, was the son of a nonconformist divine, and born at Wood Eaton near Oxford in March 1624. At 16 years of age he was put apprentice to a bookseller in Oxford; but soon left that trade, and was employed as clerk under Mr. John Mar, one of the clerks of the kitchen to prince Charles, afterwards Cha. II. This Mar was eminent for his mathematical knowledge, and noted for those excellent dials of his, with which the gardens of Charles I. were adorned: and under him Collins made no small progress in the mathematics. The intestine troubles increasing, he left that employment and went to sea, where he spent seven years; the greatest part of this term in an english merchantman, which became a man of war in the Venetian service against the Turks. Here having leisure, he applied himself to merchants accompts, and some parts of the mathematics, for which he had a natural genius: upon his return, he took to the profession of an accomptant, and composed several useful treatises upon practical subjects. In 1652 he published a work in folio, intituled "An introduction to merchants accompts:" which was reprinted in 1665, with an additional part, intituled "Supplements to accomptantship and arithmetic." A small part of this work, relating to interest, was reprinted in 1685, in a small 8vo. volume. In 1658 he published in 4to. a treatise, called "The sector on a quadrant; containing the description and use of four several quadrants, each accommodated for the making of sun-dials, &c. with an appendix concerning reflected dialling, from a glass placed at any reclinacion." In 1659, 4to, he published his "Geometrical dialling;" and also the same year, his "Mariners plain Scale new plained." In the Philosophical Transactions of the Royal Society, of which he was now become a member, he fully explained and demonstrated the rule given by the jesuit De Billy, for "finding the number of the julian period for any year assigned, the cycles of the sun and moon with the roman indiction for the years being given." To this he has added some very neatly contrived rules for the ready finding on what day of the week any day of the month falls for ever; and other useful and necessary kalendar rules. In the same Transactions he has a curious dissertation concerning the resolution of equations in numbers. In No. 69 for March 1671, he has given a most elegant construction of that chorographical problem, namely: "The distances of three objects in the same place, and the angles made at a fourth place in that plane, by observing each object, being given; to find the distances of those objects from the place of observation?"

In 1680 he published a small treatise in 4to. intituled, "A Plea for the bringing in of Irish cattle, and keeping out the fish caught by foreigners; together with an address to the members of parliament of the counties of Cornwall and Devon, about the advancement of tin, fishery, and divers manufactures." In 1682 he published in 4to, "A discourse of salt and fishery;" and in the Philosophical Transactions, No. 159, for May 1684, is published a letter of his to Dr. John Wallis, giving his thoughts about some defects in algebra. Besides these productions of his own, he was the chief promoter of many other valuable publications in his time. It is to him that the world is indebted for the publication of Barrow's "optical and geometrical lectures;" his abridgment of "Archimedes's works," and of "Apollonius's conics;" Branker's translation of "Rhonius's algebra, with Pell's additions;" "Kersey's algebra;" "Wallis's history of algebra;" "Strode of combinations;" and many other excellent works, which were procured by his unwearied sollicitations.

While Anthony earl of Shaftesbury was lord chancellor, he nominated Collins, in divers references concerning suits depending in chancery about intricate accounts, to assist in the stating thereof. From this time his assistance was often used in other places, and by other persons; by which he acquired, says Wood, some wealth, and much fame, and became accounted, in matters of that nature, the most useful and necessary person of his time; and in the latter part of his life, he was made accomptant to the royal fishery company. In 1682, after the act at Oxford was finished, he rode from thence to Malmesbury in Wiltshire, in order to view the ground to be cut for a river between the Isis and the Avon; and drinking too large a quantity of cyder, after a hot day's journey, he fell into a consumption, of which he died Nov. 10, 1683. About 25 years after his death, all his papers and most of his books came into the hands of the learned and ingenious William Jones, esq. fellow of the Royal Society; among which were found manuscripts upon mathematical subjects of Briggs, Oughtred, Pell, Scarborough, Barrow, and Newton, with a multitude of letters received from, and copies of letters sent to, many learned persons, particularly Pell, Wallis, Barrow, Newton, James Gregory, Flamstead, Townley, Baker, Barker, Branker, Bernard, Slusius, Leibnitz, Ischirphaus, father Bertet, and others. From these papers it is evident, that Collins held a constant correspondence for many years with all the eminent mathematicians of his time, and spared neither pains nor cost to procure what was requisite to promote real science. Many of the late discoveries in physical knowledge, if not actually made, were yet brought about by his endeavours. Thus, in 1666, he had under consideration

consideration the manner of dividing the meridian line on the true nautical chart; a problem of the utmost consequence in navigation: and some time after he engaged Mercator, Gregory, Barrow, Newton, and Wallis, severally, to explain and find an easy practical method of doing it; which excited Leibnitz, Halley, Bernoulli, and all who had capacity to think upon such a subject, to give their solutions of it: and by this means the practice of that most useful proposition is reduced to the greatest simplicity imaginable. He employed some of the same hands upon the shortening and facilitating the method of computations by logarithms, till at last that whole affair was completed by Halley. It was Collins who engaged all that were able to make any advances in the sciences, in a strict enquiry into the several parts of learning, for which each had a peculiar talent. He set them all to work, by shewing where the defect was in any useful branch of knowledge; by pointing out the difficulties attending such an enquiry; by setting forth the advantages of completing that subject; and lastly, by keeping up a spirit and a warm desire of making further discoveries and improvements.

Collins was likewise the register of all the new improvements made in the mathematical science; the magazine, to which all the curious had recourse; and the common repository, where every part of useful knowledge was to be found. It was upon this account that the learned styled him "the English Merfennus." If some of his correspondents had not obliged him to conceal their communications, there could have been no dispute about the priority of the invention of a method of analysis, the honour of which evidently belongs to the great Newton. This appears undeniably from the papers, printed in the "*Commercium epistolicum D. Joannis Collins & aliorum de analyti promota: jussu societatis regie in lucem editum, 1712.*" in 4to.

COLLINS (ANTHONY), a very extraordinary man and eminent writer, was the son of Henry Collins, esq. a gentleman of considerable fortune; and born at Heston near Hounslow in Middlesex, June 21, 1676. He was educated in classical learning at Eton school, and removed thence to King's college in Cambridge, where he had for his tutor Francis Hare, afterwards bishop of Chichester. Upon leaving college he went to London, and was entered a student in the Temple; but not relishing the study of the law, he abandoned it, and applied himself to letters in general. In 1700 he published a tract, intituled, "Several of the London cases considered." He cultivated an acquaintance and maintained a correspondence with Locke, in 1703 and 1704; and that Locke had not only a common friendly regard, but even a great esteem for him, appears from some letters to him, published by Des Maizeaux in his collection of  
several

several pieces of John Locke, never before printed, or not extant in his works. In a letter dated from Oates in Essex, Oct. 29, 1703, Locke writes as follows: "You complain of a great many defects; and that very complaint is the highest recommendation I could desire, to make me love and esteem you, and desire your friendship. And if I were now setting out in the world, I should think it my great happiness to have such a companion as you, who had a true relish of truth, would in earnest seek it with me, from whom I might receive it undisguised, and to whom I might communicate what I thought true, freely." In another dated Sept. 11, 1704, he writes thus: "He that hath any thing to do with you, must own that friendship is the natural product of your constitution; and your soul, a noble soil, is enriched with the two most valuable qualities of human nature, truth and friendship. What a treasure have I then in such a friend, with whom I can converse, and be enlightened about the highest speculations!" Locke, who died Oct. 28, 1704, left also a letter dated the 23d, to be delivered to Collins after his decease, full of confidence and the warmest affection; which letter is to be found in the collection above mentioned. It is plain from these memorials, that Collins at that time appeared to Locke to be an impartial and disinterested enquirer after truth.

In 1707 he published "An essay concerning the use of reason in propositions, the evidence whereof depends upon human testimony:" reprinted in 1709. He published this piece, as he did all his other writings, without his name. The same year, 1707, he engaged in a controversy then on foot between Dodwell and Clarke, concerning the natural immortality of the soul. We have given an account of this controversy, under the article of Clarke: as for Collins, the pieces he wrote in it are as follow: 1. A letter to the learned Mr. Henry Dodwell, containing some remarks on a pretended demonstration of the immateriality and natural immortality of the soul, in Mr. Clarke's answer to his late epistolary discourse, &c. 1707: reprinted in 1709. 2. A reply to Mr. Clarke's defence of his letter to Mr. Dodwell; with a postscript to Mr. Milles's answer to Mr. Dodwell's epistolary discourse, 1707: reprinted in 1709. 3. Reflections on Mr. Clarke's second defence of his letter to Mr. Dodwell, 1707: reprinted in 1711. 4. An answer to Mr. Clarke's third defence of his letter to Mr. Dodwell, 1708: reprinted in 1711.

Dec. 1709, came out a pamphlet, intituled, "Priestcraft in perfection; or, a detection of the fraud of inserting and continuing that clause, 'The church hath power to decree rites and ceremonies, and authority in controversies of faith,' in the twentieth article of the Articles of the Church of England. And, Feb. the year

year following, another called "Reflections on a late pamphlet, intituled, Priestcraft in perfection, &c." both written by our author. The second and third editions of his "Priestcraft in perfection" were printed, with corrections, in 1610, 8vo. This book occasioned great and diligent enquiries into the subject, and was reflected on in divers pamphlets, sermons, and treatises. These were answered by Collins, but not till 1724, in a work intituled "An historical and critical essay on the 39 articles of the church of England: wherein it is demonstrated, that this clause, 'The church, &c.' "inserted in the 20th article, is not a part of the article, as they were established by act of parliament in the 13th of Elizabeth, or agreed on by the convocations of 1562 and 1571." This essay however was principally designed as an answer to "The vindication of the church of England from the aspersions of a late libel, intituled, Priestcraft in perfection, wherein the controverted clause of the church's power in the 20th article is shewn to be of equal authority with all the rest of the articles in 1710," and to "An essay on the 39 articles by Dr. Thomas Bennet," published in 1715: two chief works, says Collins, which seem written by those champions who have been supplied with materials from all quarters, and have taken great pains themselves to put their materials into the most artful light. In the preface he tells us, that he undertook this work at the solicitations of a worthy minister of the gospel, who knew that he had made some enquiries into the "Modern ecclesiastical history of England;" and, particularly, that he was preparing "An history of the variations of the church of England and its clergy from the reformation down to this time, with an answer to the cavils of the papists, made on occasion of the said variations." But this work never appeared. As to the essay in question, he concludes it with drawing up in brief the demonstration, promised in the title-page, and given in the book; which is as follows: "The articles of the church of England are supposed to have their convocational authority from the convocation of 1562, which first agreed on them; and from the convocation of 1571, which, after having revised and made alterations in and additions to them, agreed on them again. The way of passing acts of convocation is by the subscription of the majority of the members of each house by themselves. The manuscript articles, which passed the convocation in 1562, and were subscribed by the majority of both houses, are extant; as are the manuscript articles of 1571, with the subscriptions of the upper house. And both these manuscripts are without the clause. The parliament in 1571 did, by a statute, intituled, 'An act for the ministers of the church to be of sound religion,' confirm articles of religion, comprised in an imprinted english book intituled, 'Articles &c. put forth by the queen's

queen's authority.' All the english printed books of the articles extant before 1571, and while the parliament were making this statute, bore the title recited in the statute, and were without the clause. Wherefore it follows, that the clause has neither the authority of the convocation nor parliament." The reader may see, if he pleases, the whole state of this controversy in Collier's Ecclesiastical History, where particular notice is taken of our author.

In 1710 he published "A vindication of the divine attributes, in some remarks on the archbishop of Dublin's sermon, intituled, Divine predestination and foreknowledge consisting with the freedom of man's will." March 1711; he went over to Holland, where he became acquainted with Le Clerc, and other learned men; and returned to London the November following, to take care of his private affairs, with a promise to his friends in Holland, that he would pay them a second visit in a short time. In 1713 he published his "Discourse of free-thinking, occasioned by the rise and growth of a sect called free-thinkers;" which made a great noise, and was attacked by several writers, particularly by Hoadly, afterwards bishop of Winchester, in some "Queries recommended to the authors of the late discourse of free thinking," printed in his collection of tracts in 8vo. 1715; and by Phileleutherus Lipsiensis, in "Remarks upon a late discourse of free-thinking, in a letter to F. H. D. D." This Phileleutherus Lipsiensis was the learned Bentley; and the person to whom this performance is addressed, Hare afterwards bishop of Chichester. The first part of these remarks gave birth to a pamphlet said to be written by Hare, intituled, "The clergyman's thanks to Phileleutherus for his remarks on the late discourse of free-thinking: in a letter to Dr. Bentley, 1713." Soon after the publication of this work, Collins made a second trip to Holland; which was ascribed to the general alarm caused by the "Discourse of free-thinking," and himself being discovered by his printer. This is taken notice of by Hare: who, having observed that the least appearance of danger is able to damp in a moment all the zeal of the free-thinkers, tells us, that "a bare enquiry after the printer of their wicked book has frightened them, and obliged the reputed author to take a second trip into Holland; so great is his courage to defend upon the first appearance of an opposition. And are not these rare champions for free-thinking? Is not their book a demonstration that we are in possession of the liberty they pretend to plead for, which otherwise they durst ne'er have writ? And that they would have been as mute as fishes, had they not thought they could have opened with impunity?" Hare afterwards tells us, that "the reputed author of free-thinking is, for all he ever heard, a sober man, thanks

to his natural aversion to intemperance; and that," he observed, "is more than can be said of some others of the club:" that is, the club of free-thinkers, which were supposed, but perhaps without sufficient reason, to meet and plan schemes in concert, for undermining the foundations of revealed religion. The "Discourse of free-thinking" was reprinted at the Hague, with some considerable additions, in 1713, 12mo; though in the title-page it is said to be printed at London. In this edition the translations in several places are corrected from Bentley's remarks; and some references are made to those remarks, and to Hare's "Clergyman's thanks."

While this book was making a prodigious noise in England; and all parties were exerting their zeal, either by writing or railing against it, the author received great civilities abroad, and was treated respectfully by all sorts of people, priests, jesuits, calvinists, arminians, &c. He went into Holland, as we have said, and thence to Flanders, and intended to have visited Paris; but the death of a near relation obliged him to return to London, where he arrived Oct. 18, 1713, greatly disappointed in not having seen France, Italy, &c. In 1715 he retired into the county of Essex, and acted as a justice of the peace and deputy-lieutenant for the same county, as he had done before in the county of Middlesex and liberty of Westminster. The same year he published "A philosophical enquiry concerning human liberty:" which was reprinted with some corrections in 1717. Dr. Samuel Clarke wrote remarks upon this enquiry, which are subjoined to the collection of papers between him and Leibnitz; but Collins did not publish any reply on this subject, because, as we are told, though he did not think the doctor had the advantage over him in the dispute, yet, as he had represented his opinions as dangerous in their consequences, and improper to be insisted on, our author, after such an insinuation, found he could not proceed in the dispute upon equal terms. The enquiry was translated into french by the rev. Mr. D, and printed in the first volume of des Maizeaux's "Recueil de diverses pieces sur la philosophie, la religion naturelle, &c. par M. Leibnitz, Clarke, Newton, &c." published at Amsterdam 1720, 2 vols. 12mo. In 1718 he was chosen treasurer for the county of Essex, to the great joy, it is said, of several tradesmen and others, who had large sums of money due to them from the said county; but could not get it paid them, it having been embezzled or spent by their former treasurer. We are told that he supported the poorest of them with his own private cash, and promised interest to others till it could be raised to pay them: and that in 1722 all the debts were by his integrity, care, and management discharged.

It has already been observed, that he published, in 1724, his

“Historical and critical essay upon the 39 articles, &c.” The same year he published his famous book, called “A discourse of the grounds and reasons of the christian religion,” in two parts: the first, containing some considerations on the quotations made from the “Old in the New Testament,” and particularly on the prophecies cited from the former, and said to be fulfilled in the latter. The second, containing an examination of the scheme advanced by Whiston in his essay towards restoring the true text of the old Testament, and for vindicating the citations then made in the new Testament. To which is prefixed, “An apology for free debate and liberty of writing.” This discourse was immediately attacked by a great number of books; of which Collins has given a complete list, at the end of the preface to his “Scheme of literal prophecy.” It will be sufficient for us to mention a few of the most considerable.

1. A list of suppositions or assertions in the late discourse of the grounds, &c. which are not therein supported by any real or authentic evidence; for which some such evidence is expected to be produced. By William Whiston, M. A. 1724, 8vo. In this piece Whiston treats Collins, together with Toland, in very severe terms, as guilty of impious frauds and lay-craft.
2. The literal accomplishment of scripture-prophecies, being a full answer to a late discourse of the grounds, &c. By William Whiston.
3. A defence of christianity from the prophecies of the old Testament, wherein are considered all the objections against this kind of proof, advanced in a late discourse of the grounds &c. By Edward Chandler, then bishop of Lichfield and Coventry, afterwards of Durham.
4. A discourse of the connection of the prophecies in the old Testament, and application of them to Christ. By Samuel Clarke, D. D. rector of St. James’s, Westminster. This however was not intended for a direct answer to Collins’s book, but as a supplement, occasioned thereby, to a proposition in Clarke’s “Demonstration of the principles of natural and revealed religion;” with which it has since been constantly printed.
5. An essay upon the truth of the christian religion, wherein its real foundation upon the old Testament is shewn, occasioned by the discourse of the grounds, &c. By Arthur Ashley Sykes. Collins gives it as his opinion, that of all the writers against the “Grounds,” &c. Sykes alone has advanced a consistent scheme of things, which he has proposed with great clearness, politeness, and moderation.
6. The use and intent of prophecy in the several ages of the church. In six discourses delivered at the Temple church in 1724. By Thomas Sherlock, D. D. This was not designed as an answer to the “Grounds,” &c. but only to throw light upon the argument from prophecy, attacked by our author. The reader will find the rest of the pieces written against the

"Grounds," &c. enumerated by Collins in the place referred to above; among which are "Sermons, London journals, Woolston's moderator between an infidel and an apostate, &c." amounting in number to no less than 35, including those already mentioned. So that we cannot but agree with the author in supposing, that there never was a book to which so many answers have been made in so short a time, that is, within the small compass of a couple of years, as to the "Discourse of the grounds and reasons of the christian religion."

In 1726 appeared his "Scheme of literal prophecy considered; in a view of the controversy occasioned by a late book, intituled, A discourse of the grounds, &c." It was printed at the Hague in 2 vols. 12mo, and reprinted at London with corrections in 1727, 8vo. In this work he mentions a dissertation he had written, but never published, against Whiston's "Vindication of the Sibylline oracles;" in which he endeavours to shew, that those oracles were forged by the primitive christians, who were thence called Sibyllists by the pagans. He also mentions a MS. discourse of his upon the miracles recorded in the old and new Testament. The "Scheme of literal prophecy" had several answers made to it; the most considerable of which are, 1. A vindication of the defence of christianity, from the prophecies of the old Testament. By Edward Chandler, D. D.; with a letter from the rev. Mr. Masson, concerning the religion of Macrobius, and his testimony touching the slaughter of the infants at Bethlehem, with a postscript upon Virgil's fourth eclogue, 1728, in two vols. 8vo. 2. The necessity of divine revelation, and the truth of the christian revelation asserted, in eight sermons. To which is prefixed a preface, with some remarks on a late book, intituled The scheme of literal prophecy considered, &c. By John Rogers, D. D. 1727, 8vo. 3. A letter to the author of the London Journal, April 1, 1727, written by Dr. Arthur Ashley Sykes. Collins replied to the two last pieces, in "A letter to Rogers, on occasion of his eight sermons, &c. to which is added, a letter printed in the London Journal, April 1, 1727: with an answer to the same, 1727." In his "Letter to Rogers" he observes, that the doctor had invited him to martyrdom in these words: "A confessor or two would be a mighty ornament to his cause. If he expects to convince us that he is in earnest, and believes himself, he should not decline giving us this proof of his sincerity: What will not abide this trial, we shall suspect to have but a poor foundation." These sentiments, Collins tells us, are in his opinion false, wicked, inhuman, irreligious, inconsistent with the peace of society, and personally injurious to the author of the "Scheme, &c." He remarks, that it is a degree of virtue to speak what a man thinks, though he may do it in

such a way as to avoid destruction of life and fortune, &c." He declares, that the cause of liberty, which he defends, is "the cause of virtue, learning, truth, God, religion, and christianity; that it is the political interest of all countries; that the degree of it we enjoy in England is the strength, ornament, and glory of our own; that, if he can contribute to the defence of so excellent a cause, he shall think he has acted a good part in life: in short, it is a cause," says he to Dr. Rogers, "in which, if your influence and interest were equal to your inclination to procure martyrdom for me, I would rather suffer, than in any cause whatsoever; though I should be sorry that christians should be so weak and inconsistent with themselves, as to be your instruments in taking my life from me."

His health began to decline several years before his death; and he was extremely afflicted with the stone, which at last put an end to his life, Dec. 13, 1729. It is remarkable that notwithstanding the reproaches cast upon him as an enemy to religion, he declared, just before his last minutes, "That as he had always endeavoured, to the best of his abilities, to serve God, his king, and his country, so he was persuaded he was going to that place which God had designed for them that love him." Presently after, he said, that "the catholic religion is to love God, and to love man; and he advised such as were about him to have a constant regard to those principles. His library, which was a very large and curious one, was open to men of letters, to whom he readily communicated all the lights and assistances in his power, and even furnished his antagonists with books to confute himself; directing them at the same time how to give their arguments all the force of which they were capable. We are told, that "the corruption among christians, and the persecuting spirit of the clergy, had given him a prejudice against the christian religion; and at last induced him to think, that, upon the foot on which it is at present, it is pernicious to mankind." He has indeed given us himself pretty broad intimation, that he had actually renounced christianity. Thus, in answer to Rogers, who had supposed that it was men's lusts and passions, and not their reasons, which made them depart from the gospel, he acknowledges, that "it may be, and is undoubtedly, the case of many, who reject the gospel, to be influenced therein by their vices and immoralities. It would be very strange," says he, "if christianity, which teaches so much good morality, and so justly condemns divers vices, to which men are prone, was not rejected by some libertines on that account; as the several pretended revelations, which are established throughout the world, are by libertines on that very account also. But this cannot be the case of all who reject the gospel. Some of them who reject the gospel, lead

as good lives as those who receive it. And I suppose there is no difference to the advantage of christians, in point of morality, between them and the jews, mahometans, heathens, or others, who reject christianity."

July 22, 1698, when he was just entered into his 23d year, he married Martha, the daughter of sir Francis Child, who was the year following lord mayor of London; and by her he had two sons and two daughters. The elder of his sons died in his infancy. Anthony, the younger, was born Oct. 1701, and was a gentleman of great sweetness of temper, a fine understanding, and of good learning. He was educated at Bennet college in Cambridge, and died, universally lamented by all that knew him, Dec. 20, 1723. The year after, Collins married a second wife, namely Elizabeth, the daughter of sir Walter Wrottesley, bart. but had no children by her. His daughters survived him, and were unmarried at his death.

COLLINS (WILLIAM), a late unfortunate but admirable poet, was born at Chichester, Dec. 25, about 1720, the son of a reputable hatter in that city. In 1733 he was admitted scholar of Winchester college under Dr. Burton, and at 19 was elected upon the foundation to New-college in Oxford. He was first upon the list; and, in order to wait for a vacancy in that society, was admitted a commoner of Queen's college in the same university. But unfortunately, which is a case that seldom falls out, no such vacancy happened during the time limited, and he thus was alienated from the Wickhamists. His tutor, very sensible of his desert, recommended him to the society of Magdalen; which recommendation, backed by an uncommon display of genius and learning in the exercises performed on the occasion, procured him to be elected a demy of that college in July 1741. During his residence in this place, which was till he had taken a bachelor's degree, he applied himself to poetry, and published an epistle to sir Thomas Hanmer on his edition of Shakspeare, and the "Persian," or, as they have been since intituled, "Oriental Eclogues;" with regard to which, it may justly be asserted, that in simplicity of description and expression, in delicacy and softness of numbers, and in natural and unaffected tenderness, they are not to be equalled by any thing of the pastoral kind in the english language.

About 1744 he suddenly left the university, and came to London a literary adventurer, with many projects in his head, and very little money in his pocket. He designed many works; but his great fault was irresolution; or the frequent calls of immediate necessity broke his schemes, and suffered him to pursue no settled purpose. A man, doubtful of his dinner, or trembling at a creditor, is not much disposed to abstracted meditation, or remote enquiries. He published proposals for a

"History of the revival of learning;" and Dr. Johnson has heard him speak with great kindness of Leo X. and with keen resentment of his tasteless successor. But probably not a page of the history was ever written. He planned several tragedies, but he only planned them. He wrote now-and-then odes and other poems, and did something, however little.

About this time Dr. Johnson fell into his company, who tells us, that "the appearance of Collins was decent and manly; his knowledge considerable, his views extensive, his conversation elegant, and his disposition cheerful. By degrees," adds the doctor, "I gained his confidence; and one day was admitted to him when he was immured by a bailiff, that was prowling in the street. On this occasion recourse was had to the book-fellers, who, on the credit of a translation of "Aristotle's Poetics," which he engaged to write with a large commentary, advanced as much money as enabled him to escape into the country. He shewed me the guineas safe in his hand. Soon afterwards his uncle, Mr. Martin, a lieutenant-colonel, left him about 2000*l.* a sum which Collins could scarcely think exhaustible, and which he did not live to exhaust. The guineas were then repaid; and the translation neglected. But man is not born for happiness: Collins, who, while he *studied to live*, felt no evil but poverty, no sooner *lived to study*, than his life was assailed by more dreadful calamities, disease and insanity."

Dr. Johnson's character of him, while it was distinctly impressed upon that excellent writer's memory, is here at large inserted. "Mr. Collins was a man of extensive literature, and of vigorous faculties. He was acquainted, not only with the learned tongues, but with the italian, french, and spanish languages. He had employed his mind chiefly upon works of fiction, and subjects of fancy; and by indulging some peculiar habits of thought, was eminently delighted with those flights of imagination which pass the bounds of nature, and to which the mind is reconciled only by a passive acquiescence in popular traditions. He loved fairies, genii, giants, and monsters; he delighted to rove through the meanders of enchantment, to gaze on the magnificence of golden palaces, to repose by the water-falls of elysian gardens. This was however the character rather of his inclination than his genius; the grandeur of wildness, and the novelty of extravagance, were always desired by him, but were not always attained. Yet as diligence is never wholly lost; if his efforts sometimes caused harshness and obscurity, they likewise produced in happier moments sublimity and splendour. This idea which he had formed of excellence, led him to oriental fictions and allegorical imagery; and perhaps, while he was intent upon description, he did not sufficiently cultivate sentiment. His poems are the productions

productions of a mind not deficient in fire, nor unfurnished with knowledge either of books or life, but somewhat obstructed in its progress by deviation in quest of mistaken beauties. His morals were pure, and his opinions pious: in a long continuance of poverty, and long habits of dissipation, it cannot be expected that any character should be exactly uniform. There is a degree of want by which the freedom of agency is almost destroyed; and long association with fortuitous companions will at last relax the strictness of truth, and abate the fervour of sincerity. That this man, wise and virtuous as he was, passed always unentangled through the snare of life, it would be prejudice and temerity to affirm; but it may be said that at least he preserved the source of action unpolluted, that his principles were never shaken, that his distinctions of right and wrong were never confounded, and that his faults had nothing of malignity or design, but proceeded from some unexpected pressure, or casual temptation. The latter part of his life cannot be remembered but with pity and sadness. He languished some years under that depression of mind which enchains the faculties without destroying them, and leaves reason the knowledge of right without the power of pursuing it. These clouds which he perceived gathering on his intellects, he endeavoured to disperse by travel, and passed into France; but found himself constrained to yield to his malady, and returned. He was for some time confined in a house of lunatics, and afterwards retired to the care of his sister in Chichester, where death, in 1756, came to his relief. After his return from France, the writer of this character paid him a visit at Islington, where he was waiting for his sister, whom he had directed to meet him: there was then nothing of disorder discernible in his mind by any but himself; but he had withdrawn from study, and travelled with no other book than an english testament, such as children carry to the school: when his friend took it into his hand, out of curiosity, to see what companion a man of letters had chosen: *I have but one book, says Collins, but that is the best.* Such was the fate of Collins, with whom I once delighted to converse, and whom I yet remember with tenderness. He was visited at Chichester, in his last illness, by his learned friends Dr. Warton and his brother; to whom he spoke with disapprobation of his "Oriental eclogues," as not sufficiently expressive of asiatic manners, and called them his "Irish eclogues." He shewed them, at the same time, an ode inscribed to Mr. John Hume, "on the Superstitions of the Highlands;" which they thought superior to his other works, but which no search has yet found. His disorder was not alienation of mind, but general laxity and feebleness, a deficiency rather of his vital than intellectual powers. What he spoke wanted

neither judgment nor spirit; but a few minutes exhausted him, so that he was forced to rest upon the couch, till a short cessation restored his powers, and he was again able to talk with his former vigour. The approaches of this dreadful malady he began to feel soon after his uncle's death; and with the usual weakness of men so diseased, eagerly snatched that temporary relief with which the table and the bottle flatter and seduce. But his health continually declined, and he grew more and more burthensome to himself.

"To what I have formerly said of his writings may be added, that his diction was often harsh, unskilfully laboured, and injudiciously selected. He affected the obsolete when it was not worthy of revival; and he puts his words out of the common order, seeming to think, with some later candidates for fame, that not to write prose is certainly to write poetry. His lines commonly are of slow motion, clogged and impeded with clusters of consonants. As men are often esteemed who cannot be loved, so the poetry of Collins may sometimes extort praise when it gives little pleasure."

**COLLINSON (PETER).** The family of this ingenious botanist is of antient standing in the north. Peter and James were the great grandsons of Peter Collinson, who lived on his paternal estate called Hugal-Hall, or Height of Hugal, near Windermere Lake, in the parish of Stavely, about 10 miles from Kendal in Westmoreland. Peter, whilst a youth, discovered his attachment to natural history. He began early to make a collection of dried specimens of plants; had access to the best gardens at that time in the neighbourhood of London; and became early acquainted with the most eminent naturalists of his time; the doctors Derham, Woodward, Dale, Lloyd, and Sloane, were amongst his friends. Among the great variety of articles which form that superb collection, now (by the wise disposition of sir Hans and the munificence of parliament) the British Museum, small was the number of those with whose history Collinson was not well acquainted; he being one of those few who visited sir Hans at all times familiarly; their inclinations and pursuits in respect to natural history being the same, a firm friendship had early been established between them. Peter Collinson was elected F. R. S. Dec. 12, 1728; and perhaps was one of the most diligent and useful members, not only in supplying them with many curious observations himself, but in promoting and preserving a most extensive correspondence with learned and ingenious foreigners, in all countries, and on every useful subject. Besides his attention to natural history, he minuted every striking hint that occurred either in reading or conversation; and from this source he derived much information, as there were very few men

men of learning and ingenuity, who were not of his acquaintance at home; and most foreigners of eminence in natural history, or in arts and sciences, were recommended to his notice and friendship. His diligence and œconomy of time was such, that though he never appeared to be in a hurry, he maintained an extensive correspondence with great punctuality; acquainting the learned and ingenious in distant parts of the globe, with the discoveries and improvements in natural history in this country, and receiving the like information from the most eminent persons in almost every other. His correspondence with the ingenious Cadwallader Colden, esq. of New-York, and the justly celebrated Dr. Franklin of Philadelphia, furnish instances of the benefit resulting from his attention to all improvements. The latter of these gentlemen communicated his first essays on electricity to Collinson, in a series of letters, which were then published, and have been reprinted in a late edition of the doctor's ingenious discoveries and improvements. Perhaps in some future period, the account procured of the management of sheep in Spain, published in the Gentleman's Magazine for May and June 1764, may not be considered among the least of the benefits accruing from his extensive and inquisitive correspondence. His conversation, cheerful and usefully entertaining, rendered his acquaintance much desired by those who had a relish for natural history, or were studious in cultivating rural improvements; and secured him the intimate friendship of some of the most eminent personages in this kingdom, as distinguished by their taste in planting and horticulture, as by their rank and dignity. He was the first who introduced the great variety of trees and shrubs, which are now the principal ornaments of every garden; and it was owing to his indefatigable industry, that so many persons of the first distinction are now enabled to behold groves transplanted from the western continent flourishing so luxuriantly in their several domains, as if they were already become indigenous to Britain. He had some correspondents in almost every nation in Europe; some in Asia, and even at Pekin, who all transmitted to him the most valuable seeds they could collect, in return for the treasures of America. The great Linnæus, during his residence in England, contracted an intimate friendship with Mr. Collinson, which was reciprocally increased by a multitude of good offices, and continued to the last. Besides his attachment to natural history, he was very conversant in the antiquities of our own country, having been elected F. S. A. April 7, 1737; and he supplied them often with many curious articles of intelligence, and observations respecting both our own and other countries. His person was rather short than tall; he had a pleasing and social aspect;  
of

of a temper open and communicative, capable of feeling for distress, and ready to relieve and sympathize. Excepting some attacks of the gout, he enjoyed, in general, perfect health, and great equality of spirits, and had arrived at his 75th year; when, being on a visit to lord Petre, for whom he had a singular regard, he was seized with a total suppression of urine, which, baffling every attempt to relieve it, proved fatal Aug. 11, 1768. Mr. Collinson left behind him many materials for the improvement of natural history; and the present refined taste of horticulture may in some respects be attributed to his industry and abilities. The late lord Petre, the late duke of Richmond, and others of the first rank in life and letters, were his friends, and he was continually urging them to prosecute the most liberal improvements.

COLLIUS (FRANÇOIS), a doctor of the ambrosian college at Milan, and great penitencier of that diocese, died in 1640, at a very advanced age; made himself famous by a treatise *De animabus Paganorum*, published in two volumes 4to at Milan, in 1622 and 1623. He here examines into the portion in the world to come of several illustrious pagans. He hazards bold and ingenious conjectures on matters far beyond the reach of our intellect. He saves the ægyptian midwives, the queen of Sheba, Nebuchadnezzar, &c. He does not despair of the salvation of the seven sages of Greece, nor of that of Socrates; but damns, without mercy, Pythagoras, Aristotle, and several others; though he acknowledges that they knew the true God. This work, properly speaking, seems to be nothing more than a vehicle for the display of the author's erudition, of which it doubtless contains a great deal. It is moreover well written, curious, and rare. He also wrote *Conclusiones theologicæ*, 1609, 4to. and a treatise *De sanguine Christi*, full of profound disquisition, and citations innumerable. It appeared at Milan, 1617, 4to.

COLMAN (GEORGE), was the son of Thomas Colman, esq. british resident at the court of the grand duke of Tuscany at Pisa, whose wife was a sister of the countess of Bath. Mr. George Colman was born at Florence about the year 1733, and placed at a very early age in Westminster school, where he soon distinguished himself by the rapidity of his attainments, and the dawning splendour of his talents. In 1758 he removed to Christ-church college, Oxford, where he took the degree of M. A. During his progress at Westminster, and while at college, he formed those literary connections with whom he remained in friendship till they severally dropped off the stage of life. Lloyd, Churchill, Bonnel Thornton, and other celebrated wits of a former day, were among the intimate associates of Mr. Colman, and gave a lustre to his name, by  
noticing

noticing him in some of their compositions. Even so early as the publication of the *Rosciad*, Churchill proposed Mr. Colman as a proper judge to decide on the pretensions of the several candidates for the chair of *Roscius*; and only complains that he may be thought too juvenile for so important an award. Speaking of the proposed judges, who were supported by the suffrages of the public, he says :

For Colman many ; but the peevish tongue  
Of prudent age found out that he was young.

It was during his residence at Oxford that he engaged with his friend Bonnel Thornton, in publishing the *Connoisseur*, periodical paper, which appeared once a week, and was continued from January 31, 1754, to September 30, 1756. When the age of the writers of this entertaining miscellany is considered, the wit and humour, the spirit, the good sense, and shrewd observations on life and manners, with which it abounds, will excite some degree of wonder, but will, at the same time, evidently point out the extraordinary talents which were afterwards to be more fully displayed in the *Jealous Wife* and the *Clandestine Marriage*.

When he came to London, the recommendation of his friends, or his choice, but probably the former, induced him to fix upon the law for his profession, and he was received with great kindness by lord Bath, who seemed to mark him for the object of his patronage : a circumstance that gave rise to the suspicion that his lordship had a natural bias in favour of young Colman. He was entered of the society of Lincoln's-inn, and in due season called to the bar. He attended there a very short time, though, from the frequency of his attendance on the courts, we must conclude that it was not for want of encouragement that he abandoned the profession. It is reasonable to suppose that he felt more pleasure in attending to the muse than to briefs and reports ; and it will therefore excite no surprise, that he took the earliest opportunity of relinquishing pursuits not congenial to his taste. *Apollo and Littleton*, says Wycherley, seldom meet in the same brain. At this period Lloyd addressed to him a very pleasant poem on the importance of his profession, and the seducements to which he was liable, on account of his attachment to the sisters of Helicon. His first poetical performance is a copy of verses addressed to his cousin lord Pulteney, written in the year 1747, while he was yet at Westminster, and since in the *St. James's Magazine*, a work published by his unfortunate friend Robert Lloyd ; in conjunction with whom he wrote the best parodies of modern times, the odes to Oblivion and Obscurity. In the year 1760, his first dramatic piece, *Polly Honeycomb*, was acted at Drury-

Drury-lane, with great success. For several years before, the comic muse seemed to have abandoned the stage. No comedy had been produced at either theatre since the year 1751, when Moore's *Gil Blas* was with difficulty performed nine nights. At length, in the beginning of the year 1761, three different authors were candidates for public favour in the same walk, almost at the same time, viz. Mr. Murphy, who exhibited the *Way to keep him*; Mr. Macklin, the *Married Libertine*; and Mr. Colman, the *Jealous Wife*. The former and latter of these were most successful, and the latter in a much higher degree. Indeed, when the excellent performance of Messrs. Garrick, Yates, O'Brien, King, Palmer, Moody, with Mrs. Pritchard, Clive, and Miss Pritchard are recollected, it would have shewn a remarkable want of taste in the town, not to have followed, as they did, this admirable piece, with the greatest eagerness and perseverance.

In July 1764, lord Bath died, and left Mr. Colman a very comfortable annuity, though far less than had been expected, owing, it was said, to some little difference that had arisen between them just before the death of that nobleman: however, he now found himself in circumstances fully sufficient to enable him to follow the bent of his genius. The first publication which he produced, after this event, was a translation of the comedies of Terence, in the execution of which he rescued that author from the hands of his former tasteless and ignorant translators.

The successor of lord Bath, general Pulteney, died in 1767; and Mr. Colman found himself also remembered in his will by a second annuity, which confirmed the independency of his fortune. He seems however to have felt no charms in an idle life; as, about the year 1768, Mr. Beard, being incapable of bearing any longer the fatigues of a theatrical life, and wishing to retire from the management of Covent-garden theatre, disposed of his property in that house to Messrs. Colman, Harris, Powell, and Rutherford. These gentlemen carried on the management conjointly; but, in a short time, Mr. Colman appearing to aspire to a greater authority than the other patentees, excepting Mr. Powell, were disposed to grant, Mr. Colman, after a severe literary contest, which was published, sold his share, and retired. Soon after, Mr. Foote, then proprietor of the Haymarket theatre, having been induced to withdraw from the stage, disposed of his theatre to Mr. Colman for a handsome annuity, which he did not long enjoy. On his death, Mr. Colman obtained the license; and, from that period, conducted the theatre with great judgment and assiduity, occasionally supplying many dramas from his own fancy, as well as many pleasant translations from the french. To sagacity in  
discovering

discovering the talents of his performers, he joined the inclination and ability to display them with every advantage. To him Mr. Henderson, Miss Farren, Mrs. Danniliter, Miss George, Mrs. Wells, and in some measure Mr. Edwin (whose comic powers had been buried a whole season under Mr. Foote's management), besides some others, owed their introduction to a London audience; and the great improvements made by Mr. Palmer, Mr. Parsons, &c. bore witness to the judgment and industry of their director.

While Mr. Colman was thus shewing his attention to the theatre, he did not entirely neglect his classical studies. He gave the public a new translation of Horace's art of poetry, accompanied with a commentary, in which he produced a new system to explain that very difficult poem. In opposition to Dr. Hurd, he supposes, "that one of the sons of Piso, undoubtedly the elder, had either written or meditated a poetical work, most probably a tragedy; and that he had, with the knowledge of the family, communicated his piece, or intention to Horace; but Horace, either disapproving of the work, or doubting of the poetical faculties of the elder Piso, or both, wished to dissuade him from all thoughts of publication. With this view he formed the design of writing this epistle, addressing it with a courtliness and delicacy perfectly agreeable to his acknowledged character, indifferently to the whole family, the father and his two sons: *Epistola ad Pisones de arte poetica*." This hypothesis is supported with much learning, ingenuity, and modesty; and if not fully established, is at least as well entitled to applause as that adopted by the bishop of Worcester. On the publication of the *Horace*, the bishop said to Dr. Douglas: "Give my compliments to Colman, and thank him for the handsome manner in which he has treated me, and tell him, that *I think he is right*."

Some time about the year 1790 Mr. Colman had a stroke of the palsy, which nearly deprived him of the use of one side of his body; and in a short time afterwards he gave evident signs of mental derangement; in consequence of which, he was placed under proper management at Paddington, and the conduct of the theatre was vested in his son. He died the 14th of August 1794. Mr. Colman, as a scholar, holds a very respectable rank as may be seen by his translations of Horace's art of poetry, and of the comedies of Terence; and his manners were as pleasing as his talents were respectable [A].

COLOM-

[A] The following is a list of the several works for which the british drama is indebted to Mr. Colman, with the dates when they respectively appeared: 1. *Polly Honeycomb*, 1760. 2. *The Jealous Wife*, 1761. 3. *The Musical Lady*, 1762. 4. *Philastrer altered*, 1763. 5. *The Deuce* is in him, 1763. 6. *A Midsummer Night's*

COLOMBIERE (CLAUDE DE LA), a famous jesuit, born at St. Symphorien, two leagues from Lyons, acquired great reputation in the company by his extraordinary talents in the pulpit. He was preacher for two years at the court of James II. of England, who listened to his sermons with great pleasure; and, as it is said by the romanists, with edification; but, falling under the suspicion, though not convicted, of being concerned in a conspiracy, he was banished England, and betook himself to Parai, in the Charolois, where he died, at the age of 41, the 15th of February 1682. It was he who, in conjunction with Marie Alacoque, gave a form to the celebration of the solemnity of the heart of Jesus, and composed an office for the occasion. The first inventor of this rite, however, was Thomas Goodwin, president of Magdalen college, Oxford [B], an arminian, who excited great notice in England, in the middle of the last century, by his ascetical and theological writings. His book intituled *Cor Christi in cœlis erga peccatores in terris*, printed in the year 1649, comprises the whole system of this devotion; and was intended to promote the spread of it in England. The jesuit La Colombiere, who was sent to London as confessor and preacher to the duchess of York, afterwards queen, found there a numerous sect, who, after Goodwin's example, paid adoration to the fleshly heart of Jesus, as the symbolical image of divine love. He was astonished at the novelty of so ravishing a devotion, which had so long escaped the fertile invention of his fraternity; and carried it in a kind of triumph, as formerly Cæsar Caligula did his *spolia oceani*, back with him to France; there to plant it in a more happy soil, where, under the influence of heavenly visions and miracles, it struck deep root, and, by a legion of apostles, was propagated through the four quarters of the world. At Parai-le-monial, in the province of Burgogne, in the convent of the visitation, there lived at that time a nun of the name of Marie Alacoque, who, in her heavenly visions, had frequently the happiness of conversing familiarly with Christ. The fame of her sanctity was spread throughout all France. Even the renowned defender of the bull *Unigenitus*, John Joseph Languet, afterwards archbishop

Night's Dream, altered, 1763. 7. A Fairy Tale, 1764. 8. The Clandestine Marriage, 1766. 9. The English Merchant, 1767. 10. King Lear altered, 1763. 11. The Oxonian in Town, 1769. 12. Man and Wife, 1769. 13. The Portrait, 1770. 14. The Fairy Prince, 1771. 15. *Comus* altered, 1772. 16. Achilles in petticoats, altered, 1774. 17. The Man of Business, 1774. 18. *Epicene*, or the Silent Woman, altered, 1776. 19. The Spleen, 1776. 20. Occasional pre-

lude, 1776. 21. New Brooms, 1776. 22. The Spanish Barber, 1777. 23. The Female Chevalier, altered, 1778. 24. *Bonduca*, altered, 1778. 25. The Suicide, 1778. 26. The Separate Maintenance, 1779. 27. The Manager in Distress, a prelude, 1780.

[B] Under Cromwell, with whom this fanatic was in high favour. Under Charles II. he was turned out of that place.

of Sens, who vouchsafed to favour the celebrated Bossuet with his esteem, was an ardent admirer of this holy fanatic, and published a very circumstantial account of her life, 1729, 4to. a translation of which, in italian, appeared afterwards at Venice and Rome. It is surprizing how any man of sense could put together, and commit to writing, such a sarrago of silly, ridiculous stuff, even for his contemporaries, not to say for posterity. But he was a great stickler for the jesuits, who were using these pious mummeries of the nun for promoting their own interests. In a vision the son of God demanded her heart. She offered it to him: he took it visibly out of her breast, inclosed it in his own, and then gave it her back, as a pledge of his love, with these words: "Henceforth thou shalt be the beloved of my heart." In another vision Christ shewed her the souls in purgatory; among whom she saw some who had no other token of predestination upon them, than that in all their lives they had never hated God. With such farces, wherein the jesuits often peep from behind the scenes, the book of the visions of this nun is filled. The jesuits made choice of this excellent instrument for nursing the glorious scions which father la Colombiere, for the salvation of the world, had brought with him out of England. In the year 1674 she mounted the stage with this sacred farce. Her divine bridegroom appeared to her, shewed her his fond affectionate heart, and told her that he was determined, in these last days, to pour out all the treasures and abundance of his love on those faithful souls who would devote themselves to an especial adoration of his heart; and commanded her to acquaint father la Colombiere, his servant, that he should institute a yearly festival to his heart, propagate this devotion with all his might, and announce to such as should dedicate themselves to it, the assurance of their predestination to eternal life. The jesuits immediately and zealously complied with the celestial mandate. There appeared at once in all quarters of the world, and in all languages, an innumerable swarm of publications, manuals, copper-plates, and medals, with hearts decorated with crowns of thorns, with lambent flames, transpiercing swords, or other symbolical impresses. They distributed scapularies to be worn day and night upon the breast, and tickets to be swallowed for driving out fevers. In all Spain there was not a nun who had not a present from the jesuits of a heart cut out of red cloth, to be worn next the skin. In every catholic city and town, in all parts of the world, fraternities were erected, passion-masses and nine-day devotions were instituted to the honour of the heart of Jesus; and panegyric sermons delivered, exhorting the faithful to augment their zeal. The profelytes must vow, before the holy sacrament of the altar, an  
eternal

eternal fidelity to the heart of Jesus; and every soul was made responsible for the increase and growth of this new devotion; nay, the display of a burning zeal for making profelytes was regarded as the peculiar characteristic of the true worshipper of the heart [c]. This devotion was represented in their sermons and writings, as a necessary means to the enjoyment of a blissful hereafter: it was no wonder, then, that the partisans of this devotion were in a short time as numerous in all catholic christendom as the sands of the sea. The bishops approved and confirmed the brotherhoods, and consecrated churches, altars, and chapels, erected to the promotion of this enthusiasm. Kings and queens preferred petitions to the papal throne, that a proper office might be appointed in the breviary and choir, and a peculiar mass for the solemnization of the anniversary; and even at Rome fraternities arose and flourished that devoted themselves to the worship of the heart of Jesus. In recommendation of it the jesuits were not wanting either in prophecies or miracles; among the foremost of whom was la Colombiere, who had an excellent taste in his compositions, and a noble delivery in the pulpit. His masterly eloquence displays itself even along the extreme simplicity of his style, as we are told by the abbé Trublet, speaking of his sermons, published at Lyons 1757, in 6 volumes 12mo. He had an impetuous and lively imagination, and the warmth of his heart appears through all his discourses: it is the unction of pere Chéminais, only more ardent and glowing. When he speaks of the love of God he seems inspired. All his sermons breathe the most gentle, and at the same time the most fervent piety: he has been equalled by few in the art of affecting his hearers, and no enthusiast ever fell less into the familiar. The celebrated Patru, his friend, speaks of him as the best skilled of his time in the refinements and niceties of the french language. There are likewise by him, Moral reflections, and Spiritual letters.

COLOMIES, or COLOMESIUS (PAUL), a learned french protestant, was born at Rochelle in 1638; and educated with great care by his father, who was a physician. After having traversed France and Holland, he withdrew to England, at the solicitation of Isaac Vossius, then canon of Windsor; and died at London in 1692. The republic of letters owes many useful works to him, as, 1. *Gallia Orientalis*, reprinted at Hamburg, 1709, in 4to, under the care of the learned Fabricius; and containing an account of such French as were learned in the oriental languages. 2. *Hispania & Italia Orien-*

[c] For more on this subject the reader is referred to "Varieties of Literature," 2 vols. 8vo. Debrett, 1795, from whence this account is partly taken.

talis. In the same way. 3. *Bibliothèque Choisie*: reprinted at Paris, 1731, with notes of M. de la Monnoye. This is an useful work, and of great erudition. 4. *Theologorum Presbyterianorum Icon*. Here he shews his attachment to episcopacy; for which he is pulled to pieces by Jurieu (who had yet not half his candour and impartiality) in a book intituled, *De l'esprit d'Arnauld*. 5. *Des opuscules critiques & historiques*, collected and published in 1709 by Fabricius. 6. *Melanges historiques*, &c. 7. *La vie du pere Sirmond*, &c.

COLONNA (FABIO), was born at Naples in 1567, to Jerome, the natural son of the cardinal Pompeio Colonna. He devoted himself from his youth to the pursuit of natural history, and particularly to that of plants. He studied them in the writings of the antients; and, by his indefatigable application, brought to light, from under the errata with which the manuscripts abounded, what would have remained hid from every other researcher, less penetrating, less unremittingly laborious. The languages, music, mathematics, drawing, painting, optics, the civil and canon law, filled up the moments which he did not bestow on botany. The works he published in the last mentioned department were considered as masterpieces previous to the appearance of the labours of the latter botanists. We are indebted to him for, 1. *Plantarum aliquot ac piscium historia*, 1592, 4to, accompanied with copper-plates, as some say by the author himself, executed with much exactness. The method he follows was highly applauded. There is an edition of Milan, 1744, 4to, not so valuable as the former. 2. *Minus cognitarum rariorumque stirpium descriptio; itemque de aquatilibus, aliisque nonnullis animalibus libellus*, Rome, 1616, 2 parts in 4to. This work, which may be considered as a sequel to the foregoing, was received with equal applause. The author, in describing several singular plants, compares them with the same plants, as they are found in the books of the antients and the moderns. This comparison affords him frequently an opportunity of exerting a judicious critique in opposition to Matthiolo, Dioscorides, Theophrastus, Pliny, &c. The author published a second part, at the solicitation of the duke of Aqua-Sparta, who had been much pleased with the former. The impression was entrusted to the printer of the academy of the Lynceæ, a society of literati, formed by that duke, and principally employed in the study of natural history. This society, which subsisted only till 1630, that is, till the death of its illustrious patron, was the model on which all the others in Europe were formed. Galileo, Porta, Achillini, and Colonna, were some of its ornaments. 3. A dissertation on the *Glossopetræ*, in latin, to be found with a work of Augustine Scilla, on marine substances, Rome, 1647, 4to. 4. He was concerned in the american

plants of Hernandez, Rome, 1651, fol. fig. 5. A dissertation on the Porpura, in latin; a piece much esteemed, but become scarce, was reprinted at Kiel, 1675, 4to, with notes by Daniel Major, a german physician. The first edition is of 1616, 4to.

COLONNA (FRANCISCO MARIA POMPEJO), an able philosopher, left several curious works, of which the principal is, *The natural history of the Universe*, 1734, 4 vols. 12mo. He perished in a fire which burnt the house he lived in at Paris, in 1726.

COLRANE (HENRY HARE, lord baron of), descended from John, younger brother to sir Nicholas Hare, baronet, master of the rolls, and privy-counsellor to Henry VIII. (both sons to Nicholas Hare of Homersfield in the county of Suffolk, the elder branch being seated at Stow Bardolph in Norfolk) was born at Blechingley, in Surry, May 10, 1693; educated at Enfield, under Dr. Uvedale, who had also the honour of educating, among many other eminent men, the late earl of Huntingdon and sir Jeremy Sambrooke, Bart. After the death of his grandfather, Hugh lord Colrane, in 1708, he succeeded to the title, and was admitted a gentleman commoner of Corpus Christi college Oxford, under the tuition of Dr. Rogers, who afterwards married Lydia, one of his lordship's sisters [D]. A lyric poem by lord Colrane appeared in the "*Academiae Oxoniensis Comitia Philologica*, 1713," and in the "*Musæ Anglicanæ*," vol. iii. p. 303, under the title of *Musarum oblatio ad reginam*." Dr. Basil Kennet, who succeeded Dr. Turner in the presidency of that society, inscribed to his lordship an epistolary poem on his predecessor's death. He was a great proficient in the learned languages, particularly the greek; and eminently versed in history, both civil and ecclesiastical. He was grand master of the society of free-masons, and had made the tour of Italy three times; the second time with Dr. Conyers Middleton, about 1723, in which he made a noble collection of prints and drawings of all the antiquities, buildings, and pictures in Italy; given after his decease to Corpus Christi college. The esteem in which he was held by the literati procured him admittance into the *Republica Literaria di Arcadia*, and the particular intimacy of the marquis Scipio Maffei; who afterwards visited him at his ancient manor and seat at Tottenham in Middlesex. His lordship died at Bath, Aug. 4, 1749; and was buried in the family vault at Tottenham, built, with the vestry, by his grandfather. His very valuable collection of

[A] See the account of Dr. Rogers prefixed to his XIX Sermons, p. 23, 61.—In the introduction to the *Archæologia*, it is said by mistake that this lady was married to Dr. Turner, the president,

who died a single man, and gave 20,000*l.* to the use of poor clergymen's widows.—Another of lord Colrane's sisters was married to Mr. Knight.

prints relative to english antiquities, with a portrait of him when a young man by Richardson, were obtained after his death by Mr. Henry Baker for the society of antiquaries. His books were sold to T. Osborne, who detained some of the family papers, which were with difficulty recovered from him. The pictures, bronzes, marble tables, urns, vases, and other antiquities, were sold by auction, March 13 and 14, 1754, for 904l. 13s. 6d. The coins, it is supposed, were disposed of privately. His natural and only daughter, Henrietta Rosa Pegregrina, born in Italy, and afterwards naturalized, was married in 1764 to James Townsend, esq. alderman of Bishopsgate ward, who in her right enjoyed the extensive manor of Tottenham, and repaired the family seat, commonly called Bruce-castle from having antiently belonged to the Bruces earls of Huntingdon, which had been considerably modernized in the close of the last century.

COLSTON (EDWARD), a person ever memorable for his benefactions and charities, was the eldest son of William Colston, esq. an eminent spanish merchant in Bristol, and born in that city Nov. 2, 1636. He was brought up to trade, and resided some time in Spain; as did also his brothers, two of whom were inhumanly murdered there by assassins. He inherited a handsome fortune from his parents, which received continual additions from the fortunes of his brethren; all of whom, though numerous, he survived. This family substance he increased immensely by trade; and having, as we would willingly hope, no near relations, he disposed of a great part of it in acts of charity and beneficence. In 1691 he built upon his own ground, at the charge of about 2500l. St. Michael's-hill alms-houses in Bristol; and endowed them with lands, whose yearly rent amounts to 282l. 3s. 4d. The same year he gave houses and lands, without Temple-gate in that city, to the society of merchants for ever, towards the maintenance of six poor old decayed sailors, to the yearly value of 24l. In 1696 he purchased a piece of ground in Temple-street in the same city, and built at his own charge a school and dwelling-house for a master, to instruct 40 boys, who are also to be clothed, instructed in writing, arithmetic, and the church-catechism. The estate given for this charity amounts to 80l. yearly, clear of all charges. In 1702 he gave 500l. towards rebuilding queen Elizabeth's hospital on the College-green in Bristol; and for the clothing and educating of six boys there, appropriated an estate of 60l. a year, clear of charges, besides 10l. for placing out the boys apprentices. In 1708 he settled his great benefaction of the hospital of St. Augustin in Bristol, consisting of a master, two ushers, and 100 boys; for the maintenance of which boys, he gave an estate of 138l. 15s. 6 $\frac{1}{4}$ d.

a year. The charge of first setting up this hospital, and making it convenient for the purpose, amounted, it is said, to about 11,000*l.* He gave also 6*l.* yearly to the minister of All-Saints in Bristol, for reading prayers every Monday and Tuesday morning throughout the year, and 1*l.* a year to the clerk and sexton: also 6*l.* a year for ever, for a monthly sermon and prayers to the prisoners in Newgate there; and 20*l.* yearly for ever to the clergy beneficed in that city, for preaching 14 sermons in the time of Lent, on subjects appointed by himself. The subjects are these: The lent fast; against atheism and infidelity; the catholic church; the excellence of the church of England; the powers of the church; baptism; confirmation; confession and absolution; the errors of the church of Rome; enthusiasm and superstition; restitution; frequenting the divine service; frequent communion; the passion of our blessed Saviour. He bestowed, lastly, upwards of 2000*l.* in occasional charities and benefactions to churches and charity-schools, all within the city of Bristol. Let us proceed now to enumerate, in the same general way, what he bestowed elsewhere. In the first place, then, he gave 6000*l.* for the augmentation of 60 small livings, the distribution of which was to be after this manner. Any living that was entitled to queen Anne's bounty might have this too, on condition that every parish, which did receive this, should be obliged to raise 100*l.* to be added to the 100*l.* raised by Colston: and many livings have had the grant of this bounty. He gave to St. Bartholomew's hospital in London 2000*l.* with which was purchased an estate of 100*l.* a year, which is settled on that hospital; and he left to the same, by will, 500*l.* To Christ's Hospital, at several times, 1000*l.* and 1000*l.* more by will. To the hospitals of St. Thomas and Bethlehem, 500*l.* each. To the workhouse without Bishopsgate, 200*l.* To the society for propagating the gospel in foreign parts, 300*l.* He built an alms-house for six poor people at Shene in Surry, and left very handsome legacies to Mortlake in the same county, where he died: that is, he gave 45*l.* yearly, to be continued for 12 years after his death, for clothing and educating 12 boys and 12 girls in that place; and also 85*l.* he being so many years old, to 85 poor men and women there, to each 1*l.* to be distributed at the time of his decease. He gave 100*l.* per annum, to be continued for 12 years after his death, and to be distributed by the direction of his executors: either to place out every year ten boys apprentices, or to be given towards the setting up ten young tradesmen, to each 10*l.* He gave likewise to 18 charity-schools in several parts of England, and to be continued to them for 12 years after his death, to each school yearly 5*l.* Finally, he gave towards building a church at Manchester in Lancashire 20*l.*

and towards the building of a church at Tiverton in Devonshire, 50l.

Besides these known and public benefactions, he gave away every year large sums in private charities, for many years together; and the preacher of his funeral sermon gives us to understand, that these did not fall much short of his public. We have no encouragement to say to our reader, "Go and do thou likewise;" there being so very few, if any, whose situation and circumstances will permit them to imitate Colston even in the most distant degree. But if there were ever so many, we should not perhaps be so forward to advise them to imitate him: not that we do not think as highly as possible of acts of charity and benevolence, but then we must own ourselves fully persuaded, that charity-schools and establishments, when once they grow numerous, are apt to produce the very evils they are designed to remedy; and often, we fear, instead of preventing indigence and misery, are no small encouragements to that slothful and extravagant way of life which leads directly to them. Money squandered away in great sums, however it may evince the generosity of the giver, generally does more harm than good to the receiver. Much delicacy and judgment are required to dispose of gratuities so as to make the parties relieved the better for them. Colston seems to have possessed no small share of this judgment; for, among other instances of it, one may be noted in his not giving any thing to common beggars. This he never did; but he always ordered, that poor house-keepers, sick and decayed persons, should be sought out as the fittest objects of his charity. We must not forget to observe, that though charity was this gentleman's shining virtue, yet he possessed other virtues in an eminent degree. He was a person of great temperance, meekness, evenness of temper, patience, and mortification. He always looked cheerful and pleasant, was of a peaceable and quiet disposition, and remarkably circumspect in all his actions. Some years before his decease, he retired from business, and came and lived at London, and at Mortlake in Surry, where he had a country seat. Here he died Oct. 11, 1721, almost 85; and was buried in the church of All-saints, Bristol, where a monument is erected to his memory, on which are enumerated his public charities, mentioned in this article. His funeral sermon was preached by Dr. Harcourt, and printed at London the same year.

COLUMBUS (CHRISTOPHER), a Genoese, and famous in history for being the discoverer of America, was born in 1442. Ferdinand his son, to whom we are chiefly obliged for this account of him, would suggest to us, that he was descended from an antient and considerable family; but it is generally believed, that his father was a woolcomber, and that he himself

was of the same trade too, till, by having been at sea, he had acquired a taste for navigation. In his early years he applied himself so much to the study of geometry and astronomy at Pavia, as was necessary to understand cosmography : and because he thought that he should not even yet be perfect in this art, unless he was a painter too, therefore he learnt to draw, in order to describe lands, and set down cosmographical bodies, plains or rounds. He had gained vast experiences from many and long voyages into several parts of the world, when he resolved to lay before the king of Portugal, under whose government he lived, a plan for the discovery of a new world : for he had firmly persuaded himself, by reasons of various kinds, though some say he had the hint from a pilot called Andaluza, that there must be large and habitable countries in the western ocean. But the king, though he listened to Columbus, gave him no great encouragement, either because it was not convenient for him to furnish out shipping at that time, or because perhaps he looked upon this project as very extravagant and visionary. He then applied himself to Ferdinand and Isabel of Spain, with whom he succeeded abundantly better ; for though their ecclesiastical counsellors, whom they appointed to take cognizance of his scheme, opposed it by alledging the improbability of Columbus's discovering what so many skilful sailors, in so many thousand years, had not discovered, and by urging the authority of St. Austin, who, in his " City of God," had denied and pronounced impossible, that there should be any such thing as antipodes, or any going out of one hemisphere into another, yet their majesties consented at last to furnish him with three caravels and a proper number of men. With these he set out from Gomera, Sept 6, 1492, which, as his son says, may be accounted the first day of his setting out upon his voyage for the ocean, though he had set out from Granada the 12th of May preceding. He sailed westward till Oct. 12, when he discovered the islands, and landed at the Guana bay, one of the Lucca islands.

The Indians were astonished at the sight of the ships, believing them to be some living creatures, and were impatient to know what they were ; nor were the Europeans less hasty to know them, whose curiosity however was soon satisfied by their going on shore, and taking possession of the island in the usual forms. After this Columbus departed from this island, and went to discover others, among which were Cuba and Hispaniola. He now grew impatient to acquaint Ferdinand with the happy success of his navigation ; and therefore set out for Spain, where he arrived after a voyage of 50 days, in May 1493. When he had acquainted the council with the means of conquering these rich provinces, they resolved to send him back in quality of admiral of the Indies, and allowed him all the privileges

leges he would desire. The king ennobled him and all his posterity, and gave him for arms a sea Argent and Azure, six islands Or, under the cope of Castile and Leon, the world as crest; and these words,

Por Castilla, y por Leon,  
Itala puevo monde halto Colon.

Accordingly he sailed again with a powerful fleet to the Indies, where he discovered more islands, and Jamaica amongst them; made many settlements, and some conquests. But envy now began to work against him, and malicious slanderers were taking the advantage of his absence, to make impressions upon the king to his prejudice and dishonour, by giving him false information about the affairs of the Indies. This obliged Columbus to set sail again for Spain, which he did March 10, 1496, and arrived on the coasts of it June 8, after making some stay at the islands in his road. May 1498, he made another voyage, when he discovered Paria, which was the first discovery he made on the continent. Here he may be said to have fulfilled that famous prophecy of Seneca, who, in the chorus of his *Medea*, speaks thus:

Venient annis  
Sæcula feris, quibus oceanus  
Vincula rerum laxet, & ingens  
Pateat tellus, Typhysque novas  
Detegat orbes, nec sit terris  
Ultima Thulé.

that is, "Late posterity shall see the time, when the western ocean shall not be the bounds of all things; but a vast continent shall appear, a new world be discovered, nor shall Thule be any longer the remotest region of the earth."

Oct. 1500, he was, upon the strength of false and malicious informations, apprehended and sent to Spain in irons; but presently clearing himself to the king, he set out in quest of more new lands. After innumerable perils by land and by water, he returned to Spain, where he died in May 1506. He was buried, by the king's order, magnificently in the cathedral at Seville; and had this epitaph cut on his tomb, in memory of his renowned actions and discovery of the Indies:

A Castilla, y a Leon  
Nuevo mundo dio Colon.  
That is,  
Columbus gave Castile and  
Leon a new world.

For Columbus was in reality the discoverer of America, although

it took its name from Americus Vesputius, who, by the encouragement of Emanuel king of Portugal, made in 1497 some additional discoveries to those of Columbus.

**COLUMBUS** (REALDUS), an Italian anatomical author, was a native of Cremona. He flourished about the year 1544, and was intimate with Vesalius; whose public lectures he had frequently an opportunity of hearing. He is charged by some with want of gratitude to Vesalius, from whom he is said to have stolen every thing that is valuable in his own works: but others maintain, that he had a clearer idea of the parts than Vesalius, and described them more accurately; and it is certain that his latin is very pure.

**COLUMBUS** (DON BARTHOLOMEW), brother of Christopher, acquired a reputation by the sea-charts and the spheres, which he made in a superior manner, for the time in which he lived. He had passed from Italy to Portugal before his brother, whose tutor he had been in cosmography. Don Ferdinand Columbus, his nephew, says, that his uncle having embarked for London, was taken by a corsair, who carried him into an unknown country, where he was reduced to the extremity of distress, from which he delivered himself by making charts for navigation; and, having amassed a considerable sum of money, he went to England, presented to the king a map of the world in his own method, explained to him the plan his brother had formed of striking much farther forward on the ocean than had ever yet been done: that the prince entreated him to invite over Christopher, promising to defray the whole expence of the expedition; but that the latter could not come, because he had already entered into an engagement with the crown of Castile. Part of this story, and especially the proposal made to the king of England, seems totally without foundation. However this be, it is certain that Bartholomew had a share in the bounty bestowed on Christopher by the king of Castile; and in 1493 these two brothers, and Diego Columbus, who was the third, were ennobled. Don Bartholomew underwent with Christopher the fatigues and dangers inseparable from such long voyages as those in which they both engaged, and built the town of St. Domingo. He died in 1514, possessed of riches and honours.

**COLUMELLA**, a latin writer, of whom nothing is known, save that he flourished under the roman emperor Claudius, about the year of Christ 42; and hath left us some books upon agriculture, and a "Treatise upon trees." These works are curious and valuable, as well for their matter as style; for Columella's is not very remote from the latin of the augustan age. They have usually been published with the "Scriptores de re rustica."

**COLUMNA** (GUY), a native of Messina in Sicily, followed Edward I. into England, on his return from the holy land. About the year 1287 he compiled a chronicle in 36 books, and wrote several historical tracts in relation to England. Columna's most curious work is, *The history of the siege of Troy*, in latin, printed at Cologne in 1477, 4to. and at Stralbourg 1486, fol. These editions are very scarce, as are the italian translations 1481, Venice, in fol. Florence 1600, 4to. but the edition of Naples 1655, 4to. is not so rare.

**COLUTHUS**, a greek poet, a native of Lycopolis, lived under the emperor Anastasius, in the beginning of the sixth century. There remains a poem of his upon the Rape of Helen, which was translated into french by M. du Molard, in 1742, with notes. Coluthus lived when all taste for good poetry was lost; and he had not strength of genius enough to restore it.

**COLWIL** (ALEXANDER) He was born near St. Andrew's in Fifeshire, 1620, and educated in the university of Edinburgh, where he took his degrees of D.D. and was settled minister at Dyfart. In 1662 he complied with the act of uniformity, and was appointed principal of the university of Edinburgh, in the room of Dr. Leighton, promoted to the see of Dunblane. He wrote several controversial tracts, most of which are now forgotten; but that which particularly recommends him to the notice of the public, is a humorous poem intituled "*Scotch Hudibras*," written in the manner of Butler. This book gave great offence to the presbyterians, but still, although little known in England, yet is now well esteemed in Scotland. He died at Edinburgh, 1676, aged 58.

**COMBESIS** (FRANCIS), a learned dominican, was born in 1605; and distinguished greatly by a pension, voluntarily offered to him by the clergy of France, as an encouragement to publish new editions of the greek fathers. He gave an edition of, 1. *Amphilocus*, *Methodius*, *Andreas Cretensis*, and other small works of the greek fathers. 2. An addition to the *Bibliotheca Patrum*, greek and latin, in 3 vols. folio. He published also, 3. *The five greek historians after Theophanes*, by way of supplement to the byzantine historians, in 1 vol. folio. This is said to have been undertaken by order of the minister Colbert. There are also other works of Combesis, who died in 1679; "consumed," says his historian, "by the austerities of the cloister, by the labours of the study, and by the pains of the stone."

**COMBER** (Dr. THOMAS), a learned divine of the church of England, was born at Westerham in Kent, 1645. His parents do not appear to have been of considerable note; yet, as it seems, were of ability sufficient to give him a liberal education. He was educated in grammar learning at his native place; and, April 1659, admitted of Sidney-Sussex college in Cambridge.

Cambridge. He took the degree of B. A. and, May 1666, had likewise his grace for M. A. though it does not appear that he ever completed this degree in the university. He was also created D. D. between 1676 and 1679; but as his name does not occur in the university registers, it is supposed he had that degree conferred on him at Lambeth. July 1677, he was made by archbishop Sterne a prebendary in the church of York; and January 1684, was also collated to the præcentorship. Upon the deprivation of Dr. Granville, he was nominated, April 1691, to succeed him in the deanery of Durham. He was chaplain to Anne princess of Denmark, and to king William and queen Mary, and would probably have been raised higher in the church if he had lived: but he died, Nov. 25, 1699, and was buried at Stonegrave in Yorkshire, of which it seems he was rector.

He was the author of several learned works, chiefly relating to the common-prayer, as, 1. A scholastical history of the primitive and general use of liturgies in the christian church; together with an answer to Mr. David Clarkson's late discourse concerning liturgies, 1690, dedicated to king William and queen Mary. 2. A companion to the temple; or, a help to devotion in the use of the common-prayer, 1679, 2 vols. 8vo. 3. A companion to the altar. 4. A brief discourse upon the offices of baptism, catechism, and confirmation," printed at the end of the Companion to the altar, and dedicated to Dr. Tillotson then dean of Canterbury. 5. A discourse on the occasional offices in the common-prayer, namely, matrimony, visitation of the sick, burial of the dead, churching of women, and the commination. 6. A discourse upon the manner and form of making bishops, priests, and deacons, 1699, 8vo; and dedicated to archbishop Tenison. 7. Short discourses upon the whole common-prayer, designed to inform the judgment and excite the devotion of such as daily use the same, 1694, 8vo; and dedicated to Anne princess of Denmark. 8. Roman forgeries in the councils, during the four first centuries: together with an appendix concerning the forgeries and errors in the annals of Baronius, 1689, 4to.

There was also another Thomas Comber, D. D. who lived in the same century, and was of Trinity college in Cambridge. He was born in Suffex, Jan. 1575; admitted scholar of Trinity college, May 1593; chosen fellow of the same, Oct. 1597; preferred to the deanery of Carlisle, Aug. 1630; and sworn in master of Trinity college, Oct. 1631. In 1642, he was imprisoned, plundered, and deprived of all his preferments; and died, Feb. 1653, at Cambridge. He wrote "An historical vindication of the divine right of tythes," against Sel-den's history of tythes, 4to.

COMENIUS (JOHN AMOS), a celebrated grammarian and protestant divine, was born in Moravia in 1592. Having studied in several places, and particularly at Herborn, he returned to his own country in 1614, and was made rector of a college there. He was ordained minister in 1616, and two years after became pastor of the church of Fulnek: at which time he was appointed master of a school lately erected there. He had then a great project upon his hands, which was to introduce a new method for teaching the languages. He published some essays for this purpose in 1616, and had prepared other pieces on that subject, which were destroyed in 1621, when the Spaniards plundered his library, after having taken the city. The ministers of Bohemia and Moravia being outlawed by an edict in 1624, and the persecution growing very hot the year after, Comenius fled to Lesna, a city of Poland, and taught latin there. There he published, in 1631, his book intituled "*Janua linguarum referata*," or, "*the Gate of languages unlocked*:" of which the following wonderful account, though he gives it himself, is by all allowed to be true. "I never could have imagined," says he, "that this little book, calculated only for children, should have met with universal applause from the learned. This has been justified by the letters I have received from a great number of learned men of different countries, in which they highly congratulate me on this new invention; as well as by the versions which have been emulously made of it into several modern tongues. For it has not only been translated into twelve european languages, namely, latin, greek, bohemian, polish, german, swedish, dutch, english, french, spanish, italian, hungarian; but likewise into the asiatic languages, as, arabic, turkish, persian, and even the mogul, which is spoken all over the East-Indies."

This book gained Comenius such prodigious reputation, that the governing powers of Sweden wrote to him in 1638, and offered him a commission for new regulating all the schools in that kingdom; which offer however he did not think proper to accept, but only promised to assist with his advice, those who should be appointed to execute that commission. He then translated into latin, a piece which he had written in his native tongue, concerning the new method of instructing youth, a specimen of which appeared under the title of "*Panosophiæ prodromus*," that is, "*The forerunner of universal learning*." This made him considered as one very capable of reforming the method of teaching; and the parliament of England desired his assistance to reform the schools of that kingdom. He arrived at London, Sept. 1641, and would have been received by a committee, to whom he might have proposed his plan, if the parliament had not been taken up too much with other matters.

The

The civil wars which broke out in England shewed Comenius that this was not a juncture favourable to his designs; he went therefore to Sweden, whither he had been invited by Lewis de Geer, a gentleman of great merit, who had the public welfare very much at heart. He arrived there in August 1742, and discoursed with Oxenstiern about his method: the result of which conference was, that he should go and fix at Elbing in Prussia, and compose it. In the mean time Lewis de Geer settled a considerable stipend upon him, by which means, now delivered from the drudgery of teaching a school, he employed himself wholly in finding out general methods for those who instructed youth. He spent four years at Elbing in this study, after which he returned to Sweden to shew his composition. It was examined by three commissioners, who declared it worthy of being made public, after the author should have finished it. He spent two more years upon it at Elbing, and then was obliged to return to Lesna. In 1650 he took a journey to the court of Sigismund Ragotski, prince of Transilvania; where a conference was desired with him, in order to reform the method of teaching in schools. He gave this prince some pieces, containing instructions for regulating the college of Patak, pursuant to the maxims laid down in his *Pan sophia*; and, during four years, he was allowed to propose whatever he pleased with regard to the government of that college. After this he returned to Lesna, and did not leave it till it was burnt by the Poles; of which calamity, as we shall see below, Comenius was charged with being the cause. He lost there all his manuscripts, except what he had written on *Pan sophia*, and on the *Revelations*. He fled into Silesia, thence to Brandenburg, afterwards to Hamburg, and lastly to Amsterdam; where he met with so much encouragement, that he was tempted to continue there for the remainder of his life. He printed there, in 1657, at the expence of his Mæcenas, the different parts of his new method of teaching. The work is in folio, and divided into four parts, "The whole," says Bayle, "cost the author prodigious pains, other people a great deal of money, yet the learned received no benefit from it; nor is there, in my opinion, any thing practically useful in the hints of that author."

But Comenius was not only intent upon the reformation of schools; he had filled his brains with prophecies, revolutions, the ruining of antichrist, the millennium, and such like enthusiastic notions. He had collected with prodigious care the chimeras of Kotterus, those of Christiana Poniatovia, and of Drabicius, and published them at Amsterdam. These chimeras promised miracles to those who should endeavour to extirpate the house of Austria and the Pope. Gustavus Adolphus, and

Charles

Charles Gustavus, kings of Sweden, Cromwell and Ragotski, had been promised as those who should accomplish those splendid prophecies ; to which however the event did not correspond. We are told that Comenius, not knowing which way to turn himself, at last took it into his head to address Lewis XIV. of France ; that he sent him a copy of Drabicius's prophecies, and insinuated that it was to this monarch God promised the empire of the world, by the downfall of those who persecuted Christ. He wrote some books at Amsterdam ; one particularly against des Marets concerning the millennium. Des Marets answered him furiously ; pretended to pull off his mask ; represented him more knave than fool ; as a bite and sharper, who, under religious and other specious pretexts, drained the purses of those who had more money than wit.

Comenius was at last sensible of the vanity of his labours, as we learn from the book he published in 1668 at Amsterdam, intitled, " *Unius necessarii*, or, "Of the one thing needful:" in which he acquaints us also with the resolution he had made, of employing all his future thoughts wholly on his salvation. He had better have done so all along, than busied himself so much about the transactions of Europe, in order to discover revolutions ; for it was this which made him an enthusiast. He died at Amsterdam, 1671, in his 80th year. Had he lived much longer, he would have seen the falsity of his prophecies with regard to the millennium ; for he affirmed, that it would begin in 1672, or 1673. But supposing he had, does any one imagine it would have affected him ? Not it indeed : enthusiasm is of an excellent temper, nothing can ruffle it, or put it out of countenance. Comenius would have appeared, as in similar situations he often had done, as boldly in company after the expiration of the period as before, without fearing either the jokes or the serious reproaches to which he must be exposed. He would have fell to prophesying again in the same manner as usual ; and, as incredible as it may seem, the people would still have considered him as a prophet. For what absurdities, what frauds, be they ever so palpable and open, are sufficient to discredit the man, whom the vulgar, ever credulous and fond of being deluded, have once chosen for their guide in spirituals ? Whatever mortification Comenius must have felt on the score of his prophecies, which he had lived to see falsified, he must also have felt as much, supposing him to have any feeling, on several other accounts. He was reproached with having done great prejudice to his brethren, who were banished with him from Moravia. Most of them had fled from their country with considerable sums of money ; but, instead of being œconomists, they squandered it away in a short time, because truly Comenius prophesied they should return to their country in a short time :

by which means however, in spite of all his prophetic talent, they were very soon reduced to beggary. He was also accused of having been the cause of the plundering and burning of Lesna, where his brethren had found an asylum, by the panegyric he made so unseasonably upon Charles Gustavus of Sweden, when he invaded Poland. Comenius proclaimed him in a prophetic manner to be the immediate destroyer of popery; by which the protestants of Poland became extremely odious to the roman catholics of that kingdom. He did not seem to be undeceived when the king of Sweden turned his arms against Denmark; for he made him a second panegyric, wherein he congratulated him no less on this new invasion, than he had done upon the former. It was a great error to imagine, that Gustavus intended to destroy popery. The elector of Brandenburg acquainted Richard Cromwell, in a letter, that the Swedes had made a dreadful havoc of the protestants; which letter contains several curious particulars, and is inserted in the "*Præstantium & eruditorum virorum epistolæ*," dated Dec. 28, 1658. To be short, how near at hand soever the protestants of Lesna might think their deliverance, upon the bare word of Comenius, that city was surpris'd and burnt by the polish army; on which occasion Comenius lost his house, his furniture, his library, and several works, which he had spent above 40 years in composing. Part of his apocalyptic treatises, and some other pieces relating to his *Pan sophia*, escaped the flames; he having just time to cover them in a hole under ground, from which they were taken ten days after the fire: but if these had been burnt too, neither letters nor religion had sustained any loss.

We must not forget to take notice, that the celebrated madam Bourignon and Comenius had a most cordial and spiritual esteem for each other. The continuator of that lady's life informs us, that Comenius, being upon his death-bed, desired her to pay him a last visit, saying to those who spoke of her, "O where is this holy maid? let me have the satisfaction of seeing her once more before I die. All the learning and knowledge which I have acquired, are only the productions of the understanding and reason of man, and the effects of human study: but she is possessed of a wisdom and light, that proceed immediately from God only, through the holy ghost." After she had complied with his request in visiting him, and was withdrawn, he said frequently, in the highest transports of joy, to those who came to see him, "I have seen an angel of God; God sent me his angel to-day." He died some time after in the grace of God, as Mrs. Bourignon did not doubt: for she often used to say, that "she had never known a man of learning who had a more upright heart, and was possessed of a greater spirit of humility, than Comenius."

COMIERS (CLAUDE); canon of Embrun, his native place, died in 1693, was professor of mathematics at Paris, and was employed some time on the *Journal des Savants*. The chief of his works are, 1. The new science of the nature of comets. 2. A discourse on comets. 3. Three discourses on the art of prolonging life. They were composed on occasion of an article in the *Gazette of Holland* concerning a Louis Galdo, whom it made to live 400 years. They are curious from the number of anecdotes they contain. 4. A tract on spectacles for assisting the sight, 1682. 5. A treatise on prophecies, vaticinations, predictions and prognostications, against M. Jurieu, 12mo. 6. A treatise on speech, on languages and writings, and on the art of secret speaking and writing, Liege 691, 12mo. scarce.

COMINES (PHILIP DE), an excellent historian in the way of memoirs, was born of a noble family in Flanders, 1446. He was a man of uncommon abilities; so that his high merit, as well as illustrious birth, soon recommended him to the notice of Charles the Bold, duke of Burgundy, with whom he lived in a kind of intimacy for about eight years. He was afterwards seduced to the court of France by Louis XI. one of whose maxims of policy was, to draw all men to his court, who were either able to promote the interest of other princes, or might any way be made subservient to his own. Comines became a man of vast consequence in France, not only from the countenance which was given him by the monarch, but from other great connexions also, which he brought about by marrying into a noble family. Louis made him his chamberlain, and sénéchal or chief magistrate of the province of Poitou. He employed him in several negotiations, which he executed in a masterly and successful way; and Comines lived in high favour and reputation during the reign of this prince. After the death of Louis, he fell into great troubles, and underwent equal hardships under that of his successor Charles VIII; for, being a foreigner, the envy of his adversaries prevailed so far, that he was imprisoned at Loches, in the county of Berry; a place where persons accused of high treason were usually committed. During his imprisonment, as he relates in his *Memoirs*, he was used very severely; but by the diligence and management of his wife, removed at length to Paris, where, some time after, he was convened before the parliament. He had great factions against him; and his enemies were so very powerful that no advocate durst undertake his defence. He was forced to do it himself; and he pleaded his own cause so well, that, after a speech of two hours in full court, he convinced them of his innocence, and was discharged. He insisted much upon what he had done both for the king and kingdom, and the favour and bounty of his master Louis XI. He remonstrated to them, that

that he had done nothing either through avarice or ambition; and that if his designs had been only to have enriched himself, he had as fair an opportunity of doing it as any man of his condition in France. He lay three years in prison; and after his release had a daughter, who was married to René count of Penthièvre, of the house of Bretagne. This daughter had a son, who was afterwards governor of Bretagne, knight of the king's order, duke of Estampes, and enjoyed several other dignities and preferments. Philip de Comines was about 64 years old when he died in a house of his own called Argenton, in 1509; and his body, being carried to Paris, was interred in the church belonging to the Augustines, in a chapel which he had built for himself. In his prosperity he had the following saying frequently in his mouth, "He that will not work, let him not eat:" in his adversity he used to say, "I committed myself to the sea, and am overwhelmed in a storm."

He was a man of great parts, but not learned. He spoke several modern languages well, the german, french, and spanish especially; but he knew nothing of the antient, which he used to lament. As illiterate however as he was, he left behind him some "Memoirs of his own times," which have been the admiration not only of the learned, but of all good judges in history. They commence from 1464, and include a period of 34 years; in which are commemorated the most remarkable actions of the two last dukes of Burgundy, and of Louis XI. and Charles VIII. kings of France; as likewise the most considerable transactions in England, Flanders, Germany, Italy, and Spain, which happened within that period. The great penetration and judgment which Comines has shewn in these memoirs, the extensive knowledge of men and things, the wonderful skill in unfolding counsels and tracing actions to their first springs, and the variety of excellent precepts political and philosophical, with which the whole is wrought up, have led some to imagine him not inferior to Livy, and the ancient chiefs in history. Catherine de Medicis used to say, that Comines had made as many heretics in politics as Luther had in religion. He has one qualification not yet mentioned, which ought particularly to recommend him to our favour; and that is, the great impartiality and respect he shews to the English. Whenever he has occasion to mention our nation, he always does it in an honourable manner; and though indeed he will not allow us to be as cunning politicians as his own countrymen, he gives us the character of being a generous, bold spirited people, highly commends our constitution, and never conceals the grandeur and magnificence of the english nation. Dryden, in his life of Plutarch, has made the historian some return for his civilities in the following elogium: "Next to Thucydides," says that poet,

"in

"in this kind may be accounted Polybius among the Grecians; Livy, though not free from superstition, nor Tacitus from ill-nature, amongst the Romans; amongst the modern Italians, Guicciardini and d'Avila, if not partial: but above all men, in my opinion, the plain, sincere, unaffected, and most instructive Philip de Comines amongst the French, though he only gives his history the humble name of commentaries. I am sorry I cannot find in our own nation, though it has produced some commendable historians, any proper to be ranked with these."

COMMANDINUS (FREDERICK), born at Urbino in Italy 1509, and descended from a very noble family, was famous for his learning and knowledge in the sciences. To a vast depth in the mathematics, he joined a great skill in the greek tongue; by which means he was very well qualified to translate the greek mathematicians into latin; and indeed he published and translated several, to which no writer, till then, had done that good office. Francis Moria, duke of Urbino, who was very conversant in those sciences, was a very affectionate patron to him on that account. Commandinus died in 1575; and Antonio Toroneo delivered his funeral oration. He is greatly applauded by Blanchanus, and other writers; and he justly deserved their encomiums. He translated and illustrated with notes the following works: 1. Archimedis circuli dimensio; de lineis spiralibus; quadratura parabolæ; de conoidibus & sphæroidibus; de arenæ numero. Venice, printed by Paulus Manutius in 1558, fol. 2. Ejusdem Archimedis de iis quæ vehuntur in aqua. Bologn. 1565, 4to. 3. Apollonii Pergæi conicorum libri quatuor, una cum Pappi Alexandrini lemmatibus, & commentariis Eutocii Ascalonitæ, &c. Bologn. 1566, folio. 4. Ptolomæi planispherium, Venet. 1558, 4to. 5. Ejusdem de analemmate liber. Romæ, 1562, 4to. 6. Elementa Euclidis. Pesaro, 1572, folio. 7. Aristarchus de magnitudinibus & distantiiis solis & lunæ. Pesaro, 1575, 4to. 8. Hero de spiralibus. Urbino, 1575, 4to. 9. Machometes Bagdedinus de superficiorum divisionibus. Pesaro, 1570, folio. 10. Pappi Alexandrini collectiones mathematicæ. Pesaro, 1588, fol.

The publication of this last work would have been still longer after the death of its author, had not the duke of Urbino exerted himself vigorously about it. For Commandinus's two daughters had commenced a law-suit against each other, which would have occasioned a very long delay, as Valerius Spaciolus his son-in-law owns. Commandinus published also some books of his own composing; as, 1. De centro gravitatis solidorum. Bologn. 1565, fol. 2. Horologiorum descriptio. Romæ, 1562, &c.

COMMELIN (JEROME), a celebrated french printer, native of Douay, settled first at Geneva, afterwards at Heidelberg, where he died in 1598. He was a very learned scholar as ap-

pears by all the editions of the greek and latin Fathers which he corrected, and to which he added notes that are much esteemed. He printed since 1560, in Switzerland, S. Chrysoftomus in Nov. Testamentum, 4 vols. fol. 1596. This edition, with that of the old testament printed at Paris, makes this work complete and the best edition. He took up his residence at Heidelberg for the convenience of turning over the MSS. in the palatine library. He printed many other books; those without his name are known by his mark, which represents Truth sitting in a chair.

COMMERSON (PHILIBERT), doctor of physic, king's botanist, and member of the faculty of Montpellier, was born at Chatillon les Dombes near Bourg in Bresse, in 1727. He discovered an early propensity to botany and other branches of natural history, which he pursued with unremitting ardour; for after finishing his academical course, and during his residence at Montpellier as a physician, he consulted the gratifying his botanical avidity, more than either decency or discretion allowed. He would pluck the rarest and most precious plants in the king's botanic garden there, to enrich his herbal; and when on this account the directors of the garden refused him admittance, he scaled the walls by night to continue his depredations. The reputation he gained during a residence of four years at Montpellier, was so extensive, that he was chosen by Linnæus to form the queen of Sweden's collection of the rarest fishes, in the Mediterranean, and to compose accurate descriptions of them; which undertaking he executed with great labour and dexterity, producing a complete Ichthyology 2 vols. 4to. with a Dictionary and Bibliography, containing accounts of all the authors who had treated that branch of natural history. Among his various productions, is a dissertation intitled "The Martyrology of Botany," containing accounts of all the authors who lost their lives by the fatigues and accidents incident to the zeal for acquiring natural curiosities; a list, in which his own name was destined to be inrolled. Sometimes he has been found in his closet with a candle burning long after sunrise, with his head bent over his herbal, unconscious of the return of day; and would come from his botanical excursions in a piteous condition, torn with briars, bruised with falls from rocks, emaciated with hunger and fatigue, after many narrow escapes from precipices and torrents. These ardent occupations did not however extinguish sentiments of a more tender nature. M. Commerçon married, in 1760, a wife, who died in childbed two years after; and whose memory he preserved by naming a new kind of plant, whose fruit seemed to contain two united hearts, "*Pulcheria Commerçoniana*." He arrived at Paris in 1764, where he became connected with all the learned botanists,

botanists, particularly the celebrated Jussieu; and was recommended to the duke de Praslin, minister for the marine department, to accompany M. Bougainville in his voyage round the world. The duke conceived the highest idea of his merit from the sketch he drew of the observations that might be made relative to natural history in such a voyage; and he sailed accordingly in 1766, making the most industrious use of every opportunity to fulfil his engagements. He died at the Isle of France in 1773, and by his will left to the king's cabinet all his botanical collections, which, before he engaged in this voyage, amounted to above 200 volumes in folio; those made during the voyage, together with his papers and herbal, were sent home in 32 cases, containing an inestimable treasure of hitherto unknown materials for natural history: Messrs. Jussieu, D'Aubenton, and Thouin, were commissioned to examine and arrange them. Among the high mountains in the interior parts of the island of Madagascar, M. Commerçon relates in his letters, that he found a nation of dwarfs, about  $3\frac{1}{2}$  feet high, called Kimosse, or Quimosse, in the language of the country; somewhat paler than the other blacks, but with intellectual faculties not inferior to their neighbours. The above particulars are derived from the eulogy of M. de Lande on this famous botanist.

COMMODIANUS of Gaza, a christian poet of the ivth century, is the author of a latin piece, intituled, "Institutiones." It is composed in the form of verse, but without either measure or quantity: only care is taken that each line comprises a complete sense, and that it begins with something like an acrostic. It lay a long time in obscurity; and if it had always continued so, no loss would have been felt, for it is altogether a barbarous production. Rigaltius has published it in his edition of Cyprian, and Davies at the end of Minutius Felix.

COMNENA (ANNA), an accomplished lady, and daughter to the greek emperor Alexius Comnenus, flourished about 1118; and wrote 15 books upon the life and actions of her father, which she called "The Alexiad." Eight of these books were published by Hæschelius in 1610, and the whole 15 with a latin version in 1651; to another edition of which, in 1670, the learned Charles du Fresne added notes historical and philological. She has represented her father in a better light than the latin historians have done, who have, almost all of them, described him as a treacherous and dishonest man; and for that reason has been accounted a very partial writer: but, as Vossius has observed, the matter may be well enough compromised by only supposing that the latin historians have spoken of a greek emperor less favourably than they ought, and that Anna Comnena has been more indulgent to the character of her father

than the strict laws of history will admit of. The authors of the "*Journal des Sçavans*," for 1675, have spoken of this learned and accomplished lady in the following manner. "The elegance with which Anna Comnena has described in fifteen books the life and actions of her father, and the strong and eloquent manner with which she has set them off, are so much above the ordinary understanding of women, that one is almost ready to doubt whether she was indeed the author of those books. It is certain that one cannot read the descriptions she has given of countries, rivers, mountains, towns, sieges, battles, the reflections she makes upon particular events, the judgment she passes upon human actions, and the digressions she makes on many occasions, without perceiving that she must have been very well skilled in grammar, rhetoric, philosophy, mathematics, nay, that she must even have had some knowledge of law, physic, and divinity; all which is very rare and uncommon in any of that sex."

COMPTON (SPENCER), only son of William, first earl of Northampton, by Elizabeth, sole daughter and heiress of sir John Spencer alderman of London, was born in 1601. He was made knight of the Bath in 1616, when Charles duke of York, afterwards Charles I. was created prince of Wales; with whom he became a great favourite. In 1622, he accompanied him into Spain, in quality of master of his robes and wardrobe; and had the honour to deliver all his presents, which amounted, according to computation, to 64,000*l*. At the coronation of that prince he attended as master of the robes; and in 1639, waited on his majesty in his expedition against the Scots. He was likewise one of those noblemen, who, in May 1641, resolved to defend the true protestant religion, expressed in the doctrine of the church of England, and his majesty's royal person, honour, and estate; as also the power and privilege of parliaments, and the lawful rights and liberties of the subject. In 1642 he waited upon his majesty at York, and espoused his cause heartily; and after the king set up his standard at Nottingham, was one of the first who appeared in arms for him. He did him signal services, and was the very life of his cause in the counties of Warwick, Stafford, and Northampton. He was slain, March 19, 1643, in a battle fought on Hopton-heath, near Stafford: for though the enemy was routed, and much of their artillery taken, yet his lordship's horse being unfortunately shot under him, he was somehow left encompassed by them. When he was on his feet, he killed with his own hand the colonel of foot, who first came up to him; notwithstanding which, after his head-piece was struck off with the but-end of a musquet, they offered him quarter. But he refused, saying, "that he scorned to accept quarter from such base rogues and rebels as they

they were :” upon which he was slain by a blow with an halbert on the hinder part of his head, receiving at the same time another deep wound in his face. The enemy refused to deliver up his body to the young earl of Northampton, unless he would return, in exchange for it, all the ammunition, prisoners, and cannon, he had taken in the late battle : however, at last it was delivered, and buried in Allhallows church in Derby, in the same vault with his relation the old countess of Shrewsbury. His lordship married Mary, daughter of sir Francis Beaumont, knt. by whom he had six sons and two daughters. The sons are all said to have inherited their father’s courage, loyalty, and virtue ; but as for Henry, the sixth and youngest, who was afterwards bishop of London, we shall speak particularly of him in the next article.

COMPTON (Henry), an eminent prelate of the church of England, was the youngest son of Spencer the second earl of Northampton, just mentioned, and born in 1632. Though he was but ten years old when his father was slain, yet he received an education suitable to his quality ; and when he had gone through the grammar-schools, was entered a nobleman of Queen’s college in Oxford, in 1649. He continued there till about 1652 ; and after having lived some little time with his mother, travelled into foreign countries. Upon the restoration of Charles II. he returned to England ; and became a cornet in a regiment of horse, raised about that time for the king’s guard : but soon quitting that post, he dedicated himself to the service of the church ; and accordingly went to Cambridge, where he was created M. A. Then entering into orders, and obtaining a grant of the next vacant canonry of Christ-church in Oxford, he was admitted canon-commoner of that college, in the beginning of 1666, by the advice of Dr. John Fell, then dean of the same. He possessed at that time the rectory of Cottenham in Cambridgeshire, worth about 500*l.* per annum ; and in 1667, he was made master of St. Cross’s hospital near Winchester. On May 24, 1669, he was installed canon of Christ-church, in the room of Dr. Heylin deceased ; and two days after took the degree of B. D. to which, June 28 following, he added that of doctor. He was preferred to the bishopric of Oxford in December 1674 ; and about a year after, translated to the see of London.

As soon as he was raised to the see of London, king Charles caused him to be sworn one of his privy council ; and committed to his care the educating of his two nieces, the princesses Mary and Anne, which important trust he discharged to the nation’s satisfaction. They were both confirmed by him upon January 23, 1676. They were both likewise married by him : the eldest, Mary, with William prince of Orange, Novem-

ber 4, 1677; the youngest, Anne, with George prince of Denmark, July 28, 1683. The firmness of these two princesses in the protestant religion, was owing, in a great measure, to their tutor Compton; which afterwards, when popery came to prevail at the court of England, was imputed to him as an unpardonable crime. In the mean time he formed a project of bringing the dissenters to a sense of the necessity of an union among protestants; to promote which, he held several conferences with his own clergy, the substance of which he published in July 1680. He further hoped, that dissenters might be the more easily reconciled to the church, if the judgment of foreign divines should be produced against their needless separation: and for that purpose he wrote to M. le Moyne, professor of divinity at Leyden, to M. de l'Angle, one of the preachers of the protestant church at Charenton near Paris, and to M. Claude, another eminent french divine. Their answers are published at the end of bishop Stillingfleet's "Unreasonableness of Separation, 1681," 4to; where we find them all agreed in vindicating the church of England from any errors in its doctrine, or unlawful impositions in its discipline, and therefore in condemning a separation from it as needless and uncharitable. But popery was what the bishop most strenuously opposed; and, while it was gaining ground at the latter end of Charles the II'd's reign, under the influence of James duke of York, there was no method he left untried to stop its progress.

The great disservice done by him to the papists and their cause, was remembered and resented, when James II. ascended the throne: when, to his honour, he was marked out as the first sacrifice to popish fury. He was immediately dismissed from the council-table; and on December 16, 1685, put out from being dean of the royal chapel, to which place he had been preferred in July 1675. Further occasions were sought, and soon found, of molesting or ruining him if possible. For Dr. John Sharp, rector of St. Giles's in the Fields, afterwards archbishop of York, having in some of his sermons vindicated the doctrine of the church of England against popery; the king sent a letter, dated June 14, 1686, to bishop Compton, "requiring and commanding him forthwith to suspend Dr. Sharp from further preaching in any parish church or chapel within his diocese, until he had given the king satisfaction." In order to understand how Sharp had offended the king, it must be remembered, that king James had caused the directions concerning preachers, published in 1662, to be now reprinted; and reinforced them by a letter directed to the archbishops of Canterbury and York, given at Whitehall, March 5, 1686, to prohibit the preaching upon controversial points; that was, in effect, to forbid the preaching against popery, which Sharp had  
done.

done. The bishop refusing to suspend the doctor, because, as he truly alledged, he could not do it according to law, was cited to appear, August 9, before the new ecclesiastical commission: when he was charged with not having observed his majesty's command in the case of Sharp, whom he was ordered to suspend. The bishop, after expressing some surprise, humbly begged a copy of the commission, and a copy of his charge; but was answered by chancellor Jefferys, "That he should neither have a copy of, nor see, the commission: neither would they give him a copy of the charge." Thereupon his lordship desired time to advise with counsel; and time was given him to the 16th, and afterwards to the 31st of August. Then his lordship offered his plea to their jurisdiction: which being overruled, he protested to his right in that or any other plea that might be made for his advantage; and observed, "that as a bishop he had a right, by the most authentic and universal ecclesiastical laws, to be tried before his metropolitan, precedently to any other court whatsoever." But the ecclesiastical commissioners would not upon any account suffer their jurisdiction to be called in question; and therefore, in spite of all that his lordship or his council could alledge, he was suspended on Sept. 6th following, for his disobedience, from the sanction and execution of his episcopal office, and from all episcopal and other ecclesiastical jurisdiction, during his majesty's pleasure.

While this matter was in dependence, the princess of Orange thought it became her to interpose a little in the bishop's favour: so she wrote to the king, earnestly begging him to be gentle to the bishop, who she could not think would offend willingly. She also wrote to the bishop, expressing the great share she took in the trouble he was fallen into; as did also the prince. The king wrote an answer to the princess, reflecting severely on the bishop, not without some sharpness on her for meddling in such matters. The bishop in the mean time acquiesced in his sentence; but being suspended only as a bishop, and remaining still whole in his other capacities, he made another stand against the king, as one of the governors of the Charter-house, in refusing to admit one Andrew Popham, a papist, into the first pensioner's place in that hospital. While he was thus sequestered from his episcopal office, he applied himself to the improvement of his garden at Fulham; and having a great genius for botany, enriched it with a variety of curious plants, domestic and exotic. His suspension however was so flagrant a piece of tyrannical injustice, that the prince of Orange, in his declaration, could not omit taking notice of it; and, upon the dread of his highness's coming over, the court was willing to make the bishop reparation, by restoring him, as they did on Sept. 23, 1688, to his episcopal function. But he made no haste to resume his charge, and to thank the

king for his restoration; which made some conjecture, and as was afterwards found rightly enough, that he had no mind to be restored in that manner, and that he knew well enough what had been doing in Holland. The first part the bishop acted in the revolution, which immediately ensued, was the conveying, jointly with the earl of Dorset, the princess Anne of Denmark safe from London to Nottingham; lest she, in the present confusion of affairs, might have been sent away into France, or put under restraint, because the prince, her consort, had left king James, and was gone over to the prince of Orange.

At his return to London, he was as zealous and instrumental as any man in completing the revolution. He first set his hand to the association begun at Exeter. He waited on the prince of Orange, Dec. 21, at the head of his clergy; and, in their names and his own, thanked his highness for his very great and most hazardous undertaking for their deliverance, and the preservation of the protestant religion, with the antient laws and liberties of this nation. He gave his royal highness the sacrament, Dec. 30; and upon Jan. 29 following, when the house of lords, in a grand committee, debated the important question, "Whether the throne, being vacant, ought to be filled by a regent or a king?" Compton was one of the two bishops, sir Jonathan Trelawny bishop of Bristol being the other, who made the majority for filling up the throne by a king. On Feb. 14, he was again appointed of the privy-council, and made dean of the royal chapel; from both which places king James had removed him: and afterwards pitched upon by king William, to perform the ceremony of his and queen Mary's coronation, upon April 11, 1689. The same year he was constituted one of the commissioners for revising the liturgy, wherein he laboured with much zeal to reconcile the dissenters to the church; and also in the convocation, that met Nov. 21, 1689, of which he was president. But the intended comprehension met with insuperable difficulties, the majority of the lower house being resolved not to enter into any terms of accommodation with the dissenters; and his lordship's not complying so far as the dissenters liked, is supposed to have been the reason of Burnet's calling him, as he does, "A weak man, wilful, and strangely wedded to a party." This however must seem extraordinary to those who consider, that churchmen have spoken very coolly of him ever since, on that very account: and that even his opposing, as he did, the prosecution against Sacheverell in 1710, declaring him not guilty, and also protesting against several steps taken in that affair, has not been sufficient to wipe out the guilt of complying so far with the dissenters as he did. But such is generally the fate of those who act with moderation and prudence, and attempt to treat men as reasonable creatures;

creatures: they are disliked and abused by the unreasonable, that is, by much the greater part of both parties.

He maintained all along a brotherly correspondence with the foreign protestant churches, and endeavoured to promote in them a good opinion of the church of England, and her moderation towards them; as appears, not only by his application to le Moyne, Claude, and de l'Angle before-mentioned, but also from letters, afterwards printed at Oxford, which passed between his lordship and the university of Geneva, in 1706. It was this spirit of moderation, which rendered bishop Compton less popular with the clergy; who, by jealousies furnished and industriously propagated, hindered in all probability his advancement to Canterbury, which must otherwise have followed of course, considering the services he had done, and the interest he always retained at court. Towards the close of his life, he was afflicted with the stone and gout; which, turning at length to a complication of distempers, put an end to it at Fulham, July 7, 1713, at the age of 81. His body was interred the 15th of the same month in the church-yard of Fulham, according to his particular direction: for he used to say, that "the church is for the living, and the church-yard for the dead." On the 26th "a sermon on the occasion of his much-lamented death," was preached at St. Paul's, before the mayor and aldermen of London, by Dr. Thomas Gooch, lately one of his domestic chaplains, then fellow, and afterwards master, of Caius college in Cambridge, and since bishop, first of Norwich, then of Ely. Over his grave was erected an handsome tomb, surrounded with iron rails, having only this short inscription: "H. Lond. EI MH EN TΩ ΣΤΑΥΡΩ ΜDCCXIII." That is, "Henry London. Save in the cross. 1713." It may truly be said, that by his death the church lost an excellent bishop; the kingdom, a brave and able statesman; the protestant religion, at home and abroad, an ornament and refuge; and the whole christian world, an eminent example of virtue and piety. [E]

[E] What few things he published are as follows. 1. A translation from the italian, of the life of Donna Olympia Maldachini, who governed the church during the time of Innocent X. which was from the year 1644 to 1655. Lond. 1667. 2. A translation from the french, of the jesuits intrigues; with the private instructions of that society to their emissaries, 1669. 3. A treatise of the holy communion, 1677. 4. A letter to the clergy of the diocese of London, concerning baptism, the lord's supper, catechising, dated April 25, 1679. 5. A second letter concerning the half-communion, prayers in an unknown tongue, prayers to saints,

July 6, 1680. 6. A third letter, on confirmation, and visitation of the sick, 1682. 7. A fourth letter, upon the 24th canon, April 6, 1683. 8. A fifth letter, upon the 118th canon, March 19, 1684. 9. A sixth letter, upon the 13th canon, April 13, 1685. They were all reprinted together in 1686, 12mo, under the title of "Episcopalia, or letters of the right rever. father in God, Henry lord bishop of London, to the clergy of his diocese." There is also, 10. A letter of his to a clergyman in his diocese, concerning non-resistance: written soon after the revolution, and inserted in the memoirs of the life of Mr. John Kettlewell.

CONANT (Dr. JOHN), a learned divine, was born Oct. 18, 1608, at Yeatenton in Devonshire. He was educated in classical learning at private schools, and, in 1626, sent to Exeter college in Oxford. He soon distinguished himself for uncommon parts and learning; by means of which he grew highly in favour with Dr. John Prideaux, then rector of Exeter college, and king's professor in divinity, who, according to the fashion of wit in those times, used to say of him, "*Conanti nihil est difficile*:" an excellent pun, which cannot well be made intelligible to the english reader. He took his degrees regularly; and, July 1633, was chosen fellow of his college, in which he became an eminent tutor. Upon the breaking out of the civil war, he judged it convenient to leave the university; and he did so in 1642. He retired first to Lymington, a living of his uncle's in Somersetshire; where, his uncle being fled, and he in orders, he officiated as long as he could continue there with safety. While he was at Lymington, he was constituted by the parliament one of the assembly of divines; but it is said that he never sat among them, or at least very seldom, since it is certain that he never took the covenant. He afterwards followed his uncle to London; and then became a domestic chaplain to lord Chandos, in whose family he lived at Harefield. He is said to have sought this situation, for the sake of keeping himself as clear from all engagements and scrapes as the nature and fickle condition of those times would permit. Upon the same motive he resigned his fellowship of Exeter college, Sept. 27, 1647; but, June 7, 1649, was unanimously chosen rector of it by the fellows, without any application of his own.

In a very short time however, after being thus settled, he was in great danger of being driven out of all public employment again; and this by the parliament's enjoining what was called the Engagement, which he did not take within the time prescribed. He had a fortnight given him to consider further of it; at the end of which he submitted, but under a declaration, subscribed at the same time with the engagement, which in fact enervated that instrument entirely. The terms of the engagement were; "You shall promise to be true and faithful to the commonwealth of England, as it is now established without king or house of lords." Conant's declaration before the commissioners, when he took the engagement, was in this form and manner: "Being required to subscribe, I humbly premise, first, That I be not hereby understood to approve of what hath been done in order unto, or under this present government, or the government itself: nor will I be thought to condemn it; they being things above my reach, and I not knowing the grounds of the proceedings. Secondly, That I do not

bind myself to do any thing contrary to the word of God. Thirdly, That I do not so hereby bind myself, but that, if God shall remarkably call me to submit to any other power, I may be at liberty to obey that call, notwithstanding the present engagement. Fourthly, In this sense, and in this sense only, I do promise to be true and faithful to the present government, as it is now established without king or house of lords."

This difficulty being got over, he went on to discharge his office of rector of Exeter college with great approbation; and, in Dec. 1654, became divinity-professor of the university of Oxford. In 1657 he accepted the inappropriate rectory of Abergely near St. Asaph in Denbighshire, as some satisfaction for the benefices formerly annexed to the divinity chair, which he never enjoyed; but knowing it to have belonged to the bishopric of St. Asaph, he immediately quitted it, upon the re-establishment of episcopacy. Oct. 19, 1657, he was admitted vice-chancellor of the university; which high dignity he held till August 5, 1660. During his office he was very instrumental in procuring Mr. Selden's large and valuable collection of books for the public library; and had a great hand in defeating a design, to which the protector Oliver gave his consent, of erecting a kind of university at Durham. Upon the restoration of Charles II. Dr. Conant, as vice-chancellor of Oxford, came up to London attended by the proctors and many of the principals; and was introduced to the king, to whom he made a latin speech, and presented a book of verses written by the members of the university. March 25, 1661, the king issued a commission for the review of the book of common-prayer, in which Conant was one of the commissioners, and assisted at the Savoy conferences: but after this, upon the passing of the act of uniformity, not thinking it right to conform, he suffered himself to be deprived of his preferments; and accordingly his rectory of Exeter college was pronounced vacant, Sept. 1, 1662.

At length, after eight years serious deliberation upon the nature and lawfulness of conformity, his conscience was satisfied, and he resolved to comply in all parts; and in particular with that which had probably stuck most with him, the being re-ordained. Accordingly he was so, Sept. 28, 1670, by Reynolds bishop of Norwich; whose daughter he had married in August 1651, and by whom he had six sons and as many daughters. Preferments were offered him immediately, and the same year he was elected minister of St. Mary Aldermanbury, in London; but having spent some years in the town of Northampton, where he was much beloved, he chose rather to accept the invitation of his neighbours to remain among them; and Dr. Simon Ford, who was then minister of All-saints in Northampton, going to St. Mary's Aldermanbury, he was nominated

minated to succeed him. It is remarkable, that, Sept. 20, 1675, he had the mortification to see the greatest part of his parish, together with his church, burnt to the ground, though providentially his own house escaped. In 1676, the archdeaconry of Norwich becoming vacant, the bishop offered him that preferment, with this singular compliment, "I do not expect thanks from you, but I will be very thankful to you, if you will accept of it." He accepted it after some deliberation, and discharged the office worthily, as long as health permitted him. Dec. 3, 1681, he was installed a prebendary in the church of Worcester. The earl of Radnor, an old friend and contemporary of his at Exeter college, asked it for him from Charles II. in these terms: "Sir, I come to beg a preferment of you for a very deserving person, who never sought any thing for himself:" and upon naming him, the king very kindly consented. In 1686, after his eyes had been for some time weak, he lost his sight entirely: but he did not die till March 12, 1693, when he was in his 86th year. He was buried in his own parish church of All-saints in Northampton, where a monument was erected over him by his widow, with a suitable inscription.

He was a man of solid and extensive learning; yet so very modest, it is said, that though he understood most of the oriental languages, and was particularly versed in the syriac, yet few people knew it. There have been published six volumes of his sermons: the first in 1693, and dedicated by himself to the inhabitants of Northampton; the second, after his death, in 1697, by John bishop of Chichester; the third in 1698, the fourth in 1703, the fifth in 1708, by the same editor; the sixth in 1722, by Digby Cotes, M. A. principal of Magdalen-hall in Oxford.

CONCANEN (MATTHEW), was born in Ireland, and bred to the law; in which we do not find that he ever made any great figure. From thence he came over to London, in company with a Mr. Stirling, to seek his fortune; and finding nothing so profitable, and so likely to recommend him to public notice, as writing politics, he soon commenced an advocate for the government. There goes a story of him, however, but we will hope it is not a true one, that he and his fellow-traveller, who was embarked in the same adventure, for the sake of making their trade more profitable, resolved to divide their interests; the one to oppose, the other to defend the ministry. Upon which they determined the side each was to espouse by lots, when it fell to Concanen's part to defend the ministry. Stirling afterwards went into orders, and became a clergyman in Maryland. Concanen was for some time concerned in the "British" and "London Journals," and a paper called "The Speculatist."

Speculatist." In these he took occasion to abuse not only lord Bolingbroke, who was naturally the object of it, but also Pope; by which he procured a place in the *Dunciad*. In a pamphlet called "A Supplement to the *Profound*," he dealt very unfairly by Pope, as Pope's commentator informs us, in not only frequently imputing to him Broome's verses (for which, says he, he might seem in some degree accountable, having corrected what that gentleman did), but those of the duke of Buckingham and others. To this extraordinary piece somebody humorously caused him to take for his motto, "*Deprofundis clamavi*." His wit and literary abilities, however, recommended him to the favour of the duke of Newcastle, through whose interest he obtained the post of attorney-general of the island of Jamaica, which office he filled with the utmost integrity and honour, and to the perfect satisfaction of the inhabitants, for near 17 years; when, having acquired an ample fortune, he was desirous of passing the close of his life in his native country; with which intention he quitted Jamaica and came to London, proposing to pass some little time there before he went to settle entirely in Ireland. But the difference of climate between that metropolis and the place he had so long been accustomed to, had such an effect on his constitution, that he fell into a galloping consumption, of which he died Jan. 22, 1749, a few weeks after his arrival in London. The world is obliged to him for several original poems, which, though small, have considerable merit; and for one play, intitled "*Wexford Wells*." He was also concerned with Mr. Roome and other gentlemen in altering Richard Broome's "*Jovial Crew*" into a ballad opera, in which shape it is now frequently performed. Concanen has several songs in "*The Musical Miscellany*, 1729," 6 vols. But a memorable letter addressed to him by Dr. Warburton will perhaps be remembered longer than any writing of his own pen.

CONCINI, better known by the name of the marshal d'Ancre, was born at Florence, where his father was raised from a common notary to be secretary of state. He came into France at the beginning of the 17th century with Mary de Medicis, wife of Henry the great, and was then only gentleman in ordinary to that princess; but he was afterwards made her master of the horse, bought the marquissate of Ancre, enjoyed many considerable posts, and was first gentleman of the bed-chamber, and marshal of France, by the influence his wife, Eleonora Galigay, had over the queen: but he abused all these favours; he disposed of the finances and employments, filled the army and cities with his creatures, and wanted to make himself master of the government. This made him many enemies, and created great troubles. De Luines persuaded Louis XIII. that

the only method to stop his ambition, and put a period to the disorder of the state, was to finish his existence. Accordingly a commission was given to Vitry, one of the captains of the life-guard, who executed it on the draw-bridge of the Louvre, April 24, 1617, with several pistol-shots. His body was afterwards ignominiously used by the populace; the parliament declared him guilty of treason, sentenced his wife to lose her head, and declared their son ignoble, and incapable of holding any office in the kingdom.

CONDAMINE (CHARLES MARIE DE LA), chevalier de St. Lazare, member of a great number of academies, well known by the reputation of his travels, which were indeed wonderfully extensive, was born at Paris in 1701. He began his journey to the east very young; and after having coasted along the shores of Africa and Asia in the Mediterranean, he was chosen, in 1736, to go with M. Godin to Peru, for the purpose of determining the figure of the earth at the equator. The difficulties and dangers he surmounted in this expedition are almost incredible; and at one time he had nearly perished by the imprudence of one of his companions, M. Seniergues. The libertinism and arrogance of this young man had so much irritated the inhabitants of new Cuença, that they rose tumultuously against the travellers; but, fortunately for the rest, the offender was the only victim. On his return home, la Condamine made a visit to Rome, where pope Benedict XIV. made him a present of his portrait, and granted him a dispensation to marry one of his nieces. Our philosopher perhaps thought that the company of an amiable and sensible woman would much alleviate the infirmities to which he was subject. At the age of 55 he married this niece. By his great equanimity, his lively and amiable disposition, he was the delight of all that knew him. Two days before his death he made a witty couplet on the surgical operation that carried him to the grave; and, after having recited this couplet to a friend that came to see him, "You must now leave me, added he; I have two letters to write to Spain; probably by next post, it will be too late." La Condamine had the art of pleasing the learned by the concern he shewed in advancing their interests, and the ignorant by the talent of persuading them that they understood what he said. Even the men of fashion sought his company, as he was full of anecdotes and singular observations, adapted to amuse their frivolous curiosity. However, he was not without his defects. He was apt to lay too much stress on trifles. His inquisitiveness, as is often the case with travellers, rendered him indiscreet: in him it was a real passion, to which he sacrificed the ordinary civilities of life. Eager after fame, he loved to multiply his correspondences and the visits

visits they occasion. There were few men of any note with whom he had not intimacies or disputes, and scarcely any journal in which he did not write. Replying to every critic, and flattered with every species of praise, he despised no opinion of him, though given by the most contemptible scribbler. Such is the picture of him as drawn by the marquis de Condorcet. Among his most ingenious and valuable pieces are the following: 1. Distance of the tropics, London, 1744. 2. Extract of observations made on a voyage to the river of the Amazons, 1745. 3. Brief relation of a voyage to the interior of south America, 8vo. 1745. 4. Journal of the voyage made by order of the king to the equator; with the supplement, 2 vols. 4to. 1751, 1752. 5. On the inoculation of the small-pox, 12mo. 1754. 6. A letter on education, 8vo. 7. A second paper on the inoculation of the small-pox, 1759. 8. Travels through Italy, 12mo. 1762. 9. Measure of the three first degrees of the meridian in the southern hemisphere, 4to. 1751. The style of the different works of la Condamine is simple and negligent; but it is strewed with agreeable and lively strokes that secure to him readers. Poetry was also one of the talents of our ingenious academician; his productions of this sort were, *Vers de société*, which is full of humour; and pieces of a loftier style, as the dispute for the armour of Achilles, and others, translated from the latin poets; the epistle from an old man &c. He died the 4th of February 1774, in consequence of an operation for the cure of a hernia, with which he had been afflicted.

CONDER (JOHN), D. D. was born in Cambridgeshire 1714, and educated in London under the late Dr. Ridgley, an eminent dissenting minister. His first settlement was at Cambridge, where he had a considerable congregation; but having written an essay on the importance of the ministerial character in the independent line, he was in 1755 placed at the head of the academy at Mile-End, since removed to Homerton. In 1761 he succeeded Mr. Hall in the pastoral office in the meeting on the pavement near Moorfields, where he continued to officiate till the time of his death 1781, aged 67. Besides the essay above mentioned, he hath in print several sermons on public occasions.

CONDILLAC (STEPHEN BONNOT DE), of the French academy and that of Berlin, abbé de Mureaux, preceptor of the infant don Ferdinand duke of Parma, was born at Grenoble in the present century, and died of a putrid fever at his estate of Flux near Baugenci, the 2d of August 1780. Strong sense, sound judgement, a clear and profound knowledge of metaphysics, a well chosen and extensive reading, a sedate character, manners grave without austerity, a style rather sententious, a  
greater

greater facility in writing than in speaking, more philosophy than sensibility and imagination; form the principal features in the portrait of the abbé de Condillac. A collection in 3. vols. 12mo. under the title of his works, contains his essay on the origin of human sciences, his treatise of sensations, his treatise of systems; all excellent performances, replete with just, luminous and novel ideas, written with precision, deeply considered, and in which the philosophic style seems perfectly natural to the author. His course of Study, 16 vols. 12mo. 1776, composed for the instruction of his illustrious pupil, is equally deserving of praise. Whenever he either reasons, or discusses, or pursues morality and politics amid the revolutions of empires, it is highly to the satisfaction of the reader: but in the historical part, otherwise well executed, and full of new views, there often seems a want of warmth and vivacity, and a style more picturesque. This book, which breathes the sincerest philanthropy, and the most ardent desire of rendering the sovereigns of the earth beneficent and their subjects happy, is not composed in that affecting and piercing style assumed by Fénelon for reaching the same end. His narration is feeble, dry and trite. We have also by him: Commerce and government considered in their mutual relations, 12mo. a book which has been decried by anti oeconomists, though containing a great number of objects well considered; but it might have been as well if the author had not laid down certain systems on the commerce of grain; that he had given his principles an air less profound and abstracted, and that on those matters that are of moment to all men, he had written for the perusal of all men. It is observed in some of the abbé Condillac's works, that he had a high opinion of his own merit, and thought it not his duty to conceal it. A man who understood so well to analyse and calculate ideas, ought to have known exactly how many new ones he had, and that knowledge might have excused his vanity. He has also been censured for having, in his treatise of Sensations, established principles from which the materialists have drawn pernicious conclusions; that in his course of study, he has, like an incompetent judge, condemned several flights of Boileau, by submitting poetry, which in its very nature is free, irregular, and bold, to the rules of geometry. But, if he has adopted some of the opinions of modern philosophy, it is no less true that he has frequently tempered them by a moderate character and a mind devoid of enthusiasm.

CONFUCIUS, or CON-FU-TSEE, the celebrated chinese philosopher, was born in the kingdom of Lou, which is at present the province of Chan Long, in the 21st year of the reign of Ling van, the 23d emperor of the race of Tcheou, 551 years before the birth of Christ. He was contemporary with Pythagoras

goras, and little before Socrates. He was but three years old when he lost his father Tcho leang hê, who had enjoyed the highest offices of the kingdom of Long; but left no other inheritance to his son, except the honour of descending from Ti ye, the 27th emperor of the second race of the Chang. His mother, whose name was Ching, and who sprung originally from the illustrious family of the Yen, lived 21 years after the death of her husband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but seemed to arrive at reason and the perfect use of his faculties almost from his infancy. He took no delight in playing, running about, and such amusements as were proper for his age: he had a grave and serious deportment, which gained him respect, and plainly foretold what he would one day be. But what distinguished him most, was his unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, and a most holy man: and it was observable, that he never ate any thing, but he prostrated himself upon the ground, and offered it first to the supreme Lord of heaven. One day, while he was a child, he heard his grandfather fetch a deep sigh; and going up to him with many bowings and much reverence, "May I presume," says he, "without losing the respect I owe you, to inquire into the occasion of your grief? perhaps you fear that your posterity should degenerate from your virtue, and dishonour you by their vices." What put this thought into your head, says Coum-tse to him; and where have you learnt to speak after this manner? "From yourself," replied Confucius: "I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his virtue support the glory of his ancestors, does not deserve to bear their name." After his grandfather's death, he applied himself to Teem-se, a celebrated doctor of his time; and, under the direction of so great a master, soon made a surprising progress in antiquity, which he considered as the source from whence all genuine knowledge was to be drawn. This love for the antients very nearly cost him his life, when he was not more than 16 years of age. Falling into discourse one day about the chinese books with a person of high quality, who thought them obscure, and not worth the pains of searching into, "The books you despise," says Confucius, "are full of profound knowledge, which is not to be attained but by the wise and learned: and the people would think cheaply of them, could they comprehend them of themselves. This subordination of spirits, by which the ignorant are dependent upon the knowing, is very useful, and even necessary in society. Were all families equally rich and equally powerful, there could not sub-

sist any form of government; but there would happen a yet stranger disorder, if mankind were all equally knowing, viz. every one would be for governing, and none would think themselves obliged to obey. Some time ago," added Confucius, "an ordinary fellow made the same observation to me about the books as you have done, and from such a one indeed nothing better could be expected: but I wonder that you, a doctor, should thus be found speaking like one of the lowest of the people." This rebuke had indeed the good effect of silencing the mandarin, and bringing him to a better opinion of the learning of his country; yet vexed him so at the same time, as it came from almost a boy, that he would have revenged it by violence, if he had not been prevented.

At the age of 19 years he took a wife, who brought him a son, called Pe yu. This son died at 50, but left behind him a son called Tsou-tse, who, in imitation of his grandfather, applied himself entirely to the study of wisdom, and by his merit arrived to the highest offices of the empire. Confucius was content with his wife only, so long as she lived with him; and never kept any concubines, as the custom of his country would have allowed him to have done, because he thought it contrary to the law of nature. I say so long as she lived with him; for, it seems, he divorced her after some time, and for no other reason, say the Chinese, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philosophy throughout the empire. At the age of 23, when he had gained a considerable knowledge of antiquity, and acquainted himself with the laws and customs of his country, he began to project a scheme for a general reformation. All the petty kingdoms of the empire depend upon the emperor; but then every province was a distinct kingdom, which had its particular laws, and was governed by a prince of its own. Hence it often happened that the imperial authority was not sufficient to keep them within the bounds of their duty and allegiance; but especially at this time, when luxury, the love of pleasure, and a general dissolution of manners, prevailed in all those little courts.

Confucius, wisely persuaded that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy should reign in this manner, resolved to preach up a severe morality; and accordingly he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and a greatness of soul, which should make men incapable of dissimulation and insincerity; and used all the means he could think of, to redeem his countrymen from a life of pleasure to a life of reason. He was every where known, and as univer-

sally

fully beloved. His extensive knowledge and great wisdom soon made him known: his integrity and the splendour of his virtues made him beloved. Kings were governed by his counsels, and the people revered him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind; for he never failed to resign those offices, as soon as he perceived that he could be no longer useful in them. Thus, for instance, he was raised to a considerable place of trust in the kingdom of Lou, his own native country; where he had not exercised his charge above three months, when the court and provinces, through his counsels and management, were become quite altered. He corrected many frauds and abuses in the mercantile way, and reduced the weights and measures to their proper standard. He inculcated fidelity and candour amongst the men, and exhorted the women to chastity and a simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and unanimity, that the whole kingdom seemed as if it were but one great family.

The neighbouring princes began to be jealous. They easily perceived, that a king, under the counsels of such a man as Confucius, would quickly render himself too powerful; since nothing can make a state flourish more than good order among the members, and an exact observance of its laws. Alarmed at this, the king of Tsi assembled his ministers to consider of methods which might put a stop to the career of this new government; and, after some deliberations, the following expedient was resolved upon. They got together a great number of young girls of extraordinary beauty, who had been instructed from their infancy in singing and dancing, and were perfectly mistresses of all those charms and accomplishments which might please and captivate the heart. These, under the pretext of an embassy, they presented to the king of Lou, and to the grandees of his court. The present was joyfully received, and had its desired effect. The arts of good government were immediately neglected, and nothing was thought of but inventing new pleasures for the entertainment of the fair strangers. In short, nothing was regarded for some months but feasting, dancing, shows, &c. and the court was entirely dissolved in luxury and pleasure. Confucius had foreseen all this, and endeavoured to prevent it by advising the refusal of the present; and he now laboured to take off the delusion they were fallen into, and to bring them back to reason and their duty. But all his endeavours proved ineffectual: there was nothing to be done; and the severity of the philosopher,

whether he would or not, was obliged to give way to the overbearing fashion of the court. Upon which he immediately quitted his employment, exiling himself at the same time from his native country; to try if he could find in other kingdoms, minds and dispositions more fit to relish and pursue his maxims.

He passed through the kingdoms of Tsi, Guci, and Tson, but met with insurmountable difficulties every where. He had the misfortune to live in times when rebellion, wars and tumults raged throughout the empire. Men had no time to listen to his philosophy. They had even less inclination to do it; for, as we have said, they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is said that conspiracies were formed against his life: to which may be added, that his neglect of his own interests had reduced him to the extremest poverty. Some philosophers among his contemporaries were so affected with the terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them. But, "I am a man," says Confucius, "and cannot exclude myself from the society of men, and consort with beasts. Bad as the times are, I shall do all I can to recall men to virtue: for in virtue are all things, and if mankind would but once embrace it, and submit themselves to its discipline and laws, they would not want me or any body else to instruct them. It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature," said he, "came to us from heaven pure and perfect; but in process of time ignorance, the passions, and evil examples have corrupted it. All consists in restoring it to its primitive beauty; and to be perfect, we must re-ascend to that point from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourself. Let your reason, and not your senses, be the rule of your conduct: for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions."

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their antient heroes, Yao, Chun, Yu, Tschin tang, Ven fan, so that they were thought to be all revived in the person of this great man. We shall not wonder, therefore, that he proselyted great numbers, who were inviolably attached to his person. He is said to have had at least 3000; 72 of whom were distinguished above the rest by their superior attainments,

tainments, and 10 above them all by their comprehensive view and perfect knowledge of his whole philosophy and doctrines. He divided his disciples into four classes, who applied themselves to cultivate and propagate his philosophy, each according to his particular distinction. The first class were to improve their minds by meditation, and to purify their hearts by virtue; and the most famous of this class were Men Tseë Ac kien, Gen pe micou, Chung kong, Yen yuen. The second were to cultivate the arts of reasoning justly, and of composing elegant and persuasive discourses: the most admired among these were, Tsai ngo, and Tsou kong. The study of the third class was, to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the public offices with honour: Gen yeu and Ki lou excelled herein. The last class were concerned in delivering the principles of morality in a concise and polished style to the people: and among these, Tsou yeu and Tsou hia deserved the highest praise. These 10 chosen disciples were, as it were, the flower of Confucius's school.

He sent 600 of his disciples into different parts of the empire, to reform the manners of the people; and, not satisfied with benefiting his own country only, he made frequent resolutions to pass the seas, and propagate his doctrine to the farthest parts of the world. Hardly any thing can be added to the purity of his morality. He seems rather to speak like a doctor of a revealed law, than a man who had no light but what the law of nature afforded him: and what convinces us of his sincerity is, that he taught as forcibly by example as by precept. In short, his gravity and sobriety, his rigorous abstinence, his contempt of riches, and what are commonly called the goods of this life, his continual attention and watchfulness over his actions, and, above all, that modesty and humility which are not to be found among the grecian sages; all these would almost tempt one to believe that he was not a mere philosopher formed by reason only, but a man inspired by God for the reformation of the world, and to check that torrent of idolatry and superstition, which was about to overspread that particular part of it. He is said to have lived secretly three years, and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the empire: "The mountain," said he, "is fallen, the high machine is demolished, and the sages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raise, was entirely overthrown. He began to languish from that time; and the 7th day before his death, "The kings," said he, "reject my maxims; and since I am no longer useful on the earth, I may as well leave it."

it." After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in his 73d year. Upon the first hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears: "The Tien is not satisfied with me," cried he, "since it has taken away Confucius." In reality, wise men are precious gifts, with which heaven blesses the earth; and their worth is never so well known, as when they are taken away. Confucius was lamented by the whole empire, which from that very moment began to honour him as a saint; and established such a veneration for his memory, as will probably last for ever in those parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be seen upon several edifices, raised in honour of him, inscriptions in large characters, "To the great master." "To the head doctor." "To the saint." "To the teacher of emperors and kings." They built his sepulchre near the city Kio fou, on the banks of the river Su, where he was wont to assemble his disciples; and they have since inclosed it with walls, which look like a small city to this very day.

Confucius did not trust altogether to the memory of his disciples for the preservation of his philosophy; but composed several books: and though these books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet such was the unparalleled modesty of this philosopher, that he never assumed the least honour about them. He ingenuously confessed, that the doctrine was not his own, but was much more antient; and that he had done nothing more than collect it from those wise legislators Yao and Chun, who lived 1500 years before him. These books are held in the highest esteem and veneration, because they contain all that he had collected relating to the antient laws, which are looked upon as the most perfect rule of government. The number of these classical and canonical books, for so it seems they are called, is four. The first is intituled, "Ta Hio, the Grand Science, or the School of the Adults." It is this that beginners ought to study first, because it is, as it were, the porch of the temple of wisdom and virtue. It treats of the care we ought to take in governing ourselves, that we may be able afterwards to govern others: and of perseverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reason. The author calls this book "Ta Hio, or the Grand Science," because it was chiefly designed for princes and grandees, who ought to govern their people wisely. "The whole science of princes," says Confucius, "consists in cultivating and perfecting the reasonable nature they have re-

ceived from Tien, and in restoring that light and primitive clearness of judgment, which has been weakened and obscured by various passions, that it may be afterwards in a capacity to labour the perfections of others. To succeed then," says he, "we should begin within ourselves; and to this end it is necessary to have an insight into the nature of things, and to gain the knowledge of good and evil; to determine the will toward a love of this good, and an hatred of this evil: to preserve integrity of heart, and to regulate the manners according to reason. When a man has thus renewed himself, there will be less difficulty in renewing others: and by this means concord and union reign in families, kingdoms are governed according to the laws, and the whole empire enjoys peace and tranquillity."

The second classical or canonical book is called "Tchong Yong, or the Immutable Mean;" and treats of the mean which ought to be observed in all things. Tchong signifies *means*, and by Yong is understood that which is constant, eternal, immutable. He undertakes to prove, that every wise man, and chiefly those who have the care of governing the world, should follow this mean, which is the essence of virtue. He enters upon his subject by defining human nature, and its passions; then he brings several examples of virtue and piety, as fortitude, prudence, and filial duty, which are proposed as so many patterns to be imitated in keeping this mean. In the next place he shews, that this mean, and the practice of it, is the right and true path which a wise man should pursue, in order to attain the highest pitch of virtue.—The third book "Yun Lu, or the Book of Maxims," is a collection of sententious and moral discourses, and is divided into 20 articles, containing only questions, answers, and sayings of Confucius and his disciples, on virtue, good works, and the art of governing well; the tenth article excepted, in which the disciples of Confucius particularly describe the outward deportment of their master. There are some maxims and moral sentences in this collection, equal to those of the seven wise men of Greece, which have always been so much admired.—The fourth book gives an idea of a perfect government; it is called "Meng Tseë, or the Book of Mentius;" because, though numbered among the classical and canonical books, it is more properly the work of his disciple Mentius. To these four books they add two others, which have almost an equal reputation; the first is called "Hiao King," that is, "of Filial Reverence," and contains the answers which Confucius made to his disciple Tseng, concerning the respect which is due to parents. The second is called "Sias Hio," that is, "the Science, or the School of Children;" which is a collection of sentences and examples taken from

antient and modern authors. They who would have a perfect knowledge of all these works, will find it in the latin translation of father Noel, one of the most antient missionaries of China, which was printed at Prague in 1711.

We must not conclude our account of this celebrated philosopher, without mentioning one most remarkable particular relating to him, which is this; viz. that in spite of all the pains he had taken to establish pure religion and sound morality in the empire, he was nevertheless the innocent occasion of their corruption. There goes a tradition in China, that when Confucius was complimented upon the excellency of his philosophy, and his own conformity thereto, he modestly declined the honour that was done him, and said, that "he greatly fell short of the most perfect degree of virtue, but that in the west the most holy was to be found." Most of the missionaries who relate this are firmly persuaded that Confucius foresaw the coming of the Messiah, and meant to predict it in this short sentence; but whether he did or not, it is certain that it has always made a very strong impression upon the learned in China: and the emperor Mimti, who reigned 65 years after the birth of Christ, was so touched with this saying of Confucius, together with a dream, in which he saw the image of a holy person coming from the west, that he fitted out a fleet, with orders to sail till they had found him, and to bring back at least his image and his writings. The persons sent upon this expedition, not daring to venture farther, went a-shore upon a little island not far from the Red Sea, where they found the statue of Fohi, who had infected the Indians with his doctrines 500 years before the birth of Confucius. This they carried back to China, together with the metempsychosis, and the other reveries of this indian philosopher. The disciples of Confucius at first opposed these newly imported doctrines with all the vigour imaginable; inveighing vehemently against Mimti, who introduced them, and denouncing the judgment of heaven on such emperors as should support them. But all their endeavours were vain; the torrent bore hard against them, and the pure religion and sound morality of Confucius were soon corrupted, and in a manner overwhelmed, by the prevailing idolatries and superstitions which were introduced with the idol Fohi.

CONGREVE (WILLIAM), an english dramatic writer and poet, was descended of an antient family in Staffordshire, and born in 1672. Some have made him a native of Ireland, upon the authority of his friend Southern; but it seems reasonable to believe Mr. Jacob upon this occasion, who affirms him to have been born in England. Jacob, speaking in his preface of the communications he had received from living authors,

has

has this passage: "I am particularly obliged to Mr. Congreve for his free and early communication of what relates to himself, as well as his kind directions for the composing of this work:" which work being published in Congreve's life-time, and no exception made to the account given of himself, renders Jacob's authority in this case indisputable. What led Southern and others into this mistake, was probably Congreve's being carried into Ireland when he was very young; for his father had there a command in the army, and afterwards became steward in the Burlington family, which fixed the residence of himself and family in that kingdom. Congreve was sent to the school of Kilkenny, and thence to the university of Dublin; where he acquired a perfect skill in all the branches of polite literature. A little after the revolution in 1688, he was sent over to London, and placed in the Middle-temple: but the law proving too dry for him, he troubled himself little with it, and continued to pursue his former studies. His first production as an author, was a novel, which, under the assumed name of Cleophil, he dedicated to Mrs. Catherine Leveson. The title of it was, "Incognita, or Love and duty reconciled." Vivacity of wit, fluency of style, and strength of judgment are shewn in this work; and the merit of it is great, if we consider it as the first-fruits of a youth of 17. It has been said, that at the bottom it is a true history; and though the scene is laid in Italy, yet the adventures happened in England. As he did not then think proper to own this piece to the world, so whatever reputation he gained by it, was confined within the circle of a few acquaintance.

Soon after he applied himself to dramatic composition, and wrote a comedy called "The Old Bachelor;" of which Dryden, to whom he was recommended, said, "that he never saw such a first play in his life; and that it would be a pity to have it miscarry for a few things, which proceeded not from the author's want of genius or art, but from his not being acquainted with the stage and the town." Dryden revised and corrected it; and it was acted in 1693. The prologue, intended to be spoken, was written by lord Falkland; the play was admirably performed, and received with such general applause, that Congreve was thenceforward considered as the prop of the declining stage, and as the rising genius in dramatic poetry. It was this play, and the very singular success that attended it upon the stage, and after it came from the press, which recommended its author to the patronage of lord Halifax: who, being desirous to place so eminent a wit in a state of ease and tranquillity, made him immediately one of the commissioners for licensing hackney-coaches; bestowed upon him soon after a place in the Pipe-office; and the office of a commissioner of wine licences,

worth

worth 600*l.* per annum. We need not wonder that, after such encouragement as the town, and even the critics, had given him, he should quickly make his appearance again on the stage; and accordingly, the year after, he brought on "The Double Dealer." This play, though highly approved and commended by the best judges, was not so universally applauded as his last; the cause of which is supposed to have been the regularity of the performance; for regular comedy was then a new thing.

Queen Mary dying at the close of this year, Congreve wrote a pastoral on that occasion, intituled, "The mourning muse of Alexis;" which, in point of simplicity, elegance, and correctness, is equal to any thing of the kind that has appeared in our language. In 1695 he produced his comedy called "Love for Love," which gained him much applause; and the same year distinguished himself in a new kind of poetry, by addressing to king William an ode "Upon the taking of Namur;" in which he succeeded greatly. After having established his reputation as a comic writer, he had a mind to attempt a tragedy; and, in 1697, his "Mourning Bride" was acted at the new theatre in Lincoln's-inn Fields. Few plays had raised higher expectations, and fewer had answered them: in short, it was not possible for any thing to be better received. His attention was now called off from the theatre to another species of composition, which was wholly new, and not very agreeable to him. His four plays were attacked with great sharpness by that zealous reformer of the stage, Jeremy Collier; who, without any pity for his youth, or consideration of his fine parts, fell upon him, not as a dull or tasteless, but as a dangerous and pernicious writer. The truth is, and it must be owned, he had admitted many libertinisms into his plays; and Collier attacked him as a very immoral writer. An answer was necessary, and therefore an answer was given; which, if it does not entirely justify him, shews however great modesty and wit. It was printed in 1698; and the title of it is, "Amendments of Mr. Collier's false and imperfect citations, &c. from the Old Bachelor, Double Dealer, Love for Love, Mourning Bride. By the author of those plays." In this apology for his own conduct, he lays down many things which are well worth knowing; and without knowing which, it is impossible to form a right notion of the innocence, excellence, or use of plays.

Though this quarrel is believed to have created in him some distaste to the stage, yet he afterwards brought on another comedy, intituled, "The Way of the World;" of which it gave so just a picture, that the world seemed resolved not to bear it. This completed the disgust of our author to the theatre; upon which the celebrated critic Dennis, though not very famous for

for either, said a very fine and a very kind thing, "that Mr. Congreve quitted the stage early, and that comedy left it with him." This play however has long ago triumphed over its adversaries, and is now justly esteemed, as much as it deserves to be. He amused himself afterwards with composing original poems and translations, which he collected in a volume, and published in 1710, when Swift describes him as "never free from the gout;" and "almost blind;" yet amusing himself with writing a "Tatler."

He had a fine taste for music as well as poetry; as appears from his "Hymn to Harmony in honour of St. Cecilia's day, 1701," set by Mr. John Eccles, his great friend, to whom he was also obliged for setting several of his songs. His early acquaintance with the great had procured him an easy and independent station in life, to which it is very rare that either true genius or literary merit of any kind recommends a man: and this freed him from all obligations of courting the public favour any longer. He was still under the tie of gratitude to his illustrious patrons; and as he never missed an opportunity of paying his compliments to them, so on the other hand he always shewed great regard to persons of a less exalted station, who had been serviceable to him on his entrance into public life. He wrote an epilogue for his old friend Southern's tragedy of *Oroonoko*; and we learn from Dryden himself, how much he was obliged to his assistance in the translation of Virgil. He contributed also the eleventh satire to the translation of "Juvenal," published by that great poet, and wrote some excellent verses on the translation of Persius, performed by Dryden alone.

The best part of the last 20 years of his life was spent in ease and retirement; but towards the end of it, he was much afflicted with gout, which brought on a gradual decay. It was for this, that in the summer of 1718, he went to Bath for the benefit of the waters, where he had the misfortune to be overturned in his chariot; from which time he complained of a pain in his side, which was supposed to arise from some inward bruise. Upon his return to London his health declined more and more; and he died at his house in Surry-street in the Strand, Jan. 19. 1729. On the 26th, his corpse lay in state in the Jerusalem chamber; whence the same evening it was carried with great solemnity into Henry VIIIth's chapel at Westminster, and afterwards interred in the abbey. The pall was supported by the duke of Bridgewater, earl of Godolphin, lord Cobham, lord Wilmington, the hon. George Berkeley, esq. and brigadier general Churchill; and colonel Congreve followed as chief mourner. Some time after, a neat and elegant monument was

was erected to his memory, by Henrietta duchess of Marlborough [F].

It has been observed of Congreve, that no man ever passed through life with more ease and less envy than he. No change of ministries affected him in the least, nor was he ever removed from any post that was given him, except to a better. His place in the Custom-house, and his office of secretary in Jamaica, are said to have brought him in upwards of 1200 l. per annum; and though he lived suitably to such a fortune, yet by his oeconomy he raised from thence a competent estate. He was always upon good terms with the wits of his time, and never involved in any of their quarrels, nor did he receive from any of them the least mark of distaste or dissatisfaction. On the contrary, they were solicitous for his approbation, and received it as the highest sanction of merit. Addison testified his personal regard for him, and his high esteem of his writings, in many instances. Steele considered him as his patron upon one occasion, and was desirous of submitting to him as an umpire on another [G]. Even Pope, though jealous, it is said, of his poetical character, has honoured him with the highest testimony of deference and esteem [H].

“Congreve,” says Dr. Johnson, “has merit of the highest kind; he is an original writer, who borrowed neither the models of his plot, nor the manner of his dialogue. Of his plays I cannot speak distinctly, for since I inspected them many years have passed; but what remains upon my memory is, that his characters are commonly fictitious and artificial, with very little of nature, and not much of life. He formed a peculiar idea of comic excellence, which he supposed to consist in gay remarks and unexpected answers; but that which he endeavoured, he seldom failed of performing. His scenes exhibit not much of humour, imagery, or passion: his personages are a kind of intellectual gladiators; every sentence is to ward or strike; the contest of smartness is never intermitted; his wit is a meteor playing to and fro with alternate coruscations. His comedies have therefore, in some degree, the operation of tragedies; they surprise rather than divert, and raise admiration oftener than merriment. But they are the works of a mind replete with images, and quick in combination. Of his miscellaneous poetry I cannot say any thing very favourable. The powers of

[F] To whom he bequeathed a legacy of about 10,000 l. the accumulation of attentive parsimony, which, though to her superfluous and useless, might have given great assistance to the antient family from which he descended, at that time

by the imprudence of his relation reduced to difficulties and distress. *Dr. Johnson.*

[G] In the dedication of his *Miscellanies*, and in the address prefixed to Addison's *Drummer*.

[H] Postscript to his translation of *Homer's Iliad*.

Congreve seem to desert him when he leaves the stage, as Antæus was no longer strong than he could touch the ground. It cannot be observed without wonder, that a mind so vigorous and fertile in dramatic compositions should on any other occasion discover nothing but impotence and poverty. He has in these little pieces neither elevation of fancy, selection of language, nor skill in versification: yet if I were required to select from the whole mass of English poetry the most poetical paragraph, I know not what I could prefer to an exclamation in 'The Mourning Bride:'

ALM. It was a fancy'd noise; for all is hush'd.

LEON. It bore the accent of a human voice.

ALM. It was thy fear, or else some transient wind  
Whistling thro' hollows of this vaulted isle:  
We'll listen——

LEON. Hark!

ALM. No, all is hush'd, and still as death,—'Tis dreadful!  
How reverend is the face of this tall pile;  
Whose ancient pillars rear their marble heads,  
To bear aloft its arch'd and pond'rous roof,  
By its own weight made stedfast and immoveable,  
Looking tranquillity! it strikes an awe  
And terror on my aching sight; the tombs  
And monumental caves of death look cold,  
And shoot a chillness to my trembling heart.  
Give me thy hand, and let me hear thy voice;  
Nay, quickly speak to me, and let me hear  
Thy voice—my own affrights me with its echoes.

"He who reads those lines enjoys for a moment the powers of a poet; he feels what he remembers to have felt before, but he feels it with great increase of sensibility; he recognizes a familiar image, but meets it again amplified and expanded, embellished with beauty, and enlarged with majesty.

"The 'Birth of the Muse' is a miserable fiction. One good line it has, which was borrowed from Dryden: of his irregular poems, that to Mrs. Arabella Hunt seems to be the best: his 'Ode for Cecilia's Day,' however, has some lines which Pope had in his mind when he wrote his own. His Imitations of Horace are feebly paraphrastical, and the additions which he makes are of little value. He sometimes retains what were more properly omitted, as when he talks of *vervain* and *gums* to propitiate Venus. Of his translations the 'Satire of Juvenal' was written very early, and may therefore be forgiven, though it have not the massiness and vigour of the original. In all his versions strength and sprightliness are wanting: his Hymn to Venus, from Homer, is perhaps the best. His lines are weakened with expletives, and his rhymes are frequently imperfect.

"His

“ His petty poems are seldom worth the cost of criticism: sometimes the thoughts are false, and sometimes common. In his ‘ Verses on Lady Gethin,’ the latter part is an imitation of Dryden’s ‘ Ode on Mrs. Killigrew;’ and ‘ Doris,’ that has been so lavishly flattered by Steele, has indeed some lively stanzas, but the expression might be mended; and the most striking part of the character had been already shewn in ‘ Love for Love.’ His ‘ Art of Pleasing’ is founded on a vulgar but perhaps impracticable principle, and the staleness of the sense is not concealed by any novelty of illustration or elegance of diction. This tissue of poetry, from which he seems to have hoped a lasting name, is totally neglected, and known only as it is appended to his plays. While comedy or while tragedy is regarded, his plays are likely to be read; but, except what relates to the stage, I know not that he has ever written a stanza that is sung, or a couplet that is quoted. The general character of his ‘ Miscellanies’ is, that they shew little wit, and little virtue. Yet to him it must be confessed that we are indebted for the correction of a national error, and the cure of our pindaric madness. He first taught the English writers that Pindar’s odes were regular; and though certainly he had not the fire requisite for the higher species of lyric poetry, he has shewn us that enthusiasm has its rules, and that in mere confusion there is neither grace nor greatness.”

We will conclude our account of Congreve with the character given of him by Voltaire; who has not failed to do justice to high merit, at the same time that he has freely animadverted on him, for a foolish piece of affectation. “ He raised the glory of comedy,” says Voltaire, “ to a greater height than any English writer before or since his time. He wrote only a few plays, but they are excellent in their kind. The laws of the drama are strictly observed in them. They abound with characters, all which are shadowed with the utmost delicacy; and we meet with not so much as one low or coarse jest. The language is every where that of men of fashion; but their actions are those of knaves; a proof, that he was perfectly well acquainted with human nature, and frequented what we call polite company. He was infirm, and come to the verge of life, when I knew him. Mr. Congreve had one defect, which was his entertaining too mean an idea of his first profession, that of a writer; though it was to this he owed his fame and fortune. He spoke of his works as of trifles that were beneath him; and hinted to me, in our first conversation, that I should visit him upon no other foot than that of a gentleman, who led a life of plainness and simplicity. I answered, that had he been so unfortunate as to be a mere gentleman, I should never have come to see him; and I was very much disgusted at so unseasonable a piece of vanity.”

CONNOR.

CONNOR (Dr. BERNARD), a physician and learned writer, was descended of an antient family in Ireland, and born in the county of Kerry about 1666. His family being of the popish religion, he was not educated regularly in the grammar-schools and university of that island: nevertheless he had all proper learning given him, and when he grew up, applied himself to the study of physic. About 1686, he went to France, resided for some time in the university of Montpellier; and from thence to Paris, where he distinguished himself in his art, and became famous in particular for anatomy and chemistry. He professed himself desirous of travelling; and, as there were two sons of the high chancellor of Poland then on the point of returning to their own country, it was thought expedient that they should take that long journey under the care and inspection of Connor. He accordingly conducted them very safely to Venice, where he found the honourable William Legge, afterwards baron and earl of Dartmouth, very ill of a fever. He recovered him, and accompanied him to Padua; whence he went through Tyrol, Bavaria, and Austria, down the Danube, to Vienna; and after having made some stay at the court of the emperor Leopold, passed through Moravia and Silesia to Cracow, and thence in eight days to Warsaw. He was well received at the court of king John Sobieski, and was afterwards made his physician. This was very extraordinary preferment for so young a man, and in so short a time; for it happened in the beginning of 1694, when Connor was not above 28 years of age.

His reputation in the court of Poland was very great, and highly raised by the judgment he made of the duchess of Radzevil's distemper. All the physicians of the court took it to be no more than an ague, from which she might easily be recovered by the bark; but Connor insisted, that she had an abscess in her liver, and that her case was desperate. As this lady was the king's only sister, his prediction made a great noise, more especially when it was justified by the event; for she not only died within a month, but, upon the opening of her body, the doctor's opinion of her malady was fully verified. Great as Connor's fame was in Poland, he did not propose to remain longer there than was requisite to finish his enquiries into the natural history, and other remarkables of that kingdom; and as he saw the king could not last long, and that he had no prospects of advantage afterwards, he resolved to quit that country, and to return to England. This fair occasion soon presented itself. The king had an only daughter, the princess Teresa Cunigunda, who had espoused the elector of Bavaria by proxy in August 1694. As she was to make a journey from Warsaw to Brussels, of near 1000 miles, and in the midst of winter, it was thought necessary that she should be attended by a physician.

Connor

Connor procured himself to be nominated to that employment; and, after reaching Brussels, took leave of the princess, set out for Holland, and thence to England, where he arrived in Feb. 1695.

He staid some short time at London, and then went to Oxford, where he read public lectures upon the animal œconomy. In his travels through Italy, he had conversed with Malpighi, Bellini, Redi, and other celebrated persons, of whose acquaintance he had made a proper use; and he now explained the new discoveries in anatomy, chemistry, and physic, in so clear and judicious a manner, that his reputation was soon raised to a considerable height. It was increased by printing, during his residence at Oxford, some learned and accurate dissertations in latin under the following general title, "*Dissertationes medicophysicæ de antris lethiferis, de montis Vesuvii incendio, de stupendo ossium coalitu, de immani hypogastri sarcomate.*" Many curious questions are discussed, and curious facts related, in these dissertations, which discover their author to have been a man of much thought and observation, as well as of great reading and general knowledge. He returned in the summer of 1695 to London, where he read lectures as he had done at Oxford; and became soon after a member of the Royal Society, and also of the college of physicians. In 1696 he went to Cambridge, and read lectures there; and upon his return to London was honoured with a letter from the bishop of Pleskof, in which was contained the case of his old master the king of Poland. His advice was desired upon it, but before he could send it, the news came of that monarch's death.

In 1697 he published his "*Evangelium medici: seu medicina mystica de suspensis naturæ legibus, sive de miraculis, reliquisque εν τοις βιβλίοις memoratis, quæ medicæ indagini subiecti possunt. Ubi perpenditur prius corporum natura, sano & morbofo corporis humani statu, nec non motus legibus, rerum status super naturam, præcipuè qui corpus humanum & animam spectant, juxta medicinæ principia explicantur.*" This little treatise, containing 16 sections only, made a great noise, and was reprinted within the year. The author acquired reputation by the ingenuity and learning he had shewn in it; but his orthodoxy and religion were called in question, and he even passed for an atheist with some. But whatever room there might be for this censure, Connor is said to have meant no harm at the bottom; though it must be allowed that his book had not a favourable aspect towards revelation, since it looked like an attempt to account for the miracles of the Bible upon natural principles.

The Polish election, upon the death of Sobieski, having a strong influence upon the general system of affairs in Europe,  
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and being a common topic of discourse at that time, induced many considerable persons to seek the acquaintance of Connor, that they might learn from him the state of that kingdom: which being little known, the doctor was desired to publish what he knew of the Polish nation and country. He did so; and his work came out under the title of "The history of Poland, in several letters, &c." The two volumes, of which this work consists, were published separately; and the last more especially carries in it many marks of precipitation, but it may be read with pleasure and advantage. There are some particulars which fell more immediately under the author's own inspection, that are very curious, and not to be met with elsewhere; such as his account of the salt-mines, of young children carried away and nourished by bears, and of the diseases peculiar to that country. Connor was likely to prove a very eminent man in his profession; but in the flower of his age, and just as he began to reap the fruits of his learning, study, and travels, he was attacked by a fever, which after a short illness carried him off; Oct. 1698, when he was little more than 32 years of age. He had, as we observed before, been bred in the romish religion; but had embraced that of the church of England, upon his first coming over from Holland. It has nevertheless been a matter of doubt, in what communion he died; but from his funeral sermon preached by Dr. Hayley, rector of St. Giles's in the Fields, where he was interred, it seems reasonable to conclude that he continued in the protestant profession while he retained his senses, though a creeping popish priest might take some advantage of him after he had lost them.

CONRART (VALENTIN), secretary of the french king's council, was born at Paris 1603. The Academie Française, to which he was perpetual secretary, considers him as its father and founder. It was in his house that this illustrious society took its birth in 1629, and continued to assemble till 1634. Conrart contributed much to render these meetings agreeable by his taste, his affability and politeness. He therefore deservedly still enjoys a degree of celebrity in the republic of letters, though he was unacquainted with greek, and knew but little of latin. He published however some pieces of no great merit; as, 1. Letters to Felibian, Paris 1681, 12mo. 2. A treatise on oratorical action, Paris, 1657, 12mo. reprinted in 1686, under the name of Michel le Faucheur. 3. Extracts from Martial, 2 vols. 12mo. and a few other trifles. He died Sept. 23, 1675, at the age of 72. Conrart managed his estate without avarice and without prodigality. He was generous, obliging, and constant in his friendships. He was in habits of intimacy with the principal people in the several departments of the government, who consulted him in the most important affairs; and, as he

had a complete knowledge of the world, they found great resources in his judgment. He kept inviolably the secret of others as well as his own. Being brought up a protestant, he continued firm to his profession. It is said that he revised the writings of the famous Claude before they went to press. Conrart was related to Godeau, afterwards bishop of Vence, who, whenever he came to town, lodged at his house: several men of letters came there also, for the sake of conversing with the abbé: and this was the first origin of the academy.

CONRINGIUS (HERMANNUS), professor of law at Helmstadt, was born at Norden in Frisia, 1606; and died in 1681. He was perfectly versed in modern history, and consulted by several princes upon the affairs of Germany. He composed many works upon law and history, German law particularly: and there is a very learned and curious work of his, intituled, "*De antiquitatibus academicis dissertationes septem*;" the best edition of which is that of Gottingen, 1739, 4to. All his works were collected and printed at Brunswick, 1731, in 6 vols. folio.

CONSTANTIN (ROBERT), doctor of physic, and professor of the belles lettres in the university of Caen; where he was born in 1502. He acquired vast reputation by his skill in the greek language. He lived to 103 years of age, and, it is said, without any failure of powers in either body or mind. He died of a pleurisy in 1605. He has left, 1. A lexicon, greek and latin; better digested and conducted, as some think, than that of Henry Stephens: Stephens ranging the greek words according to their roots, Constantin in alphabetical order. 2. Three books of greek and latin antiquities. 3. *Thesaurus rerum & verborum utriusque linguæ*. 4. *Supplementum linguæ latinæ, seu dictionarium abstrusorum vocabulorum &c.*

CONSTANTINE, usually called the Great, is memorable for having been the first emperor of the Romans, who established christianity by the civil power; and was born at Naissus, a town of Dardania, 272. The emperor Constantius Chlorus was his father; and was the only one of those who shared the empire at that time, that did not persecute the christians. His mother was Helena, a woman of low extraction, and the mistress of Constantius, as some say; as others, the wife, but never acknowledged publicly: and it is certain, that she never possessed the title of empress, till it was bestowed on her by her son after the decease of his father. Constantine was a very promising youth, and gave many proofs of his conduct and courage; which however began to display themselves more openly a little before the death of his father. For, being detained at the court of Galerius as an hostage, and discerning that Galerius and his colleagues intended to seize upon that part of the empire

pire which belonged to his father, who could not now live a long time, he made his escape, and set off post for England, where Constantius then was. When he arrived there, he found Constantius upon his death bed, who nevertheless was glad to see him, and named him for his successor. Constantius died at York in 306, and Constantine was immediately proclaimed emperor by the foldiers: which occasioned his panegyrist to cry out, "O fortunata, & nunc omnibus beatior terris Britannia, quæ Constantium Cæsarem prima vidisti!" Galerius at first would not allow him to take any other title than that of Cæsar, which did not hinder him from reigning in England, Gaul, and Spain: but having gained several victories over the Germans and Barbarians, he took the title of Augustus, in 308, with the consent of Galerius himself. Some time after, he marched into Italy with an army of 40,000 men against the emperor Maxentius, who had almost made desolate the city of Rome by his cruelties; and after several engagements, in which he always came off conqueror, finally subdued him. Eusebius relates, that Constantine had protested to him, how he had seen in that expedition a luminous body in the heavens in the shape of a cross, with this inscription, ΤΕΣΩ ΝΙΚΑ, "By this thou shalt conquer:" and how Jesus Christ himself appeared to him afterwards in a dream, and ordered him to erect a standard cross-like; which, after his victory, he did in the midst of the city of Rome, and caused the following words to be inscribed upon it: "By this salutary sign, which is the emblem of real power, I have delivered your city from the dominion of tyrants, and have restored the senate and people of Rome to their antient dignity and splendour." But these miraculous appearances may be naturally explained, either by the policy or the enthusiasm of the emperor. Whilst his anxiety for the approaching day, which must decide the fate of the empire, was suspended by a short and interrupted slumber, the venerable form of Christ, and the well-known symbol of his religion, might forcibly offer themselves to the active fancy of a prince who revered the name, and had perhaps secretly implored the power of the God of the christians. As readily might a consummate statesman indulge himself in the use of one of those military stratagems, one of those pious frauds, which Philip and Sertorius had employed with such art and effect. The philosopher (says an elegant and celebrated historian), who with calm suspicion examines the dreams and omens, the miracles and prodigies of profane or even of ecclesiastical history, will probably conclude, that if the eyes of the spectators have sometimes been deceived by fraud, the understanding of the readers has much more frequently been insulted by fiction. Every event, or appearance, or accident, which seems to deviate from the ordinary course of nature, has

been rashly ascribed to the immediate action of the deity; and the astonished fancy of the multitude has sometimes given shape and colour, language and motion, to the fleeting but uncommon meteors of the air. Nazarius and Eusebius are the two most celebrated orators, who, in studied panegyrics, have laboured to exalt the glory of Constantine. Nine years after the roman victory, Nazarius describes an army of divine warriors, who seemed to fall from the sky: he marks their beauty, their spirit, their gigantic forms, the stream of light which beamed from their celestial armour, their patience in suffering themselves to be heard, as well as seen, by mortals; and their declaration that they were sent, that they flew to the assistance of the great Constantine. For the truth of this prodigy, the pagan orator appeals to the whole gallic nation, in whose presence he was then speaking; and seems to hope that the antient apparitions would now obtain credit from this recent and public event. The christian fable of Eusebius, which, in the space of twenty-six years, might arise from the original dream, is cast in a much more correct and elegant mould. In one of the marches of Constantine, he is reported to have seen with his own eyes the luminous trophy of the cross placed above the meridian sun, and inscribed with the following words: "By this, conquer." This amazing object in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes; and, displaying the same celestial sign of the cross, he directed Constantine to frame a similar standard, and to march, with an assurance of victory, against Maxentius and all his enemies. The learned bishop of Cæsarea appears to be sensible, that the recent discovery of this marvellous anecdote would excite some surprize and distrust amongst the most pious of his readers. Yet, instead of ascertaining the precise circumstances of time and place, which always serve to detect falsehood, or establish truth; instead of collecting and recording the evidence of so many living witnesses, who must have been spectators of this stupendous miracle; Eusebius contents himself with alleging a very singular testimony; that of the deceased Constantine, who, many years after the event, in the freedom of conversation, had related to him this extraordinary incident of his own life, and had attested the truth of it by a solemn oath. The prudence and gratitude of the learned prelate forbade him to suspect the veracity of his victorious master; but he plainly intimates, that in a fact of such a nature, he should have refused his assent to any meaner authority. This motive of credibility could not survive the power of the Flavian family; and the celestial sign, which the infidels

might

might afterwards deride, was disregarded by the christians of the age which immediately followed the conversion of Constantine. But the catholic church, both of the east and of the west, has adopted a prodigy which favours, or seems to favour, the popular worship of the cross. The vision of Constantine maintained an honourable place in the legend of superstition, till the bold and sagacious spirit of criticism presumed to depreciate the triumph, and to arraign the truth of the first christian emperor.

The protestant and philosophic readers of the present age will incline to believe, that, in the account of his own conversion, Constantine attested a wilful falsehood by a solemn and deliberate perjury. They may not hesitate to pronounce, that, in the choice of a religion, his mind was determined only by a sense of interest; and that, according to the expression of a profane poet, he used the altars of the church as a convenient footstool to the throne of the empire. A conclusion so harsh and so absolute is not, however, warranted by our knowledge of human nature, of Constantine, or of christianity. In an age of religious fervour, the most artful statesmen are observed to feel some part of the enthusiasm which they inspire; and the most orthodox saints assume the dangerous privilege of defending the cause of truth by the arms of deceit and falsehood. Personal interest is often the standard of our belief, as well as of our practice; and the same motives of temporal advantage which might influence the public conduct and professions of Constantine, would insensibly dispose his mind to embrace a religion so propitious to his fame and fortunes. His vanity was gratified by the flattering assurance, that he had been chosen by heaven to reign over the earth; success had justified his divine title to the throne, and that title was founded on the truth of the christian revelation. As real virtue is sometimes excited by undeserved applause, the specious piety of Constantine, if at first it was only specious, might gradually, by the influence of praise, of habit, and of example, be matured into serious faith and fervent devotion. The bishops and teachers of the new sect, whose dress and manners had not qualified them for the residence of a court, were admitted to the imperial table; they accompanied the monarch in his expeditions; and the ascendant which one of them, an Ægyptian or a Spaniard, acquired over his mind, was imputed by the pagans to the effect of magic. Lactantius, who has adorned the precepts of the gospel with the eloquence of Cicero; and Eusebius, who has consecrated the learning and philosophy of the Greeks to the service of religion, were both received into the friendship and familiarity of their sovereign: and those able masters of controversy could patiently watch the soft and yielding moments of persuasion,

and dextrously apply the arguments which were the best adapted to his character and understanding. Whatever advantages might be derived from the acquisition of an imperial profelyte, he was distinguished by the splendour of his purple, rather than by the superiority of wisdom or virtue, from the many thousands of his subjects who had embraced the doctrines of christianity. Nor can it be deemed incredible, that the mind of an unlettered soldier should have yielded to the weight of evidence, which, in a more enlightened age, has satisfied or subdued the reason of a Grotius, a Pascal, or a Locke. In the midst of the incessant labours of his great office, this soldier employed, or affected to employ, the hours of the night in the diligent study of the scriptures, and the composition of theological discourses; which he afterwards pronounced in the presence of a numerous and applauding audience. In a very long discourse, which is still extant, the royal preacher expatiates on the various proofs of religion; but he dwells with peculiar complacency on the Sybilline verses, and the fourth eclogue of Virgil. Forty years before the birth of Christ, the Mantuan bard, as if inspired by the celestial muse of Isaiah, had celebrated, with all the pomp of oriental metaphor, the return of the virgin, the fall of the serpent, the approaching birth of a godlike child, the offspring of the great Jupiter, who should expiate the guilt of human kind, and govern the peaceful universe with the virtues of his father; the rise and appearance of an heavenly race, a primitive nation throughout the world; and the gradual restoration of the innocence and felicity of the golden age. The poet was perhaps unconscious of the secret sense and object of these sublime predictions, which have been so unworthily applied to the infant son of a consul, or a triumvir: but if a more splendid, and indeed specious, interpretation of the fourth eclogue contributed to the conversion of the first christian emperor, Virgil may deserve to be ranked among the most successful missionaries of the gospel.

After he had settled the affairs of Rome, he went to Milan, where he celebrated the marriage of his sister with the emperor of the east, Licinius. In this town it was that these two emperors issued out the first edict in favour of the christian religion, by which they granted liberty of conscience to all their subjects: and a second soon after, by which they permitted the christians to hold religious assemblies in public, and ordered all the places, where they had been accustomed to assemble, to be given up to them. A war broke out in 314, between Constantine and Licinius, which subjected the christians to a persecution from the latter: but after a battle or two, in which neither had any reason to triumph, a peace ensued, and things returned to their usual course. Constantine now applied him-  
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self entirely to regulate and adjust the affairs of the church. He called councils, heard disputes and settled them, and made laws in favour of the christians. In 324, another war broke out between these two emperors; the result of which was, that Constantine at length overcame Licinius, and put him to death. He was now sole master of the empire, and had nobody to controul him; so that the christians had every thing to hope, and apparently nothing to fear: nor were they disappointed. But the misfortune was then, and it has continued ever since, that the christians were no sooner secure against the assaults of enemies from without, but they fell to quarrelling among themselves. The dispute between Arius and Alexander was agitated at this time; and so very fiercely, that Constantine was forced to call the council of Nice to put an end to it. He assisted at it himself, exhorted the bishops to peace, and would not hear the accusations they had to offer against each other. He banished Arius and the bishops of his party, ordering at the same time his books to be burnt; and made the rest submit to the decision of the council. He had founded innumerable churches throughout the empire, and ordered them to be furnished and adorned with every thing that was necessary. He went afterwards to Jerusalem, to try if he could discover the sepulchre of Jesus Christ; and caused a most magnificent church to be built at Bethlehem. About this time he gave the name of Constantinople to the town of Byzantium, and endowed it with all the privileges of antient Rome. After this he laboured more abundantly than ever he had done yet, in aggrandizing the church, and publishing laws against heretics. He wrote to the king of Persia in favour of the christians, destroyed the heathen temples, built a great many churches, and caused innumerable copies of the Bible to be made. In short, he did so much for religion, that he might be called the head of the church, in things which concerned its exterior policy. The orthodox christians have nevertheless complained of him a little for listening to the adversaries of Athanasius, and consenting, as he did, to banish him: yet he would not suffer Arius or his doctrines to be re-established, but religiously and constantly adhered to the decision of the council of Nice.

The unlearned reader may perhaps be astonished to hear nothing yet of Constantine's baptism: for it must needs seem extraordinary, that the emperor, who took such a part in the affairs of the christians, who appeared to be convinced of the truth and divinity of their religion, and was not ignorant of any of its doctrines, should so long defer being initiated into it by the sacrament of baptism. Yet so it really was: "Whether," says Dupin, "he thought better not to be baptized till the

time of his death, with a view of washing away, and atoning for all his sins at once, with the water of baptism, and being presented pure and unspotted before God, or whatever his reasons were, he never talked of baptism till his last illness." When that began, he ordered himself to be baptized; and Eusebius of Cæsarea relates, that the ceremony was performed upon him by Eusebius bishop of Nicomedia. "The awful mysteries (continues the english historian already quoted) of the christian faith and worship were concealed from the eyes of strangers, and even of catechumens, with an affected secrecy, which served to excite their wonder and curiosity. But the severe rules of discipline which the prudence of the bishops had instituted, were relaxed by the same prudence in favour of an imperial proselyte, whom it was so important to allure, by every gentle condescension, into the pale of the church; and Constantine was permitted, at least by a tacit dispensation, to enjoy most of the privileges, before he had contracted any of the obligations, of a christian. Instead of retiring from the congregation when the voice of the deacon dismissed the profane multitude, he prayed with the faithful, disputed with the bishops, preached on the most sublime and intricate subjects of theology, celebrated with sacred rites the vigil of easter, and publicly declared himself, not only a partaker, but in some measure a priest and hierophant of the christian mysteries. The pride of Constantine might assume, and his services had merited, some extraordinary distinction: an ill-timed rigour might have blasted the unripened fruits of his conversion; and if the doors of the church had been strictly closed against a prince who had deserted the altars of the gods, the master of the empire would have been left destitute of any form of religious worship. In his last visit to Rome, he piously disclaimed and insulted the superstition of his ancestors, by refusing to lead the military procession of the equestrian order, and to offer the public vows to the Jupiter of the Capitoline hill. Many years before his baptism and death, Constantine had proclaimed to the world, that neither his person nor his image should ever more be seen within the walls of an idolatrous temple, while he distributed through the provinces a variety of medals and pictures, which represented the emperor in an humble and suppliant posture of christian devotion.

"The pride of Constantine, who refused the privileges of a catechumen, cannot easily be explained or excused; but the delay of his baptism may be justified by the maxims and the practice of ecclesiastical antiquity. The sacrament of baptism was regularly administered by the bishop himself, with his assistant clergy, in the cathedral church of the diocese, during the fifty days between the solemn festivals of easter and pentecost; and  
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this holy term admitted a numerous band of infants and adult persons into the bosom of the church. The discretion of parents often suspended the baptism of their children till they could understand the obligations which they contracted: the severity of antient bishops exacted from the new converts a noviciate of two or three years; and the catechumens themselves, from different motives of a temporal or a spiritual nature, were seldom impatient to assume the character of perfect and initiated christians. The sacrament of baptism was supposed to contain a full and absolute expiation of sin; and the soul was instantly restored to its original purity, and entitled to the promise of eternal salvation. Among the proselytes of christianity, there were many who judged it imprudent to precipitate a salutary rite, which could not be repeated; to throw away an inestimable privilege, which could never be recovered. By the delay of their baptism, they could venture freely to indulge their passions in the enjoyment of this world, while they still retained in their own hands the means of a sure and easy absolution. The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and, after the victory, he abandoned himself, without moderation, to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and prophane philosophy of Trajan and the Antonines, the mature age of Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in the knowledge of truth, he proportionably declined in the practice of virtue; and the same year of his reign in which he convened the council of Nice, was polluted by the execution, or rather the murder of his eldest son. This date is alone sufficient to refute the ignorant and malicious suggestions of Zosimus, who affirms, that, after the death of Crispus, the remorse of his father accepted from the ministers of christianity the expiation which he had vainly solicited from the pagan pontiffs. At the time of the death of Crispus, the emperor could no longer hesitate in the choice of a religion; he could no longer be ignorant that the church was possessed of an infallible remedy, though he chose to defer the application of it till the approach of death had removed the temptation and danger of a relapse. The bishops, whom he summoned, in his last illness, to the palace of Nicomedia, were edified by the fervour with which he requested and received the sacrament of baptism, by the solemn protestation that the remainder of his life should be worthy of a disciple of Christ, and by his humble refusal to wear the imperial purple after he had been clothed in the white garment of a neophyte. The example

ample and reputation of Constantine seemed to countenance the delay of baptism. Future tyrants were encouraged to believe, that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration; and the abuse of religion dangerously undermined the foundations of moral virtue.

“The gratitude of the church has exalted the virtues and excused the failings of a generous patron, who seated christianity on the throne of the roman world; and the Greeks, who celebrate the festival of the imperial saint, seldom mention the name of Constantine without adding the title of *equal to the apostles*. Such a comparison, if it alludes to the character of those divine missionaries, must be imputed to the extravagance of impious flattery. But if the parallel is confined to the extent and number of their evangelic victories, the success of Constantine might perhaps equal that of the apostles themselves. By the edicts of toleration, he removed the temporal disadvantages which had hitherto retarded the progress of christianity; and its active and numerous ministers received a free permission, a liberal encouragement, to recommend the salutary truths of revelation by every argument that could affect the reason or piety of mankind. The exact balance of the two religions continued but a moment; and the piercing eye of ambition and avarice soon discovered, that the profusion of christianity might contribute to the interest of the present, as well as of a future life. The hopes of wealth and honours, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities, which signalized a forward zeal by the voluntary destruction of their temples, were distinguished by municipal privileges, and rewarded with popular donatives; and the new capital of the east gloried in the singular advantage, that Constantinople was never profaned by the worship of idols. As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true, that, in one year, twelve thousand men were baptised at Rome, besides a proportionable number of women and children; and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert. The powerful influence of Constantine was not circumscribed by the narrow limits of his life, or of his dominions. The education which he bestowed on his sons and nephews, secured to the empire a race of princes, whose faith was still more lively and sincere, as they imbibed, in their earliest infancy, the spirit, or at least the doctrine of christianity. War and commerce

commerce had spread the knowledge of the gospel beyond the confines of the roman provinces ; and the barbarians, who had disdained an humble and proscribed sect, soon learned to esteem a religion which had been so lately embraced by the greatest monarch and the most civilized nation of the globe."

He died in 337, aged 66 ; and divided the empire among his three sons, Constantine, Constantius, and Constans. Eusebius has written the life and acts of this emperor, in which he makes him every thing that is great and good ; it is rather a panegyric, than a life. Whatever great and good qualities Constantine possessed, he certainly possessed some which were neither great nor good. Many have thought, and with great appearance of reason, that all he did for christians and christianity flowed from motives of policy, not of sincerity ; not as if he was persuaded of the truth and divinity of christianity, any more than he was of the truth and divinity of paganism ; but because he thought, that to embrace and protect it would be the most effectual means of uniting mankind under his government. It is certain too, that he was guilty of many private acts of a very atrocious nature ; of which however we cannot expect to find any account in fathers or ecclesiastical historians. They thought every thing of which he was, or indeed could have been guilty, abundantly atoned by the signal services he did the church ; and but to have mentioned such slight things as mere immoralities, would, with them, have been deemed the highest ingratitude.

Several epistles relating to ecclesiastical matters, written either by him, or in his name, are still extant ; as are his several edicts, as well concerning the doctrines as discipline of the church. Among these edicts is still to be seen, the noted one by which he bequeaths to Sylvester bishop of Rome, and to his successors for ever, the sovereignty of Rome and all the provinces of the western empire. But this, though it carries the name of Constantine, is manifestly spurious ; and though it might be of some use in supporting the authority of the roman pontiff in dark and ignorant ages, yet since the revival of letters it has been given up even by the papists as a forgery too barefaced to be defended.

CONSTANTINE VII. (PORPHYROGENNETA), son of Leo the Wise, born at Constantinople in 905, ascended the throne at the age of 7 years, under the tutelage of his mother Zoe, the 11th of June 911. No sooner had he taken the reins of government in his hand, but he chastised the tyrants of Italy, took Benevento from the Lombards, and drove off, by means of money, the Turks who were pillaging the frontiers of Epire ; but he afterwards allowed himself to be entirely governed by Helena his wife, daughter of Romanus Lecapenes, grand-admiral of the empire,

empire. She sold the dignities of the church and the state, burdened the people with taxes, and exercised towards them every species of oppression; while her husband was employing all his time in reading, and became as able an architect and as great a painter as he was a bad emperor. Romanus, the son of this indolent prince by his wife Helena, impatient to govern, caused poison to be mingled with some medicine prescribed to him; but Constantine having rejected the greater part of it, did not die till a year afterwards, the 9th of November 959, at the age of 54, after a reign of 48 years. This prince, the patron of learning and the friend of the learned, left behind him several works which would have done honour to a private person, but for the writing of which a sovereign ought not to have neglected the concerns of his empire. The principal of them are: 1. The life of the emperor Basilus the Macedonian, his grandfather, inserted in the collection of *Atlatius*. It is sometimes deficient in point of truth, and favours too much of the panegyric. 2. Two books of *Themata*; that is to say, positions of the provinces and the towns of the empire, published by pere Banduri in the *Imperium Orientale*, Leipzig, 1754, folio. We have few works so good as this for the geography of the middle ages; though the author is to be trusted no farther than while he speaks of the state and condition of places as they were in his time; in all the rest he constantly falls into gross mistakes. 3. A treatise on the affairs of the empire; in the above-mentioned work of the pere Banduri. He here makes us acquainted with the origin of divers nations, their forces, their progress, their alliances, their revolutions, and the succession of their sovereigns; it also contains other interesting particulars. 4. *De re Rustica*; Cambridge, 1704, 8vo. 5. *Excerpta ex Polybio, Diodoro Siculo, &c.* Paris, 1634, 4to. 6. *Excerpta de legatis, græc. & lat.* 1648, fol. making a part of the Byzantine. 7. *De cæremoniis aulæ Byzantinæ*, Leipzig, 1751, folio. 8. A body of *Tactics*, 8vo.

CONSTANTINE of Africa, was born at Carthage in the xith century, and travelled into the east, where he lived thirty years, chiefly at Babylon and Bagdad, where he studied the medical art, and made himself master of the arabic and the other oriental languages, and then returned to Carthage; from whence he went into Apulia, and lived at Reggio, and at last became a monk of Monte Casino. He is said to have been the first that brought the greek and arabian physic into Italy again. He compiled several books; and has given us a translation of Isaac Israelitus on fevers, out of arabic into latin; and another book, which he calls *Loci Communes*, contains the theory and practice of physic, and is chiefly copied from Hali Abbas. Died at the latter end of the xith century.

CONTARINI (VINCENT), professor of eloquence at Padua, died at Venice, his native place, in 1617, at the age of 40; cultivated the belles lettres, like his friend Muretus, with great application and success. Of the several works he left behind him, the most esteemed are, his tract *De re frumentaria*, and that *De militari Romanorum stipendio*, Venice, 1609, in 4to. both of them against Justus Lipsius; and his *Variae Lectiones*, 1606, 4to. which contain very learned remarks.

CONTI (GIUSTO DI), an Italian poet, of an ancient family, died at Rimini about the middle of the xvth century. There is a collection of his poems, much esteemed, under the title of *La bella Mano*, Paris, 1595, 12mo. with some pieces of poetry by several of the old poets of Tuscany. This collection had been published for the first time, at Venice, in 1592, 4to. The abbé Salvini gave a new edition of it at Florence in 1715, accompanied with prefaces and annotations; but it is not so complete as either the edition of Paris, or that of Verona, 1753, in 4to.

CONTI (ABBE ANTHONY), a noble Venetian, died in 1749, at the age of 71, travelled into most of the countries of Europe, and conciliated the esteem of all men of letters by the extent of his knowledge and the amiableness of his manners. He is the author of tragedies, printed at Lucca in 1765, more agreeable in the closet, than interesting on the stage. An attempt at the poem called, *Il globo di venire*; and the plan of another, in which he proposed to treat on nearly the same matter as that which Leibnitz has made the subject of his *Theodicea*: but these poems are more metaphysical than poetical. The abbé Conti, on a visit he made to London, formed a great intimacy with sir Isaac Newton, who, though so very reserved in general, used freely to discourse with him on his discoveries in the several branches of science to which he was so happily devoted. He carried back with him into Italy a heart and a mind entirely English. His works in prose and verse were collected at Venice, 1739, 2 vols. 4to. and his posthumous performances in 1756, 4to. Though the opuscula of the abbé Conti are no more than embryos, as one of the Italian journalists said of them, yet they give a very advantageous idea of their father. They consist of thoughts, reflections, and dialogues on several important subjects.

CONTO-PERTANA (DON JOSEPH), died at Lisbon in 1735, has given in his epic poem of *Quitterie la Sainte*, one of the best works that Portugal has ever produced. With the imagination of Camoens, he possesses more taste and nature; notwithstanding which his performance is not in such high reputation as the *Lusiad*.

CONYBEARE (JOHN), a learned divine and prelate of the church of England, was born at Pinhoe, near Exeter, on the 31st of January 1692. His father was the rev. John Conybeare, vicar

vicar of Pinhoe, who died when his son was only in the 15<sup>th</sup> year of his age, having never recovered from a bad disorder which he had contracted on the night of the great storm in 1703; and his mother, whose maiden name was Grace Wilcocks, was the daughter of a substantial gentleman farmer of that place. At a proper age he was sent to the free school of Exeter, for grammatical education. In this city, Mr. Joseph Hallet, afterwards a dissenting minister there, whose notes on the scripture are held in great esteem by the clergy of all denominations, was one of his school-fellows; and another is said to have been the celebrated Dr. James Foster. On the 23<sup>d</sup> of Feb. 1708, Mr. Conybeare was admitted a battler of Exeter-college, Oxford, under the tuition of Mr. Thomas Rennel, afterwards Dr. Rennel, and for many years rector of Drews Teington, one of the best livings in the county of Devon. How early our young student obtained the esteem of the learned society with which he was connected, appears from his having been chosen, June 30, 1710, a probationary fellow of his college. On the 17<sup>th</sup> of July 1713 he was admitted to the degree of B. A.; and at the next election of college offices, June 30, 1714, he was appointed prælector or moderator in philosophy. On the 19<sup>th</sup> of Dec. following he received deacon's orders, and on the 27<sup>th</sup> of May 1716 was ordained priest. On the 16<sup>th</sup> of April 1716 he proceeded to the degree of M. A. soon after which he entered upon the curacy of Fetcham in Surrey, where he continued about a year. He was advised to this change of scene for the benefit of his health, which was always delicate, and had been greatly impaired by his intense application to study. Upon his return from Fetcham to Oxford, he became a tutor in his own college, and was much noticed in the university as a preacher. His reputation now recommended him to the notice of Dr. Gibson, bishop of London, who appointed him one of the king's preachers at Whitehall, upon the first founding of that institution. In May 1724, the lord chancellor Macclesfield presented him to the rectory of St. Clement's in Oxford. In 1725 he was chosen senior proctor of the university. On the 11<sup>th</sup> of July 1728, Mr. Conybeare was admitted to the degree of B. D. and on the 24<sup>th</sup> of January following he took his doctor's degree. In 1730 the headship of Exeter college becoming vacant, by the death of Dr. Hole, Dr. Conybeare was chosen to succeed him. In this year Dr. Tindal's famous book had appeared, intituled, Christianity as old as the creation; a work that excited the greatest attention, and drew forth attacks from the divines both of the establishment and the toleration. Bishop Gibson encouraged Dr. Conybeare to undertake the task of giving an answer to Tindal's production. Accordingly he published, in 1732, his  
Defence

Defence of revealed religion, by which he performed eminent service to the church. Though Dr. Conybeare, by his promotion to the headship of Exeter college, had obtained a considerable rank in the university, he did not, by the change of his situation, make any addition to his fortune. Indeed the emoluments of his new place were so small that he was much richer as a private fellow and tutor, than as the governor of his college; therefore, on the death of Dr. Bradshaw, bishop of Bristol, and dean of Christ-church, Oxford, in December 1732, Dr. Conybeare was appointed to succeed him in the latter dignity. On the 6th of June 1733, dean Conybeare married miss Jemima Jukes, of Hoxton-square near London; and in the beginning of the next year he entertained the prince of Orange at the deanery of Christ-church, for which he had the thanks of queen Caroline. At the latter end of 1750 he attained the mitre; on the translation of Dr. Joseph Butler to the see of Durham, Dr. Conybeare was appointed to the bishopric of Bristol, on the 23d of December. His promotion to the prelacy, whilst it raised him to the highest order of the church, was injurious to his private fortune: the slender revenues of his bishopric were not equal to the expences which accrued from his necessary residence sometimes at Bristol, and sometimes at London. Dr. Conybeare did not long enjoy a good state of health, after his being raised to the bishopric of Bristol. He was much afflicted with the gout; and, having languished about a year and a half, was carried off by that disorder, at Bath, on the 13th of July 1755. He was interred in the cathedral church of Bristol.

COOK (JAMES), was born at Marton in Cleveland, a village about four miles from Great Ayton, in the county of York, and was christened there, as appears from the parish register, Nov. 3, 1728. His father, whose name was likewise James, was a day-labourer to Mr. Mewburn, a very respectable farmer, and lived in a small cottage, the walls chiefly of mud, as was generally the case at that time in the northern parts of the kingdom. In the year 1730, when our navigator was about two years old, his father removed with his family to Great Ayton, and was employed as a hind to the late Thomas Scottowe, esq. having the charge of a considerable farm in that neighbourhood known by the name of Airyholm.

As the father continued long in that trade, captain Cook was employed in assisting him in various kinds of husbandry suited to his years until the age of 13. At that period he was put under the care of Mr. Pullen, a schoolmaster who taught at Ayton, where he learned arithmetic, book-keeping, &c. and is said to have shewn a very early genius for figures. About January 1745, at the age of 17, his father bound him apprentice

tice to William Saunderfon for four years, to learn the grocery and haberdashery business, at Snaith, a populous fishing-town about ten miles from Whitby; but after a year and a half's servitude, having contracted a very strong propensity to the sea (owing probably to the maritime situation of the place, and the great number of ships almost constantly passing and repassing within sight between London, Shields, and Sunderland), Mr. Saunderfon was willing to indulge him in following the bent of his inclination, and gave up his indentures. While he continued at Snaith, by Mr. Saunderfon's account, he discovered much solidity of judgment, and was remarkably quick in accounts. In July 1746 he was bound apprentice to Mr. J. Walker of Whitby, for the term of three years, which time he served to his master's full satisfaction. He first sailed on board the ship *Freelove*, burthen about 450 tons, chiefly employed in the coal trade from Newcastle to London. In May 1748, Mr. Walker ordered him home to assist in rigging and fitting for sea a fine new ship, named the *Three Brothers*, about 600 tons burthen. This was designed as a favour to him, as it would greatly contribute to his knowledge in his business. In this vessel he sailed from Whitby in the latter end of June. After two coal voyages, the ship was taken into the service of government, and sent as a transport to Middleburgh, to carry some troops from thence to Dublin. When these were landed, another corps was taken on board, and brought over to Liverpool. From thence the ship proceeded to Deptford, where she was paid off in April 1749. The remaining part of the season the vessel was employed in the Norway trade.

In the spring 1750, Mr. Cook shipped himself as a seaman on board the *Maria*, belonging to Mr. John Wilkinson of Whitby, under the command of captain Galkin. In her he continued all that year in the Baltic trade. Mr. Walker is of opinion he left this ship in the winter, and sailed the following summer, viz. 1751, in a vessel belonging to Stockton; but neither the ship's name, nor that of the owner, is now remembered by Mr. Walker. Early in February 1752, Mr. Walker sent for him, and made him mate of one of his vessels, called the *Friendship*, about 400 tons burthen. In this station he continued till May or June 1753, in the coal trade. At that period Mr. Walker made him an offer to go commander of that ship; but he declined it, soon after left her at London, and entered on board his majesty's ship *Eagle*, a frigate of 28 or 30 guns, "having a mind," as he expressed himself to his master, to "try his fortune that way." Not long after, he applied to Mr. Walker for a letter of recommendation to the captain of the frigate, which was readily granted. On the receipt of this he got some small preferment, which he gratefully acknowledged, and ever remembered.

membered. Some time after, the *Eagle* sailed with another frigate on a cruise, in which they were very successful. After this Mr. Walker heard no more of Mr. Cook, until August 1758, when he received from him a letter dated Pembroke, before Louisburgh, July 30, 1758, in which he gave a distinct account of our success in that expedition, but does not say what station he then filled.

He received a commission, as lieutenant, on the first day of April 1760; — and soon after gave a specimen of those abilities which recommended him to the commands which he executed so highly to his credit, that his name will go down to posterity as one of the most skilful navigators which this country has produced.

In the year 1765 he was with sir William Burnaby on the Jamaica station; and that officer having occasion to send dispatches to the governor of Yucatan, relative to the logwood-cutters in the bay of Honduras, lieutenant Cook was selected for that employment; and he performed it in a manner which entitled him to the approbation of the admiral. A relation of this voyage and journey was published in the year 1769, under the title of “Remarks on a passage from the river Balise in the bay of Honduras, to Merida, the capital of the province of Yucatan in the Spanish West-Indies, by lieutenant Cook,” in an 8vo pamphlet.

To a perfect knowledge of all the duties belonging to a seafaring life, Mr. Cook had added a great skill in astronomy. In the year 1767 the Royal Society resolved, that it would be proper to send persons into some part of the South Seas, to observe the transit of the planet Venus over the Sun’s disk; and by a memorial delivered to his majesty they recommended the islands of Marquesas de Mendoza, or those of Rotterdam or Amsterdam, as the properest place then known for making such observation. To this memorial a favourable answer was returned; and the *Endeavour*, a ship built for the coal-trade, was put in commission, and the command of her given to lieutenant Cook. But before the vessel was ready to sail, captain Wallis returned from his voyage, and pointed out Otaheite as a place more proper for the purpose of the expedition than either of those mentioned by the Royal Society. This alteration was approved of, and our navigator was appointed by that learned body, with Mr. Charles Green, to observe the transit.

On this occasion lieutenant Cook was promoted to be captain, and his commission bore date the 25th of May 1768. He immediately hoisted the pendant, and took command of the ship, in which he sailed down the river on the 30th of July. In this voyage he was accompanied by Joseph Banks, esq. since sir Joseph, bart. knt. of the Bath, and president of the Royal

Society, and Dr. Solander. On the 13th of October he arrived at Rio de Janeiro, and, on the 13th of April 1769, came to Otaheite, where the transit of Venus was observed in different parts of the island. He staid there until the 13th of July, after which he went in search of several islands, which he discovered. He then proceeded to New Zealand, and, on the 10th of October 1770, arrived at Batavia, with a vessel almost worn out, and the crew much fatigued and very sickly. The repairs of the ship obliged him to continue at this unhealthy place until the 27th of December, in which time he lost many of his seamen and passengers, and more in the passage to the cape of Good Hope, which place he reached on the 15th of March 1771. On the 14th of April he left the Cape, and the 1st of May anchored at St. Helena, from whence he sailed on the 4th, and came to anchor in the Downs on the 12th of June, after having been absent almost three years, and in that time had experienced every danger to which a voyage of such a length is incident, and in which he had made discoveries equal to those of all the navigators of his country from the time of Columbus to the present. The narrative of this expedition was written by Dr. Hawkesworth, which, as the facts contained in it have not been denied, nor the excellence of the composition disputed, has certainly been treated with a degree of severity, which, when every thing is considered, must excite the astonishment of every reader of taste and sensibility.

Soon after captain Cook's return to England, it was resolved to equip two ships to complete the discovery of the Southern Hemisphere. It had long been a prevailing idea, that the unexplored part contained another continent; and Alexander Dalrymple, esq. a gentleman of great skill and an enterprising spirit, had been very firmly persuaded of its existence. To ascertain the fact was the principal object of this expedition; and that nothing might be omitted that could tend to facilitate the enterprise, two ships were provided, furnished with every necessary which could promote the success of the undertaking. The first of these ships was called the *Resolution*, under the command of captain Cook; the other, the *Adventure*, commanded by captain Furneaux. Both of them sailed from Deptford on the 9th of April 1772, and arrived at the cape of Good Hope on the 30th of October. They departed from thence on the 22d of November, and from that time until the 17th of January 1773 continued endeavouring to discover the continent, when they were obliged to relinquish the design, observing the whole sea covered with ice from the direction of S. E. round by the south to west. They then proceeded into the South Seas, and made many other discoveries, and returned to the cape of Good Hope on the 21st of March 1774, and from thence to England on the

14th of July; having during three years and eighteen days (in which time the voyage was performed) lost but one [1] man, by sickness, in captain Cook's ship; although he had navigated throughout all the climates from fifty-two degrees north to seventy-one degrees south, with a company of an hundred and eighteen men.

The relation of this voyage was given to the public by captain Cook himself, and by Mr. George Forster, son of Dr. Forster, who had been appointed by government to accompany him for the purpose of making observations on such natural productions as might be found in the course of the navigation. That published by captain Cook has generally been ascribed to a gentleman of great eminence in the literary world; but if the testimony of one [κ] who was on board the ship, and who made an extract from the journal in its rude uncorrected state, may be relied on, there seems no reason to ascribe the merit of the work to any other person than he whose name it goes under.

The want of success which attended captain Cook's attempt to discover a southern continent, did not discourage another plan being resolved on, which had been recommended some time before. This was no other than the finding out a north-west passage, which the fancy of some chimerical projectors had conceived to be a practicable scheme. The dangers which our navigator had twice braved and escaped from, would have exempted him from being solicited a third time to venture his person in unknown countries, amongst desert islands, inhospitable climates, and in the midst of savages; but, on his opinion being asked concerning the person who would be most proper to execute this design, he once more relinquished the quiet and comforts of domestic life, to engage in scenes of turbulence and confusion, of difficulty and danger. His intrepid spirit and inquisitive mind induced him again to offer his services; and they were accepted without hesitation. The manner in which he had departed himself on former occasions, left no room to suppose a fitter man could be selected. He prepared for his departure with the utmost alacrity, and actually sailed in the month of July 1776.

A few months after his departure from England, notwithstanding he was then absent, the Royal Society voted him *sir* Godfrey Copley's gold medal, as a reward for the account which he had transmitted to that body, of the method taken

[1] This was a consumption terminating in a dropsy. Mr. Patten, surgeon of the Resolution, observed that this man began so early to complain of a cough and other consumptive symptoms, which had never

left him, that his lungs must have been affected before he came on board.

[κ] Mr. Hodges. See Wales's remarks on Forster's account, 8vo. 1778, p. 74.

to preserve the health of the crew of his ship: and sir John Pringle, in an oration pronounced on the 30th of November, observed "how meritorious that person must appear, who had not only made the most extensive, but the most instructive voyages; who had not only discovered, but surveyed vast tracts of new coasts; who had dispelled the illusion of a *terra australis incognita*, and fixed the bounds of the habitable earth as well as those of the navigable ocean in the southern hemisphere; but that, however ample a field for praise these circumstances would afford, it was a nobler motive that had prompted the society to notice captain Cook in the honourable manner which had occasioned his then address." After descanting on the means used on the voyage to preserve the lives of the sailors, he concluded his discourse in these terms: "Allow me then, gentlemen, to deliver this medal, with his unperishing name engraven upon it, into the hands of one who will be happy to receive that trust, and to hear that this respectable body never more cordially, nor more meritoriously, bestowed that faithful symbol of their esteem and affection. For if Rome decreed the civic crown to him who saved the life of a single citizen, what wreaths are due to that man who, having himself saved many, perpetuates in your transactions the means by which Britain may now, on the most distant voyages, save numbers of her intrepid sons, her mariners; who, braving every danger, have so liberally contributed to the fame, to the opulence, and to the maritime empire of their country?"

It will give pain to every sensible mind to reflect, that this honourable testimony to the merit of our gallant commander never came to his knowledge. While his friends were waiting with the most earnest solicitude for tidings concerning him, and the whole nation expressed an anxious impatience to be informed of his success, advice was received from captain Clerke [L], in a letter dated at Kamthata, the 8th day of June 1779; from which and from other accounts we learnt, that captain Cook was killed on the 14th of February 1779. His death happened in the following manner; which we shall give in the words of Mr. David Samwell, surgeon of the Discovery.

"Some of the Indians of Owhyhee in the night took away the Discovery's large cutter, which lay swamped at the buoy of one of her anchors: they had carried her off so quietly that we did not miss her till the morning, Sunday, February 14. Captain Clerke lost no time in waiting upon captain Cook to

[L] Captain Clerke went out a midshipman with captain Cook in his first voyage, and was appointed by him a lieutenant, on the death of Mr. Hicks, who died about

three weeks before the ship arrived in England. See Hawkesworth's voyage, vol. iii. p. 295.

acquaint him with the accident: he returned on board, with orders for the launch and small cutter to go, under the command of the second lieutenant, and lie off the east point of the bay, in order to intercept all canoes that might attempt to get out; and, if he found it necessary, to fire upon them. At the same time, the third lieutenant of the *Resolution*, with the launch and small cutter, was sent on the same service, to the opposite point of the bay; and the master was dispatched in the large cutter, in pursuit of a double canoe, already under sail, making the best of her way out of the harbour. He soon came up with her, and by firing a few musquets drove her on shore, and the Indians left her: this happened to be the canoe of Omea, a man who bore the title of Orono. He was on board himself, and it would have been fortunate if our people had secured him, for his person was held as sacred as that of the king. During this time captain Cook was preparing to go ashore himself at the town of Kavaroah, in order to secure the person of Kariopoo, before he should have time to withdraw himself to another part of the island out of our reach. This appeared the most effectual step that could be taken on the present occasion, for the recovery of the boat. It was the measure he had invariably pursued, in similar cases, at other islands in these seas, and it had always been attended with the desired success: in fact, it would be difficult to point out any other mode of proceeding on these emergencies, likely to attain the object in view. We had reason to suppose that the king and his attendants had fled when the alarm was first given: in that case, it was captain Cook's intention to secure the large canoes which were hauled up on the beach. He left the ship about seven o'clock, attended by the lieutenant of marines, a serjeant, corporal, and seven private men: the pinnace's crew were also armed, and under the command of Mr. Roberts. As they rowed towards the shore, captain Cook ordered the launch to leave her station at the west point of the bay, in order to assist his own boat. This is a circumstance worthy of notice; for it clearly shews, that he was not unapprehensive of meeting with resistance from the natives, or unmindful of the necessary preparation for the safety of himself and his people. I will venture to say, that from the appearance of things just at that time, there was not one, beside himself, who judged that such precaution was absolutely requisite: so little did his conduct on the occasion bear the marks of rashness or a precipitate self-confidence! He landed, with the marines, at the upper end of the town of Kavaroah: the Indians immediately flocked round, as usual, and shewed him the customary marks of respect, by prostrating themselves before him. There were no signs of hostilities, or much alarm among them. Captain Cook,

however, did not seem willing to trust to appearances; but was particularly attentive to the disposition of the marines, and to have them kept clear of the crowd. He first enquired for the king's sons, two youths who were much attached to him, and generally his companions on board. Messengers being sent for them, they soon came to him; and informing him that their father was asleep, at a house not far from them, he accompanied them thither, and took the marines along with them. As he passed along, the natives every where prostrated themselves before him, and seemed to have lost no part of that respect they had always shewn to his person. He was joined by several chiefs, among whom was Kanynah, and his brother Koo-howrooah. They kept the crowd in order, according to their usual custom; and being ignorant of his intention in coming on shore, frequently asked him, if he wanted any hogs, or other provisions: he told them, that he did not, and that his business was to see the king. When he arrived at the house, he ordered some of the Indians to go in and inform Kariopoo, that he waited without to speak with him. They came out two or three times, and instead of returning any answer from the king, presented some pieces of red cloth to him, which made captain Cook suspect that he was not in the house; he therefore desired the lieutenant of marines to go in. The lieutenant found the old man just awaked from sleep, and seemingly alarmed at the message; but he came out without hesitation. Captain Cook took him by the hand, and in a friendly manner asked him to go on board, to which he very readily consented. Thus far matters appeared in a favourable train, and the natives did not seem much alarmed or apprehensive of hostility on our side; at which captain Cook expressed himself a little surprised, saying, that as the inhabitants of that town appeared innocent of stealing the cutter, he should not molest them, but that he must get the king on board. Kariopoo sat down before his door, and was surrounded by a great crowd: Kanynah and his brother were both very active in keeping order among them. In a little time, however, the Indians were observed arming themselves with long spears, clubs, and daggers, and putting on thick mats, which they use as armour. This hostile appearance increased, and became more alarming, on the arrival of two men in a canoe from the opposite side of the bay, with the news of a chief, called Kareemoo, having been killed by one of the Discovery's boats, in their passage across: they had also delivered this account to each of the ships. Upon that information, the women, who were sitting upon the beach at their breakfast, and conversing familiarly with our people in the boats, retired, and a confused murmur spread through the crowd. An old priest came to captain Cook, with a cocoa nut in his hand, which he held

held out to him as a present, at the same time singing very loud. He was often desired to be silent, but in vain : he continued importunate and troublesome, and there was no such thing as getting rid of him or his noise : it seemed as if he meant to divert their attention from his countrymen, who were growing more tumultuous, and arming themselves in every quarter. Captain Cook being at the same time surrounded by a great crowd, thought his situation rather hazardous : he therefore ordered the lieutenant of marines to march his small party to the water-side, where the boats lay within a few yards of the shore : the Indians readily made a lane for them to pass, and did not offer to interrupt them. The distance they had to go might be fifty or sixty yards ; captain Cook followed, having hold of Kariopoo's hand, who accompanied him very willingly : he was attended by his wife, two sons, and several chiefs. The troublesome old priest followed, making the same savage noise. Keowa, the younger son, went directly into the pinnace, expecting his father to follow ; but just as he arrived at the water-side, his wife threw her arms about his neck, and, with the assistance of two chiefs, forced him to sit down by the side of a double canoe. Captain Cook expostulated with them, but to no purpose : they would not suffer the king to proceed ; telling him he would be put to death if he went on board the ship. Kariopoo, whose conduct seemed entirely resigned to the will of others, hung down his head, and appeared much distressed.

While the king was in this situation, a chief, well known to us, of the name of Coho, was observed near, with an iron dagger, partly concealed under his cloke, seemingly with an intention of stabbing captain Cook, or the lieutenant of marines. The latter proposed to fire at him, but captain Cook would not permit it. Coho closing upon them, obliged the officer to strike him with his piece, which made him retire. Another Indian laid hold of the serjeant's musket, and endeavoured to wrench it from him, but was prevented by the lieutenant's making a blow at him. Captain Cook, seeing the tumult increase, and the Indians growing more daring and resolute, observed, that if he were to take the king off by force, he could not do it without sacrificing the lives of many of his people. He then paused a little, and was on the point of giving his orders to re-embark, when a man threw a stone at him, which he returned with a discharge of small shot, with which one barrel of his double piece was loaded. The man, having a thick mat before him, received little or no hurt : he brandished his spear, and threatened to dart it at captain Cook, who being still unwilling to take away his life, instead of firing with ball, knocked him down with his musket. He expostulated strongly with the most forward of the crowd, upon their turbulent behaviour. He had

given up all thoughts of getting the king on board, as it appeared impracticable; and his care was then only to act on the defensive, and to secure a safe embarkation for his small party, which was closely pressed by a body of several thousand people. Keowa, the king's son, who was in the pinnace, being alarmed on hearing the first firing, was, at his own entreaty, put on shore again; — for even at that time Mr. Roberts, who commanded her, did not apprehend that captain Cook's person was in any danger, otherwise he would have detained the prince, which no doubt would have been a great check on the Indians. One man was observed, behind a double canoe, in the action of darting his spear at captain Cook; who was forced to fire at him in his own defence, but happened to kill another close to him, equally forward in the tumult: the serjeant observing that he had missed the man he aimed at, received orders to fire at him, which he did, and killed him. By this time the impetuosity of the Indians was somewhat repressed; they fell back in a body, and seemed staggered: but being pushed on by those behind, they returned to the charge, and poured a volley of stones among the marines, who, without waiting for orders, returned it with a general discharge of musketry, which was instantly followed by a fire from the boats. At this captain Cook was heard to express his astonishment: he waved his hand to the boats, called to them to cease firing, and to come nearer in to receive the marines. Mr. Roberts immediately brought the pinnace as close to the shore as he could without grounding, notwithstanding the showers of stones that fell among the people: but Mr. John Williamson, the lieutenant, who commanded in the launch, instead of pulling in to the assistance of captain Cook, withdrew his boat further off, at the moment that every thing seems to have depended upon the timely exertions of those in the boats. By his own account, he mistook the signal: but be that as it may, this circumstance appears to me to have decided the fatal turn of the affair, and to have removed every chance which remained with captain Cook, of escaping with his life. The business of saving the marines out of the water, in consequence of that, fell altogether upon the pinnace; which thereby became so much crowded, that the crew were in a great measure prevented from using their fire-arms, or giving what assistance they otherwise might have done to captain Cook; so that he seems, at the most critical point of time, to have wanted the assistance of both boats, owing to the removal of the launch. For notwithstanding that they kept up a fire on the crowd from the situation to which they removed in that boat, the fatal confusion which ensued on her being withdrawn, to say the least of it, must have prevented the full effect, that the prompt co-operation of the two boats,

boats, according to captain Cook's orders, must have had towards the preservation of himself and his people. At that time it was to the boats alone that captain Cook had to look for his safety; for when the marines had fired, the Indians rushed among them, and forced them into the water, where four of them were killed: their lieutenant was wounded, but fortunately escaped, and was taken up by the pinnace. Captain Cook was then the only one remaining on the rock: he was observed making for the pinnace, holding his left hand against the back of his head, to guard it from the stones, and carrying his musquet under the other arm. An Indian was seen following him, but with caution and timidity: for he stopped once or twice, as if undetermined to proceed. At last he advanced upon him unawares, and with a large club, or common stake, gave him a blow on the back of the head, and then precipitately retreated. The stroke seemed to have stunned captain Cook: he staggered a few paces, then fell on his hand and one knee, and dropped his musquet. As he was rising, and before he could recover his feet, another Indian stabbed him in the back of the neck with an iron dagger. He then fell into a bite of water about knee deep, where others crowded upon him, and endeavoured to keep him under; but struggling very strongly with them, he got his head up, and casting his look towards the pinnace, seemed to solicit assistance. Though the boat was not above five or six yards distant from him, yet from the crowded and confused state of the crew, it seems it was not in their power to save him. The Indians got him under again, but in deeper water: he was, however, able to get his head up once more; and being almost spent in the struggle, he naturally turned to the rock, and was endeavouring to support himself by it, when a savage gave him a blow with a club, and he was seen alive no more. They hauled him up lifeless on the rocks, where they seemed to take a savage pleasure in using every barbarity to his dead body; snatching the daggers out of each other's hands, to have the horrid satisfaction of piercing the fallen victim of their barbarous rage."

Captain Cook was a married man, and left several children behind him. On each of these his majesty settled a pension of 25 l. per ann. and 200 l. per ann. on his widow. It is remarkable, if true, as reported, that captain Cook was god-father to his wife; and at the very time she was christened, declared that he had determined on the union which afterwards took place between them.

To what we have already said of this circumnavigator, we shall add some extracts from the account given of his life and public services by captain King: "He was engaged in most of the busy and active scenes in North America; yet he found time to read Euclid, and supply the deficiencies of an early education. Sir

Charles

Charles Saunders, at the siege of Quebec, committed to his care services of the first importance. Lord Colville and sir Charles both patronized him; and by their recommendation he was appointed to survey the gulph of St. Laurence and the coasts of Newfoundland. The constitution of his body was robust, inured to labour, and capable of undergoing the severest hardships. His stomach bore, without difficulty, the coarsest and most ungrateful food. Indeed, temperance in him was scarcely a virtue; so great was the indifference with which he submitted to every kind of self-denial. The qualities of his mind were of the same hardy, vigorous kind with those of his body. His courage was cool and determined, and accompanied with an admirable presence of mind in the moment of danger. His manners were plain and unaffected. His temper might perhaps have been justly blameable, as subject to hastiness and passion, had not these been disarmed by a disposition the most benevolent and humane.

“Such were the outlines of captain Cook’s character; but its most distinguishing feature was that unremitting perseverance in the pursuit of his object, which was not only superior to the opposition of dangers, and the pressure of hardships, but even exempt from the want of ordinary relaxation. Perhaps no science ever received greater accessions from the labours of a single man, than geography has done from those of captain Cook. In his first voyage to the South seas he discovered the Society islands; determined the insularity of New Zealand; discovered the straits which separate the two islands, and are called after his name; and made a complete survey of both. He afterwards explored the eastern coast of New Holland, hitherto unknown; an extent of upwards of two thousand miles. In his second expedition, he resolved the great problem of a southern continent; having traversed that hemisphere in such a manner, as not to leave a possibility of its existence, unless near the pole, and out of the reach of navigation. During this voyage he discovered New Caledonia, the largest island in the southern Pacific, except New Zealand; the island of Georgia; and an unknown coast, which he named Sandwich land, the Thulé of the southern hemisphere: and having twice visited the tropical seas, he settled the situations of the old, and made several new discoveries. But the last voyage is distinguished above all the rest by the extent and importance of its discoveries. Besides several smaller islands in the southern Pacific, he discovered, to the north of the equinoctial line, the group called the Sandwich islands; which, from their situation and productions, bid fairer for becoming an object of consequence in the system of european navigation, than any other discovery in the South sea. He afterwards explored what had hitherto remained unknown of the western coast of America,

containing

containing an extent of three thousand five hundred miles ; ascertained the proximity of the two great continents of Asia and America ; passed the straits between them, and surveyed the coast on each side, to such a height of northern latitude, as to demonstrate the impracticability of a passage, in that hemisphere, from the Atlantic into the Pacific ocean, either by an eastern or a western course. In short, if we except the sea of Amur, and the Japanese Archipelago, which still remain imperfectly known to Europeans, he has completed the hydrography of the habitable globe." Captain King concludes his account of this extraordinary man, whose death cannot be sufficiently lamented, in the following words : " Having given the most faithful account I have been able to collect, both from my own observation, and the relations of others, of the death of my ever-honoured friend, and also of his character and services, I shall now leave his memory to the gratitude and admiration of posterity ; accepting with a melancholy satisfaction the honour, which the loss of his has procured me, of seeing my name joined with his ; and of testifying that affection and respect for his memory, which, whilst he lived, it was no less my inclination than my constant study to shew him."

We cannot close this article without giving a short sketch of the characters of the different writers by whom the last voyage was given to the world. Among these we ought to reckon the rev. Dr. Douglas, the editor, who, in a grave and dignified style, suitable to the sublimity of a journey or voyage round the globe, has arranged the matter ; chastised, no doubt, in some instances, the language of our circumnavigators ; and pointed out to the curious and philosophic eye, the benefits that have resulted, and may yet result, from the late discoveries in the great Pacific ocean ; and the attempt, though unsuccessful, to explore a northern passage from thence into the Atlantic. Although this gentleman has levelled down the more striking peculiarities of the different writers of these voyages into some appearance of equality, yet a critic can discern in each his proper features. Captain Cook, accurate, minute, and severe, surveys every object with a mathematical eye, ever intent to fix or to discover some truth in astronomy, geography, and navigation. His observations on men and manners, and the produce of countries, are not very subtle or refined, but always sensible and judicious. He speculates in order to establish facts ; but does not inquire into facts for the airy purposes of speculation. Captain King has perhaps a greater versatility of genius than captain Cook, as well as a more lively fancy, and a greater variety and extent of knowledge. Agreeably to this character of him, he paints the scenes that fall under his eye, in glowing and various colours. He has less perhaps of the mathematician and navigator in his composition than

captain Cook, and more of the author. He himself seems conscious that this is his forte, and wields the pen with alacrity, with ease and satisfaction. The gleanings that were left to his industry by captain Cook, he seems too eager to pick up, to dwell upon, and to amplify. Mr. Anderson is superior to both these writers in variety of knowledge, and subtlety and sublimity of genius. He is versant in languages antient and modern, in mathematics, in natural history, in natural philosophy, in civil history, in the metaphysics of both morality and theology; yet, as a counterbalance to these brilliant qualities and endowments, he launches forth too much into theory, and is, in some instances, too little constrained by the limits of fact and nature in his speculations. He has found the doctrines of the immortality and the immateriality of the soul among nations, who, in all probability, have not terms to express these, and very few to signify abstracted ideas of any kind. A quick imagination, and a subtle intellect, can see any thing in any subject, and extend the ideas most familiar to themselves over the boundless variety of the universe.

COOKE (Sir ANTHONY), preceptor to Edward VI. was born at Giddy, or Gidding-hall in Essex, about 1506, and descended from sir Thomas Cooke, mayor of London. We cannot fix the place of his education; but it was probably at Cambridge, as the Oxford antiquary makes no mention of him. However, he was such an eminent master of the whole circle of arts, of such singular piety and goodness, of such uncommon prudence in the management of his own family, that those noble persons who had the charge of king Edward, appointed him to instruct that prince in learning, and to form his manners. He lived in exile during the persecution of Mary, but after Elizabeth's accession returned home, and spent the remainder of his days in peace and honour at Giddy-hall, where he died in 1576.

Knowing, says Lloyd, that the sexes are equal, and that women are as capable of learning as men, he instilled that into his daughters at night, which he had taught the prince in the day; being resolved to have sons by education, for fear he should have none by birth. And he was remarkably happy in them; for they were learned above their sex in greek and latin, and were equally distinguished by their virtue, piety, and good fortune. Mildred was married to the great lord Burleigh; Anne to sir Nicholas Bacon, lord keeper of the great seal; Elizabeth to sir John Russel, son and heir of Francis earl of Bedford; and Katharine to sir Henry Killigrew. Thus, as Lloyd says, his care was that his daughters might have complete men, and that their husbands might be happy in complete women; never promising, yet always paying, a great dowry. Very providently did he secure his eternity, by leaving the image of his nature in his children, and of his mind in his pupil. He took, however, as the same author observes,

observes, more pleasure to breed up statesmen, than to be one. Contemplation was his soul, privacy his life, and discourse his element. Business was his purgatory, and publicness his torment.

Several witty and ingenious sayings of his are recorded; particularly the following: "That there were three objects, before whom he could not do amiss; his prince, his conscience, and his children." This facetious story is likewise related of him: "A Suffex knight, having spent a great estate at court, and reduced himself to one park and a fine house in it, was yet ambitious to entertain the king (Edward VI). For that purpose he new painted his gates, with a coat of arms and this motto over them in large golden letters, OIA VANITAS. Sir Anthony offering to read it, desired to know of the gentleman what he meant by OIA, who told him it stood for *omnia*. "I wonder," replied he, "that, having made your *omnia* so little as you have, you should yet make your *vanitas* so large."

COOKE (ROBERT), was born at Beeston in Yorkshire, and entered student at Brazen-nose in Oxford in 1567. He took his master of arts degree in 1576, about which time he went into orders; and being a person of learning and character, was made proctor of the university. In the year 1590 he resigned his fellowship, and retired to the vicarage of Leeds in Yorkshire. This Cooke was well skilled in ecclesiastical learning, and particularly happy in distinguishing the genuine works of the fathers from those which were counterfeit. He died, according to Wood, in 1614.

COOKE (THOMAS), born at Braintree in Essex about 1707, and educated at Felsted-school in the same county. So early as 1726, when only 19, he gave the world a very correct edition of "Andrew Marvel's works, with a life of the author prefixed." They were dedicated to the earl of Pembroke: who, being much delighted with the forward parts of so young a writer, became a very warm patron to him, and even wrote several of the notes to his translation of Hesiod, which he published in 1728. Besides the above, he published a translation of Cicero de Naturâ Deorum, and of Terence. He prepared also a translation of Plautus, but has only published the *Amphytruon*. He was also a dramatic writer, and author of five or six pieces, which were not accompanied with any success. But what is likely to preserve his name the longest, is this: He was concerned with Mr. Mottley in writing a farce, called *Penelope*, a mock-tragedy; which, though probably intended as no more than a burlesque drama without any particular aim, yet being produced upon the stage, soon after the publication of Pope's *Homer's Odyssey*, and considered as a ridicule of that work, exposed him to the poet's resentment,

resentment, and procured him a place in the *Dunciad*: which see, book ii.

COOPER (ANTHONY ASHLEY), earl of Shaftesbury, greatly distinguished in the political world, was son of sir John Cooper, of Rockborn in the county of Southampton, bart. by Anne, daughter of sir Ant. Ashley of Winborne St. Giles in the county of Dorset, bart. where he was born July 22, 1621. Being a boy of uncommon parts, he was sent to Oxford at the age of 15, and admitted a gentleman commoner of Exeter college, under Dr. John Prideaux, the rector of it. He is said to have studied hard there for about two years; and then removed to Lincoln's-inn, where he applied himself with great vigour to the law, and especially that part of it which related chiefly to the constitution of the kingdom. He was elected for Tewksbury in Gloucestershire, in the parliament which met at Westminster, April 13, 1640, but was soon dissolved. He seems to have been well affected to the king's service at the beginning of the civil war: for he repaired to the king at Oxford, offered his assistance, and projected a scheme, not for subduing or conquering his country, but for reducing such as had either deserted or mistaken their duty to his majesty's obedience. Locke, in his memoirs of this extraordinary man, has related the matter, which the reader may see by turning to his works, vol. iii.

Sir Anthony was afterwards invited to Oxford by a letter from his majesty; but perceiving that he was not in confidence, that his behaviour was disliked, and his person in danger, he retired into the parliament quarters, and soon after went up to London, where he was well received by that party: "to which," says Clarendon, "he gave himself up body and soul." He accepted a commission from the parliament; and, raising forces, took Wareham by storm, October 1644, and soon after reduced all the adjacent parts of Dorsetshire. His, and some other actions of the same nature, might possibly induce the above-mentioned historian to say, that he "became an implacable enemy to the royal family." Towards the end of 1645 he was chosen sheriff of Norfolk, and approved by the parliament. The next year he was sheriff of Wiltshire. In 1651 he was of the committee of 20, appointed to consider of ways and means for reforming the law. He was also one of the members of the convention that met after Cromwell had turned out the long parliament. He was again a member of parliament in 1654, and one of the principal persons who signed that famous protestation, charging the protector with tyranny and arbitrary government; and he always opposed the illegal measures of that usurper to the utmost. When the protector Richard was deposed, and the Rump came again into power, they nominated sir Anthony one of their

council

council of state, and a commissioner for managing the army. He was at that very time engaged in a secret correspondence with the friends of Charles II. and greatly instrumental in promoting his reiteration; which brought him into peril of his life with the powers then in being. He was returned a member for Dorsetshire, in that which was called the healing parliament, which sat in April 1660; and a resolution being taken to restore the constitution, he was named one of the 12 members of the house of commons, to carry their invitation to the king. It was in performing this service, that he had the misfortune to be overturned in a carriage upon a dutch road, and thereby to receive a dangerous wound between the ribs, which ulcerated many years after, and was opened when he was chancellor.

Upon the king's coming over, he was sworn of his majesty's most honourable privy-council. He was also one of the commissioners for the trial of the regicides; and though the Oxford historian is very severe on him on this occasion, yet he is not believed to have been any way concerned in betraying or shedding the blood of his sovereign. By letters patent, dated April 20, 1661, he was created baron Ashley of Winborne St. Giles; soon after made chancellor and under-treasurer of the exchequer, and then one of the lords commissioners for executing the office of high-treasurer. He was afterwards made lord lieutenant of the county of Dorset; and, April 23, 1672, created baron Cooper of Pawlet in the county of Somerset, and earl of Shaftesbury. November 4, following, he was raised to the post of lord high chancellor of England. He shone particularly in his speeches in parliament; and, if we judge only from those which he made upon swearing in the treasurer Clifford, his successor sir Thomas Osborne, and baron Thurland, we must conclude him one of the most accomplished orators this nation ever bred. The short time he was at the helm, was a season of storms and tempests; and it is but doing him justice to say that they could not either affright or distract him. November 9, 1673, he resigned the great seal, and with some particular circumstances, which the reader may like to hear. Soon after the breaking up of the parliament, as Echard relates, the earl was sent for on Sunday morning to court; as was also sir Heneage Finch, attorney-general, to whom the seals were promised. As soon as the earl came, he retired with the king into the closet, while the prevailing party waited in triumph to see him return without the purse. His lordship being alone with the king, said: "Sir, I know you intend to give the seals to the attorney-general, but I am sure your majesty never intended to dismiss me with contempt." The king, who could not do an ill-natured thing, replied, "Gods fish, my lord, I will not do it with any circumstance that may look like an affront." "Then, sir," said the earl, "I desire your  
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majesty will permit me to carry the seals before you to chapel; and send for them afterwards from my house." To this his majesty readily consented; and the earl entertained the king with news and diverting stories, till the very minute he was to go to chapel, purposely to amuse the courtiers and his successor, who he believed was upon the rack, for fear he should prevail upon the king to change his mind. The king and the earl came out of the closet, talking together and smiling, and went together to chapel, which greatly surprised them all: and some ran immediately to tell the duke of York, that all his measures were broken. After sermon the earl went home with the seals, and that evening the king gave them to the attorney-general.

After he had thus quitted the court, he continued to make a great figure in parliament: his abilities enabled him to shine, and he was not of a nature to rest. In 1675, the treasurer Danby introduced the test-bill into the house of lords, which was vigorously opposed by the earl of Shaftesbury; who, if we may believe Burnet, distinguished himself more in this session, than ever he had done before. This dispute occasioned a prorogation; and there ensued a recess of 15 months. When the parliament met again, Feb. 16, 1677, the duke of Buckingham argued, that it ought to be considered as dissolved: the earl of Shaftesbury was of the same opinion, and maintained it with so much warmth, that, together with the duke before mentioned, the earl of Salisbury, and the lord Wharton, he was sent to the Tower; where he continued 13 months, though the other lords, upon their submission, were immediately discharged. When he was set at liberty, he managed the opposition to the earl of Danby's administration with such vigour and dexterity, that it was found impossible to do any thing effectually in parliament, without changing the system which then prevailed. The king, who desired nothing so much as to be easy, resolved to make a change; dismissed all the privy-council at once, and formed a new one. This was declared April 21, 1679; and at the same time the earl of Shaftesbury was appointed lord president. He did not hold this employment longer than October the 5th following. He had drawn upon himself the implacable hatred of the duke of York, by steadily promoting, if not originally inventing, the project of an exclusion bill: and therefore no wonder, if a party was constantly at work against him. Upon the king's summoning a parliament to meet at Oxford, March 21, 1681, he joined with several lords in a petition to prevent its meeting there, which however failed of success. He was present at that parliament, and strenuously supported the exclusion bill: but the duke soon contrived to make him feel the weight of his resentment. For his lordship was apprehended for high treason, July 2, 1681; and, after being examined by his majesty in  
council,

council, was committed to the Tower, where he remained upwards of four months. He was at length tried, acquitted, and discharged; yet did not think himself safe, as his enemies were now in the zenith of their power. He thought it high time therefore to seek for some place of retirement, where, being out of their reach, he might wear out the small remainder of his life in peace. It was with this view, November 1682, he embarked for Holland; and arriving safely at Amsterdam, after a dangerous voyage, he took a house there, proposing to live in a manner suitable to his quality. He was visited by persons of the first distinction, and treated with all the deference and respect he could desire. But being soon seized by his old distemper the gout, it immediately flew into his stomach, and became mortal; so that he expired Jan. 22, 1683, in his 62d year. His body was transported to England, and interred with his ancestors at Winborne; and in 1732, a noble monument, with a large inscription, was erected by Anthony earl of Shaftesbury, his great grandson.

We shall not enter into any vindication of this noble personage; but we may mention it as his misfortune, that those who were angry with him, have transmitted to posterity the history of the times in which he lived, and of that government in which he had so large a share. Marchmont Needham published a severe pamphlet against him, intitled, "A packet of advices and animadversions, sent from London to the men of Shaftesbury, which is of use for all his majesty's subjects in the three kingdoms. Lond. 1676:" and, what is remarkable enough, the abuse it contains is transferred verbatim into the account given of him by the Oxford historian. He was also represented as having had the vanity to expect to be chosen king of Poland; and this made way for calling him count Tapsky, alluding to the tap, which had been applied upon the breaking out of the ulcer between his ribs, when he was chancellor. It was also a standing jest with the lower form of wits, to style him Shiftsbury instead of Shaftesbury. The author who relates this, tells us also, that when he was chancellor, one sir Paul Neal watered his mares with rhenish and sugar: that is, entertained his mistresses. He is supposed to have been a little intemperate in this way; and it is recorded, that Charles II. who would both take liberties and bear them, once said to the earl at court, in a vein of raillery and good humour, and in reference only to his amours, "I believe, Shaftesbury, thou art the wickedest fellow in my dominions:" to which, with a low bow and very grave face, the earl replied, "May it please your majesty, of a subject I believe I am;" at which the merry monarch laughed most heartily.

He married three wives. Anthony, his only son and successor, born of his second wife, Jan. 16, 1651, was the father of An-

thony, that nobleman of extraordinary parts and learning, whose history we shall relate in the ensuing article.

COOPER (ANTHONY ASHLEY), earl of Shaftesbury, the celebrated author of the *Characteristicks*, was born Feb. 26, 1671, at Exeter-house in London. His father was Anthony earl of Shaftesbury; his mother lady Dorothy Manners, daughter of John earl of Rutland. He was born in the house of his grandfather Anthony first earl of Shaftesbury, and chancellor of England, of whom we have spoken in the preceding article; who was fond of him from his birth, and undertook the care of his education. He pursued almost the same method in teaching him the learned languages, as Montaigne's father did in teaching his son latin: that is, he placed a person about him, who was so thoroughly versed in the greek and latin tongues, as to speak either of them with the greatest fluency. By this means lord Shaftesbury made so great a progress, that he could read both these languages with ease when but 11 years old. He began his travels in 1686, and spent a considerable time in Italy, where he acquired a great knowledge in the polite arts. This knowledge is very visible through all his writings; that of the art of painting is more particularly so, from the treatise he composed upon "The Judgement of Hercules." He made it his endeavour, while he was abroad, to improve himself as much as possible in every accomplishment; for which reason he did not greatly affect the company of other english gentlemen upon their travels; and he was remarkable for speaking french so readily, and with so good an accent, that in France he was often taken for a native.

Upon his return to England in 1689, he was offered a seat in parliament from some of those boroughs where his family had an interest; but he declined it, and pursued that strict course of study, which he had proposed to himself, near five years. Then he was elected a burgher for Pool: and, soon after his coming into parliament, had an opportunity of shewing that spirit of liberty, which he maintained to the end of his life, and by which he uniformly directed his conduct on all occasions. It was the bringing in and promoting "The act for granting counsel to prisoners in cases of high treason." This he looked upon as important, and had prepared a speech in its behalf: but when he stood up to speak it in the house of commons, he was so intimidated, that he lost all memory, and was quite unable to proceed. The house, after giving him a little time to recover his confusion, called loudly for him to go on, when he proceeded to this effect: "If I, sir," addressing himself to the speaker, "who rise only to give my opinion on the bill now depending, am so confounded, that I am unable to express the least of what I proposed to say; what must the condition of that man be, who, without any assistance, is pleading for his life?" During this  
and

and other sessions, in which he continued in the house of commons, he persevered in the same way of acting, always heartily concurring in every motion for the farther security of liberty: but the business of attending regularly the house of commons, which in those active times generally sat long, in a few years so impaired his health, and he was naturally of a weakly constitution, that he was obliged to decline coming again into parliament, after its dissolution in 1698.

Being thus at liberty, he went to Holland, where he spent his time in the conversation of Bayle, Le Clerc, and other learned and ingenious men then residing in that country, whose acquaintance induced him to continue there above a twelvemonth. When he went to Holland, he concealed his name, as it is said, for the sake of being less interrupted in his studies, pretending only to be a student in physic, and in that character contracted an acquaintance with Bayle. A little before his return to England, being willing to be known to him by his real name, he contrived to have Bayle invited to dinner by a friend, where he was told he was to meet lord Ashley. Bayle accidentally calling upon lord Ashley that morning, was pressed by him to stay; but excused himself, saying, "I can by no means stay, for I must be punctual to an engagement, where I am to meet my lord Ashley." The next interview, as may be imagined, occasioned some mirth; and their intimacy rather increased than lessened after the discovery, for they never ceased corresponding till Bayle's death. During his absence in Holland, an imperfect edition of his "Inquiry into virtue" was published at London; surreptitiously taken from a rough draught, sketched when he was but 20 years of age. The person, who served him thus unhandsomely, was Toland; on whom he is said to have conferred many favours. This treatise was afterwards completed by him, and published in the second volume of the *Characteristics*.

Soon after he returned to England, he became earl of Shaftesbury; but did not attend the house of lords, till his friend lord Somers sent a messenger to acquaint him with the business of the partition treaty, Feb. 1701. On the accession of queen Anne, he retired to his usual course of studying; and in the beginning of the year after, viz. 1703, made a second journey to Holland, and returned to England in the end of the year following. The french prophets soon after having by their enthusiastic extravagances made a great disturbance throughout the nation, there were different opinions as to the methods of suppressing them, and some advised a prosecution. But lord Shaftesbury, who abhorred any step which looked like persecution, apprehended that such measures tended rather to inflame than to cure the disease: and this occasioned his "Letter concerning enthusiasm," which he published in 1708, and sent it to lord Somers, to whom he

addressed it, though without the mention either of his own or lord Somers's name. Jan. 1709, he published his "Morahsts, a philosophical rhapsody;" and, in May following, his "Sensus communis, or an essay upon the freedom of wit and humour." The same year he married Mrs. Jane Ewer, youngest daughter of Thomas Ewer, esq. of Lee in Hertfordshire; to whom he was related, and by whom he had an only son, Anthony the fourth earl of Shaftesbury. In 1710, his "Soliloquy, or advice to an author," was printed. In 1711, finding his health still declining, he was advised to leave England, and seek assistance from a warmer climate. He set out therefore for Italy in July 1711, and lived above a year after his arrival; dying at Naples, Feb. 4, 1713.

The only pieces which he finished, after he came to Naples, were, "The judgement of Hercules," and the "Letter concerning design;" which last was first published in the edition of the *Characteristics*, 1732. The rest of his time he employed in ordering his writings for a more elegant edition. The several prints, then first interspersed through the work, were all invented by himself, and designed under his immediate inspection: and he was at the pains of drawing up a most accurate set of instructions for this purpose, which are still extant in manuscript. In the three volumes of the *Characteristics*, he completed the whole of his writings which he intended should be made public. The first edition was published in 1711; but the more complete and elegant edition, which has been the standard of all editions since, was not published till 1713, immediately after his death. But though lord Shaftesbury intended nothing more for the public, yet, in 1716, some of his letters were printed under the title of, "Several letters written by a noble lord to a young man at the university:" and, in 1721, Toland published, "Letters from the late earl of Shaftesbury to Robert Molefworth, esq." Lord Shaftesbury is said to have had an esteem for such of our divines (though he treated the order very severely in general) as explained christianity most conformably to his own principles; and it was under his particular inspection, and with a preface of his own writing, that a volume of Whichcot's sermons was published in 1698, from copies, taken, as it is said, in short hand, as they were delivered from the pulpit.

But his principal study was the writings of antiquity; and those which he most admired, were the moral works of Xenophon, Horace, the *Enchiridion* of Epictetus, with Arrian's *Commentaries*, and Marcus Antoninus. From these he formed to himself the plan of his philosophy: and the idea which he framed to himself of philosophy in general, may be best comprehended from the following words of his, where addressing himself to a correspondent, he says: "Nor were there indeed any more than  
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two real distinct philosophies: the one derived from Socrates, and passing into the old academic, the peripatetic, and stoic; the other derived in reality from Democritus, and passing into the cyrenaic, and epicurean. For as for that mere sceptic or new academic, it had no certain precepts, and so was an exercise of sophistry, rather than a philosophy. The first therefore of these two philosophies recommended action, concernment in civil affairs, religion, &c.; the second derided all this, and advised inaction and retreat. And good reason: for the first maintained, that society, right, and wrong, were founded in nature, and that nature had a meaning, and was herself; that is to say, in her wits, well-governed, and administered by one simple and perfect intelligence. The second again derided this, and made providence and dame nature not so sensible as a doting old woman. So the Epicurean in Cicero treats providence, *Anus fatidica stoicorum πρόνοια*. The first therefore of these philosophies is to be called the civil, social, and theistic: the second the contrary." Every page of lord Shaftesbury's writings shews him to have been a zealous assertor of the civil, social, and theistic system: and hence the whole of his philosophy seems to have been the inculcating of these two principles, viz. that there is a providence, which administers and consults for the whole, to the absolute exclusion of general evil and disorder; and that man is made by that providence a political or social animal, whose constitution can only find its true and natural end in the pursuit and exercise of the moral and social virtues. Numerous have been the adversaries and answerers of lord Shaftesbury and his principles: such however has been his fate, that, while some, only captivated with his wit and humour, have highly extolled him for things delivered perhaps too freely, though bearing no relation to his philosophy, and others on the opposite side have been wholly employed in censuring these freedoms; his real system and opinions have in a manner been overlooked, or treated at least as a visionary scheme of his own inventing, to idolize moral virtue: though they may be proved in every part to be in fact no other than the concurring sentiments of the best writers among the antients.

COOPER (MAURICE ASHLEY), a very learned english nobleman, was son to the second earl of Shaftesbury, and brother to the third, who was author of the *Characteristics*. He translated Xenophon's *Cyropædia*, or the institutions of Cyrus; to which he has prefixed a philosophical dedication, addressed to his sister, who was mother of the late Mr. Harris of Salisbury, and consequently grandmother of lord Malmesbury. It was first printed in 2 vols 8vo. 1728, soon after his decease: it passed through another edition, and a third was printed in 1770,

“not with the eclat of popular applause, but with the silent approbation of the studious few.”

COOPER (THOMAS), a learned english bishop, was born at Oxford about 1517, and educated in the school adjoining to Magdalen college; and, having made a great progress in grammar learning, and gained a high reputation, he was there elected first demi, then probationer in 1539, and perpetual fellow the year after. He quitted his fellowship in 1546, being then married, as it is supposed; and when queen Mary came to the crown, applied himself to the study of physic, and, taking a bachelor's degree, practised it at Oxford. He did this because he was secretly inclined to the protestant religion; and therefore, upon the death of that queen, returned to his former study of divinity. March 1567, he took the degree of D. D. and about that time was made dean of Christ-church. In 1569 he was made dean of Gloucester, and the year after bishop of Lincoln. July 1572, he preached a sermon at St. Paul's cross, in vindication of the church of England and its liturgy; to which an answer was sent him by a disaffected person, which answer Strype has printed at length in his “Annals of the Reformation.” In 1577 the queen sent him a letter to put a stop to those public exercises, called Prophefying, in his diocese. These prophefying were grounded upon 1 Cor. xiv. 31. “Ye may all prophesy one by one, that all may learn, and all may be comforted.” They were set on foot in several parts of the kingdom about 1571; and consisted of conferences among the clergy, for the better improving of themselves, and one another, in the knowledge of scripture and divinity; but in 1577 were generally suppressed, on account of their being thought seminaries of puritanism. In 1584 he was translated to the bishopric of Winchester; which diocese abounding greatly with papists, he petitioned the privy-council to suppress them, and among other methods proposed, “that an hundred or two of obstinate recusants, lusty men, well able to labour, might by some convenient commission be taken up, and be sent into Flanders as pioneers and labourers, whereby the country should be disburdened of a company of dangerous people, and the rest that remained be put in some fear.”

This reverend and holy bishop, as Wood calls him, upon the discovery of William Parry's treason, put out an order of prayer and thanksgiving for the preservation of the queen's life and safety, to be used in the diocese of Winchester; and, Nov. 17, 1588, preached at St. Paul's cross, that being a day of public thanksgiving, as well for the queen's accession, as for the victory obtained over the Spanish armada. He died at Winchester in April 1594, and was buried in the cathedral there,

there [M]. Over his grave, which is on the south side of the choir, was soon after laid a flat marble, with a latin inscription in prose and verse.

The character of this bishop has been represented in an advantageous light by several writers. One styles him a very learned man; eloquent, and well acquainted with the english and latin languages. Another says, that he was a man of great gravity, learning, and holiness of life. "He was," says Wood, "furnished with all kind of learning, almost beyond all his contemporaries; and not only adorned the pulpit with his sermons, but also the commonwealth of learning with his writings." "Of him," says sir John Harrington [N], "I can say much; and I should do him great wrong, if I should say nothing: for he was indeed a reverend man, very well learned, exceeding industrious; and, which was in those days counted a great praise to him, and a chief cause of his preferment, he wrote that great Dictionary that yet bears his name. His life in Oxford was very commendable, and in some sort saint-like; for, if it is saint-like to live unproveable, to bear a cross patiently, to forgive great injuries freely, this man's example is sampleless in this age." He married a wife at Oxford, by whom he had two daughters; but he was not happy with her, she proving unfaithful to his bed. "The whole university," sir John Harrington tells us, "in reverence to the man, and in-

[M] His writings were: 1. The epitome of Chronicles from the 17th year after Christ to 1540, and thence to 1560." The two first parts of this chronicle, and the beginning of the third, as far as the 17th year after Christ, were composed by Thomas Lanquet, a young man of 24 years old: but he dying immaturity, Cooper finished the work, and published it under the title of "Cooper's Chronicle," though the running-title of the first and second part is "Lanquet's Chronicle." A faulty edition of this work was published surreptitiously in 1559: but that of 1560, in 4to, was revised and corrected by Cooper. 2. *Thesaurus lingue romanæ & britannicæ, &c.* and, *Dictionary historicum & poeticum*, 1565, folio. This dictionary was so much esteemed by queen Elizabeth, that she endeavoured, as Wood tells us, to promote the author for it in the church as high as she could. It is an improvement of *Bibliotheca Eliotæ*, Eliot's library or dictionary, printed in 1541; or, as some think, it is taken out of Robert Stephens's *Thesaurus lingue latinæ*, and *Frisii lexicon latino-tesonicum*. 3. A

brief exposition of such chapters of the old testament as usually are read in the church at common prayer, on the Sundays throughout the year, 1573, 4to. 4. A sermon at Lincoln, 1575, 8vo. 5. Twelve sermons, 1580, 4to. 6. An admonition to the people of England, wherein are answered not only the slanderous untruths reproachfully uttered by Martin the libeller, but also many other crimes by some of his brood, objected generally against all bishops and the chief of the clergy, purposely to deface and discredit the present state of the church, 1589, 4to. This was an answer to John ap Henry's books against the established church, published under the name of Martin Mar-Prelate. Ap Henry, or his club of puritans, replied to the bishop's book, in two ludicrous pamphlets, intituled, "Ha' ye any work for a Cooper?" and "More work for a Cooper."

[N] A brief survey of the state of the church of England in queen Elizabeth and king James's reign; being a character and history of the bishops of those times, Lond. 1653, 8vo. p. 62. 64.

dignity of the matter, offered to separate her from him by public authority, and so to set him free, being the innocent party: but he would by no means agree thereto, alleging he knew his own infirmity, that he might not live unmarried; and to divorce and marry again, he would not charge his conduct with so great a scandal."

COOPER (SAMUEL), an eminent english painter, was born in London in 1609, and bred under the care and discipline of Mr. Hoskins, his uncle: but derived the most considerable advantages from his observations on the works of Van Dyck, inso-much that he was commonly styled the Van Dyck in little. His pencil was generally confined to a head only; and indeed below that part he was not always so successful as could be wished. But for a face, and all the dependencies of it, namely the graceful and becoming air, the strength, relievo, and noble spirit, the softness and tender liveliness of flesh and blood, and the looseness and gentle management of the hair, his talent was so extraordinary, that, for the honour of our nation, it may without vanity be affirmed, he was at least equal to the most famous Italians; and that hardly any one of his predecessors has ever been able to shew so much perfection in so narrow a compass. The high prices of his works, and the great esteem in which they were held at Rome, Venice, and in France, were abundant proofs of their great worth, and extended the fame of this master throughout Europe. He so far exceeded his master and uncle Hoskins, that the latter became jealous of him; and finding that the court was better pleased with his nephew's performances than with his, he took him into partnership with him. His jealousy increased, and he dissolved it; leaving our artist to set up for himself, and to carry, as he did, most of the business of that time before him. He drew Charles II. and his queen, the duchess of Cleveland, the duke of York, and most of the court: but the two most famous pieces of his were those of Oliver Cromwell, and of one Swingfield. The french king offered 150l. for the former, but could not have it: and Cooper carrying the latter with him to France, it was much admired there, and introduced him into the favour of that court. He likewise did several large limnings in an unusual size for the court of England; for which his widow received a pension during her life from the crown.

Answerable to Cooper's abilities in painting, was his skill in music; and he was reckoned one of the best lutenists, as well as the most excellent limner, of his time. He spent several years of his life abroad, was personally acquainted with the greatest men of France, Holland, and his own country, and by his works more universally known in all parts of christendom.

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He died at London in 1672, aged 63, and was buried in Pan-gras church in the fields; where there is a fine marble monument set over him, with a latin inscription upon it.

He had an elder brother, Alexander Cooper, who, together with him, was also brought up to limning by Hoskins, their uncle. Alexander performed well in miniature; and going beyond sea, became limner to Christina, queen of Sweden, yet was far exceeded by his brother Samuel. He also did landscapes in water colours extremely well, and was accounted an admirable draughtsman.

COOPER (JOHN GILBERT, esq.), of Thurgarton in Nottinghamshire, was the son of a gentleman of fortune and family. After passing through Westminster-school under Dr. Nichols, he became fellow commoner of Trinity college, Cambridge, and resided there two or three years. Soon afterwards he married Miss Wright, daughter to the recorder of Leicester, and settled at his family seat. He died in April 1769, after suffering a long and excruciating illness arising from the stone. Besides the "Life of Socrates," (first published in 1757, which may be considered as his *magnum opus*, and in compiling which he was supplied with authorities by his learned friend Mr. Jackson of Leicester) Cooper was author of "Cursory remarks on Warburton's new edition of Pope's Works; occasioned by that modern commentator's injurious treatment, in one of his notes upon the essay on Criticism, of the author of the life of Socrates. In a letter to a friend, 1751," 8vo. He wrote some numbers of the periodical paper called the World; was author of Ver Vert [o], or the Nunnery parrot, an heroic poem in four Cantos, translated from the french of mons. Gresset, and published a volume of poems on several subjects, 1764," 8vo; and reprinted in the second volume of Dodley's Fugitive Pieces. His elegant latin epitaph on an infant son, who died the day after he was born 1749, is printed in Gent. Mag. 1778, p 486, with a whimsical poetical translation. "A father's advice to his son," by Cooper, is in the 3d volume of Pearch's collection. On the first appearance of the "Letters on Taste" it was observed, that Cooper's "genius seemed to shine more in description than in definition; that he had more of imagery than of speculation; that his imagination was the strongest talent of his mind, and that, if he had not attempted to offer any thing new on the subject of taste, he was always so entertaining, spirited, and splendid in his diction, that the reader who is not instructed by him, cannot fail of being pleased.

COOPER (MILLS Dr.), one of the ministers of the episcopal chapel of Edinburgh, and formerly president of the College of

[o] Reprinted in the first volume of Dilly's "Repository, 1777."

New York. He was formerly of Queen's college, Oxford, where he took the degree of M. A. April 16, 1760; and D. C. L. by diploma, February 25, 1767. He published a volume of poems about 1758; and a sermon, on the origin of civil government, preached before the university of Oxford on the Fast 1777. He died at Edinburgh 1st May 1785.

COOTE (SIR EYRE), was born in 1726, and, having at an early period devoted himself to arms, if we are not misinformed, served in his majesty's troops during the rebellion in 1745. In the beginning of the year 1754 the regiment under colonel Aldercon, to which sir Eyre Coote belonged, embarked from Ireland to the East Indies. In January 1757 sir Eyre, then a captain, was ordered by admiral Watson to take possession of Calcutta, surrendered by the nabob, of which he was appointed governor, but of which he was almost immediately dispossessed by colonel Clive, who claimed to be the superior officer. He was afterwards employed in the reduction of Houghley and of Chandernagore. At the battle of Plassey, in June, he signalized himself so much as to be entitled to a considerable share of the honour of that important victory. In July, being then a major, he was detached with a party in pursuit of monsieur Law, who had collected together the dispersed French; which expedition, though it did not succeed as to its principal object, the capture of Mr. Law, was yet attended with advantages both to the company and the country at large. In the same year, general Lally threatening the siege of Trichinopoly, major Coote, then become a colonel, drew together what forces he could, and invested Wandewash, which he took the 30th of Nov. in three days. Knowing the advantage of this place, general Lally attempted to retake it, which brought on an engagement the 22d of July 1760, in which the french troops were entirely routed, and, with their general, fled in despair to Pondicherry.

The siege of this place commenced on the 26th of Nov. and was carried on with unremitted diligence until the middle of January 1761, when the english forces took possession of this important town; the garrison, consisting of 1400 european soldiers, became prisoners of war; and a vast quantity of military forces, and great riches, were given up at discretion to the victors. This was the final blow to the french power in India. On the colonel's return to England the next year, he was presented by the court of directors with a diamond-hilted sword, which cost 700l. as a testimony of gratitude for the important services he had done. At the close of 1769, or very early in 1770, he was appointed commander in chief of the East India company's forces in India. He reached Madras in 1770, but left that place again in October to proceed to Bussorah, from whence he prosecuted his journey to Europe overland. The

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reason of his quitting fort St. George was supposed to have been owing to a dispute with the governor there. On the 31st of August 1771 he was invested with the order of the Bath; and in March 1773 he became colonel of the 37th regiment of foot, which being stationed in Scotland, he resided at fort George there as governor. On the death of general Clavering in the East Indies, sir Eyre Coote was appointed a member of the supreme council at Bengal, and commander of the british troops. In 1780, Hyder Ally having invaded the Carnatic, general Coote was sent with money and a reinforcement of troops from Bengal to the coast of Coromandel, where he assumed the command of the army.

About July 1781 he with 10,000 men, Europeans and natives, defeated Hyder's army, consisting of more than 150,000, near Porto Novo. This was the first check of moment given to his career; and, during the succeeding progress of the war, Hyder was repeatedly defeated by sir Eyre Coote. In 1783, the public service again requiring his presence in the Carnatic, he, though in a dying state, again left Calcutta for Madras, in order to re-assume the command of the army upon that coast. He arrived at Madras the 24th April 1783, and died two days after. His corpse was sent to England, and landed at the Jetty-head 2d September 1784, and deposited in the chapel at Plymouth until the 7th, when it proceeded to West Park, the family-seat in Hampshire, and was from thence removed on the 14th for interment in the parish-church of Rockwood.

COOTWICH (JOHN), of Utrecht, doctor in the canon and the civil laws: after having traversed several countries of Europe, he travelled into Asia, went to Palestine, and visited with great particularity all the places that had any thing to attract his curiosity. The account of his travels in the Levant appeared in 1619, under the title of Travels into Jerusalem and Syria, in latin, 4to. This work, now become scarce, is curious, from the various particulars it contains, on the manners and customs of the Levantines.

COPERNICUS (NICHOLAUS), an eminent astronomer, was born at Thorn in Prussia, Jan. 19, 1472. He was taught the latin and greek languages at home, and afterwards sent to Cracovia, where he studied philosophy and physic. His genius in the mean time was naturally turned to mathematics, which he pursued through all its branches. He laboured at perspective particularly; and applied himself also to painting, in which he is said to have made such a progress, as to have drawn a very good picture of himself by the help of a looking-glass. He had formed a resolution to travel, and began to meditate a journey into Italy: and a traveller, who set out in quest of natural knowledge, should, as he justly imagined, be able not only

barely to shadow out or give a rough draught, but exactly to delineate every thing he met with that was worthy of his notice. This was his motive, and a good one too, for cultivating as he did the art of painting. He set out for Italy when he was 23; but staid at Bononia some time, for the sake of being with the celebrated astronomer Dominicus Maria; whose conversation, however, and company he affected, not so much as a learner, as an assistant to him in making observations. From thence he passed to Rome, where he no sooner arrived, than he was presently considered as not inferior to the famous Regiomontanus; and acquired, in short, so great a reputation, that he was chosen professor of mathematics, which he taught with much applause a long time in that city. He also made some astronomical observations there, about 1500.

Returning to his own country some years after, he began to apply his vast knowledge in mathematics, to correct the system of astronomy which prevailed. He could not persuade himself but that the vast machine of the world, formed by an all-wise and all-powerful Being, must be less embarrassed and irregular than that system supposed. He set himself therefore to collect all the books which had been written by philosophers and astronomers, and to examine all the various hypotheses they had invented for the solution of the various phænomena of the heavens: to try if a more symmetrical order and constitution of the parts of the world could not be discovered, and a more just and exquisite harmony in its motions established, than what the astronomers of those times so easily admitted. But, of all their hypotheses, none pleased him so well as that of the pythagoreans: which made the sun the centre of the system, and the earth to move, not only round the sun, but round its own axis also. He thought he discerned much beautiful order and proportion in this; and that all that embarrassment and perplexity from epicycles and eccentrics, which attended the ptolemaic hypothesis, would here be entirely removed.

This system then he began to consider and to write upon, when he was about 35. He employed himself in contemplating the phænomena carefully; in mathematical calculations; in examining the observations of the antients; in making new observations of his own: and after more than 20 years, chiefly spent in this manner, he brought his scheme to perfection, and established that system of the world, which goes by his name, and is now universally received. This he performed in a work intituled "*De revolutionibus orbium cœlestium*:" which work, though he had employed so much pains and time about, and had finished at last to his mind, he was yet, as he tells us in his preface to it, somewhat afraid to publish. "I have long doubted with myself," says he, "whether I should venture my commen-  
taries

tries upon the motion of the earth abroad ; whether it would not be better to imitate the pythagoreans in this respect also, who were wont to communicate the mysteries of their philosophy, not to the public, but to their friends and relations only." And he adds afterwards, that " the novelty of his opinion had almost brought him to drop all thoughts of publishing his book ; which had indeed now lain in his *escriitoir*, not nine years only, which is the term Horace prescribes, but almost four times nine years." At length, however, by the importunity of his friends, he was induced to let it come out ; but a copy of it was no sooner brought to him, than he was presently seized with a violent effusion of blood, which put an end to his life. Some have almost been ready to impute this sudden change (for he had all his life long enjoyed a good state of health) to anxiety and terror arising from the offence which he knew he should give to the bigoted part of his countrymen, who are always sure to decry what is new, though it be ever so reasonable and well grounded, and to persecute the authors of novelties to the utmost of their power. Much of this usage, no doubt, he would have felt, if death had not intercepted him : for, as Gassendus tells us, his work was scarcely abroad, when " a little petty schoolmaster of Elburg, at the instigation of the mob, brought him upon the stage, as Aristophanes did Socrates, and ridiculed his opinion concerning the motion of the earth." He died May 24, 1543, aged 70.

This extraordinary man had been made canon of Worms by his mother's brother Lucas Wazelrodus, who was bishop of that place. He was not only the greatest of astronomers, but incomparably skilled in other parts of science and learning, and a perfect master of the greek and latin tongues : to all which he joined so much piety and innocence of manners, as might serve for a pattern for all the world. This revival of the pythagoric system by Copernicus, gave occasion, says Gassendus, to our countryman Gilbert to frame his magnetic philosophy ; which is built upon this principle, that the attractive power in magnets and magnetic bodies arises from the revolution of the earth round its axis. While Copernicus was reviving this system, and labouring to explain and establish it, some of his friends objected, that, supposing it true, viz. supposing the sun at rest in the centre, and the earth moving round it, the planet Venus must needs undergo the same phases with the moon ; to whom he is said to have replied, that " posterity would probably discover that it did so." This prophecy of his was fulfilled by the famous Galileo Galilei, who first made the discovery with the telescope, and thereby wonderfully confirmed the Copernican system : for which, however, he was thrown into prison by pope Urban VIII. and not suffered to come out till he had recanted

canted his opinion; that is, till he had renounced the testimony of his senses. This shews us, that the apprehension of trouble, which Copernicus expected from the novelty of his scheme, was not without a reasonable foundation.

COQUES (GONZALO), an esteemed painter of portraits and conversations, was born at Antwerp in 1618, and was a disciple of the old David Ryckaert, under whose direction he applied himself diligently to cultivate those promising talents which he possessed, not only by practising the best rules administered to him by his instructor, but also by studying nature with singular attention. He was a great admirer of Vandyck; and fixing on the manner of that great artist as his model, had the happiness of so far succeeding that next to him he was esteemed equal to any other painter of his time. In the school of Ryckaert, he had been accustomed to paint conversations, and he frequently composed subjects of fancy, like Teniers, Ostade, and his master; and by that habit he introduced a very agreeable style of portrait-painting in a kind of historical conversations which seemed much more acceptable to persons of taste than the general manner of painting portraits, and procured him great reputation and riches. In that way he composed several fine pictures for Charles I. and likewise several for the archduke Leopold, and the prince of Orange; which latter prince as a mark of respect presented Coques with a rich gold chain, and a gold medal on which the bust of that prince was impressed. He died in 1684. He had an excellent pencil; his portraits were well designed, with easy natural attitudes; he disposed the figures in his composition so as to avoid confusion and embarrassment; he gave an extraordinary clearness of colour to his heads and hands; and his touch was free, firm and broad — a circumstance very uncommon in works of a small size.

CORAM (Capt. THOMAS), was born about 1668, bred to the sea, and spent the first part of his life as master of a vessel trading to our colonies. While he resided in that part of the metropolis which is the common residence of sea-faring people, business often obliged him to come early into the city and return late; when he had frequent occasions of seeing young children exposed, through the indigence or cruelty of their parents. This excited his compassion so far, that he projected the Foundling Hospital; in which humane design he laboured 17 years, and at last, by his sole application, obtained the royal charter for it. He was highly instrumental in promoting another good design, viz. the procuring a bounty upon naval stores imported from the colonies; and was eminently concerned in setting on foot the colonies of Georgia and Nova Scotia. His last charitable design, in which he lived to make some progress, but

but not to complete, was a scheme for uniting the Indians in North America more closely to the British interest, by an establishment for the education of Indian girls. Indeed he spent a great part of his life in serving the public, and with so total a disregard to his private interest, that towards the latter part of it he was himself supported by the voluntary subscriptions of public-spirited persons; at the head of whom was that truly amiable and benevolent prince Frederic, late prince of Wales.

This singular and memorable man died at his lodgings near Leicester Square, March 29, 1751, in his 84th year: and was interred, pursuant to his desire, in the vault under the chapel of the Foundling Hospital, where an ample inscription perpetuates his memory, as Hogarth's portrait has preserved his honest countenance.

CORBET (RICHARD), an ingenious poet, and prelate of the church of England, was son of Vincent Corbet, and born at Ewell in Surry towards the end of the reign of queen Elizabeth. He was educated at Westminster school, and sent from thence to Oxford in 1598, where he was admitted of Christ-church. He took the degrees in arts; and afterwards entering into orders, became an eminent preacher. His wit and eloquence recommended him to James I. who made him one of his chaplains in ordinary; and, in 1620, promoted him to the deanery of Christ-church. He was at this time D. D. vicar of Cassington near Woodstock in Oxfordshire, and prebendary in the church of Sarum. In 1629 he was preferred to the see of Oxford; and, in 1632, translated to that of Norwich. In his younger years he wrote several pieces of poetry, but with no design to publish; and we learn from one of them, that he took a journey to Paris, though we know not at what time. There is extant in the Museum Ashmoleanum a funeral oration in latin, by Dr. Corbet, on the death of prince Henry, A. D. 1612. He died July 28, 1635, and was buried in the cathedral of Norwich. Wood says, that "he was consecrated bishop of Oxford, though in some respects unworthy of such an office;" but the ground of this censure does not appear. Some have surmised, that the historian might think the character of a poet too light for and inconsistent with that of a bishop; to which we shall farther add, that Corbet has, in one of his poems, treated some of the superstitions of the roman catholics, their veneration especially for reliques, and the many forgeries practised in that respect, in a very ludicrous manner. Now, though we would not insinuate by any means, that Mr. Anthony Wood was a papist, yet it is well known that ridicule exerted in matters of religion, even against a false one, has never been agreeable to persons of his great zeal and piety; and this, it is not

not improbable, might make him think our poet not grave enough for a bishop.

After his death, a collection of his poems was published under the title of "*Poetica stromata*, 1648," 8vo; and another edition of them in a thin 12mo. in 1672, dedicated to sir Edward Bacon, of Redgrave-hall in Suffolk. He had married Alice the daughter of Dr. Leonard Hutton, vicar of Flower in Northamptonshire, by whom he had a son, named after his grandfather.

**CORDEMOI** (GERAUD DE); was born at Paris, of a noble family, originally of Auvergne. He first applied himself to the bar, which he quitted for the philosophy of Descartes. Bosuet, who was no less an admirer of that philosopher, gave him to the dauphin in quality of reader. He filled his post with success and zeal, and died the 8th of October 1684, member of the french academy, at an advanced age. We are indebted to his pen for, 1. The general history of France during the two first races of its kings, 2 vols. fol. 1685; disparaged by father Daniel, but not the worse on that account. We are told by an author of credit, that he found in the old chroniclers scarcely any thing but absurdities and contradictions; but, rather encouraged than deterred by difficulties, he unravelled the chaos of the two first races, elucidated a number of facts, either equivocal or doubtful, and brought others to light which were but little known or not at all. He wrote in a nervous but diffusive style, and too easily adopts some fabulous accounts. Corde-moi should have confined himself at first to the history of Charlemagne, for the use of the dauphin, for whom Fléchier had undertaken his history of Theodosius. The latter, more of the orator than the critic, had soon finished his work; but the other, unwilling to advance any thing except on good proofs, went up to the obscurest periods of the monarchy, and engaged in digressions foreign to the subject, in long and thorny discussions, which, while they supplied us with the history of the two first races, deprived us of that of Charlemagne. Moreover, his erudition (says d'Olivet) appears in too great an undress, and destitute of the graces with which it might have been ornamented, without being overcharged. 2. Divers tracts in metaphysics, history, politics and moral philosophy, reprinted in 4to. 1704, under the title of *Œuvres de feu M. de Cordemoi*. They contain useful investigations, judicious thoughts, and sensible reflections on the method of writing history. He had adopted in philosophy, as we before observed, the sentiments of Descartes, but without servility; he even sometimes differs from them.

**CORDUS** (EURICIUS), a german physician and poet, died at Bremen the 24th of Dec. 1535, after having published several works

works in the art of medicine. He was in habits of intimacy with many of the learned of his time, among others with Erasmus ; but his too great sincerity and openness of character sometimes raised him enemies. His latin poems appeared at Leyden in 1623, 8vo.

CORDUS (VALERIUS), son of the foregoing, and worthy of his father, was born in Helle-Cassel in 1515. He applied himself with equal success to the study of languages and of plants. He traversed all the mountains of Germany, for the purpose of gathering simples. He then went into Italy, stopped at Padua, at Pisa, at Lucca, and at Florence ; but, being wounded in the leg by a kick from a horse, he ended his days at Rome in 1544, at the age of 29. The following distich was inscribed on his tomb :

Ingenio superest Cordus, mens ipsa recepta est  
Cœlo ; quod terra est, maxima Roma tenet.

The works with which he enriched the knowledge of botany, are :  
1. Remarks on Dioscorides, Zurich, 1561, fol. 2. Historia stirpium, libri v. Strasburg, 1561 & 1563, 2 vols. fol. a posthumous work. 3. Dispensatorium pharmacorum omnium ; Leyden, 1627, 12mo. The purity of his morals, the politeness of his manners, and the extent of his knowledge conciliated the esteem and the praises of all lovers of real merit.

CORELLI (ARCANGELO), a famous musician of Italy, was born at Fusignano, a town of Bologna, in 1653. His first instructor in music was Simonelli, a singer in the pope's chapel ; but his genius leading him to prefer secular to ecclesiastical music, he afterwards became a disciple of Bassani, who excelled in that species of composition, in which Corelli always delighted, and made it the business of his life to cultivate. It is presumed that he was taught the organ : nevertheless, he had an early propensity for the violin, on which he made so great a proficiency, that some have not scrupled to pronounce him then the first performer on it in the world. About 1672 his curiosity led him to visit Paris : but, the jealous temper of Lully not brooking so formidable a rival, he soon returned to Rome. In 1680 he visited Germany, was received by the princes there suitably to his merit ; and, after about five years stay abroad, returned and settled at Rome.

While thus intent upon musical pursuits at Rome, he fell under the patronage of cardinal Ottoboni ; and is said to have regulated the musical academy held at the cardinal's palace every Monday afternoon. Here it was that Handel became acquainted with him ; and in this academy a serenata of Handel, intituled " Il trionfo del tempo," was performed : the overture to which was in a style so new and singular, that Corelli was con-

founded in his first attempt to play it. This serenata, translated into english, and called: "The triumph of time and truth," was performed at London in 1751. The merits of Corelli as a performer were sufficient to attract the patronage of the great, and to silence, as they did, all competition; but the remembrance of these is at this day absorbed in the contemplation of his excellencies as a musician at large, as the author of new and original harmonies, and the father of a style not less noble and grand than elegant and pathetic. He died at Rome in 1713, aged almost 60; and was buried in the church of the Rotunda, otherwise called the Pantheon; where, for many years after his decease, he was commemorated by a solemn musical performance on the anniversary of his death. He died possessed of about 6000*l.* which, with a large and valuable collection of pictures, of which he was passionately fond, he bequeathed to his friend and patron cardinal Ottoboni; who however, while he reserved the pictures to himself, had the generosity to distribute the money among the relations of the testator.

Corelli is said to have been remarkable for the mildness of his temper, and the modesty of his deportment; yet to have had a quick sense of the respect due to his skill and exquisite performance. Cibber relates, that, once when Corelli was playing a solo at cardinal Ottoboni's, he discovered the cardinal and another person engaged in discourse, upon which he laid down his instrument; and, being asked the reason, gave for answer, that he feared the music might interrupt conversation. That he was also a man of humour and pleasantry, the following story seems to indicate:—Strunk, a german musician, and skilled particularly on the violin, being at Rome, made it his business to see Corelli. They had an interview, conversed, and obliged each other with performing on their instruments. Strunk, on a sudden, put the violin out of tune; yet, applying it to its place, played with the utmost dexterity upon it: that is, he attuned the dissonances, occasioned by the mis-tuning, with such amazing skill and readiness, that Corelli cried out in broken German, "I am called Arcangelo or Archangel; but you, sir, let me tell you, are an arch-devil."

They who would know more of Corelli, but especially of his music, may recur to sir John Hawkins's History of music, vol. iv. p. 308.

CORINNA, a grecian lady, celebrated for her beauty and poetic talents, was born at Theſſu a city in Boeotia, and was the disciple of Myrtis another grecian lady. Her verses were so esteemed by the Greeks that they gave her the name of the Lyric Muse. She lived in the time of Pindar, about 495 years before Christ, and is said to have gained the prize of lyric poetry

poetry five times from that poet: but Pausanias observes that her beauty made the judges partial. Corinna wrote a great deal of poetry, but no more have come down to us than some fragments which may be seen in Fabricius's *Bibliotheca Græca*.

CORIO (BERNARDINE), born in 1460, of an illustrious family of Milan, was selected by duke Lewis Sforza, surnamed Maurus, for composing the history of his country; but the French having got possession of the Milanese, and the duke his patron being taken prisoner, he died of grief in 1500, at the age of 40. The best edition of his history is that of Milan in 1503, in folio. It is finely printed, scarce, and much more sought after than those since published, disfigured by mutilations. Some estimation however is attached to that of Venice, 1554, 1565, 4to; and that of Paris, 1646, 4to. Notwithstanding that this historian writes in a harsh and incorrect style, he is in repute for his exactitude in ascertaining dates, and in relating the circumstances of facts that excite curiosity and interest the attention. His nephew Charles Corio employed himself on the same object as his uncle had so laboriously pursued; and has left, in italian, a "Portrait of the city of Milan," in which are collected the monuments, antient and modern, of that unfortunate city.

CORNARIUS, or HAGUENBOT (JOHN), a celebrated german physician, born at Zwickow in Saxony. His preceptor made him change his name of Haguenbot to that of Cornarius. At 20 years of age, he taught grammar and explained the greek and latin poets and orators to his scholars, and at 23 was licentiate in medicine. He found fault with most of the remedies provided by the apothecaries; and observing, that the greatest part of the physicians taught their pupils only what is to be found in Avicenna, Rasis, and the other arabian physicians, he carefully sought for the writings of the best physicians of Greece, and employed about 15 years in translating them into latin, especially the works of Hippocrates, Aetius, Eginetes, and a part of those of Galen. Meanwhile he practised physic with reputation at Zwickow, Francfort, Marburg, Nordhausen and Jena, where he died of an apoplexy, in 1558, aged 58. He also wrote some medicinal treatises; published editions of some poems of the antients on medicine and botany; and translated some of the works of the Fathers, particularly those of Basil, and a part of those of Epiphanius.

CORNARO (LEWIS), a Venetian of noble extraction and memorable for having lived to an extreme age: for he was more than 100 years old at the time of his death; which happened at Padua in 1565. Amongst other little performances, he left behind him a piece, intituled, "*De vitæ sobriæ commodis*," that is, "Of the advantages of a temperate life:" of which

we will here give some account, not only because it will very well illustrate the life and character of Cornaro, but may also possibly be of use to those who take the *summum bonum*, or chief good of life, to consist in good eating.

He was moved, it seems, to compose this little piece, at the request and for the benefit of some ingenious young men, for whom he had a regard; who, having long since lost their parents, and seeing him then 81 years old, in a fine florid state of health, were vastly desirous to know of him what it was that enabled him to preserve, as he did, a sound mind in a sound body, to so extreme an age. He describes to them therefore his whole manner of living, and the regimen he had always pursued, and was then pursuing. He tells them, that, when he was young, he was very intemperate; that this intemperance had brought upon him many and grievous disorders; that from the 35th and 40th year of his age, he spent his nights and days in the utmost anxiety and pain; and that, in short, his life was grown a burthen to him. The physicians however, as he relates, notwithstanding all the vain and fruitless efforts which they had made to restore him, told him, that there was one medicine still remaining, which had never been tried, but which, if he could but prevail with himself to use with perseverance, might free him in time from all his complaints: and that was a regular and temperate way of living. They added moreover, that unless he resolved to apply instantly to it, his case would soon become desperate; and there would be no hopes at all of recovering him. Upon this he immediately prepared himself for his new regimen, and now began to eat and drink nothing but what was proper for one in his weak habit of body. But this at first was very disagreeable to him: he wanted to live again in his old manner; and he did indulge himself in a freedom of diet sometimes, without the knowledge of his physicians indeed, but, as he tells us, much to his own uneasiness and detriment. Driven in the mean time by the necessity of the thing, and exerting resolutely all the powers of his understanding, he grew at last confirmed in a settled and uninterrupted course of temperance: by virtue of which, as he tells us, all his disorders had left him in less than a year, and he had been a firm and healthy man from that time to this.

To shew what a fine security a life of temperance is against the ill effects of hurts and disasters, he relates an accident which befel him, when he was very old. One day being out in his chariot, and his coachman driving somewhat faster than ordinary, he had the misfortune to be overturned, and dragged by the horses a considerable way upon the ground. His head, his arms, his whole body were very much bruised; and one of his ancles was put out of joint. He was carried home; and the

the physicians seeing how grievously he was injured, concluded it impossible that he should live three days to an end. They were mistaken, however; for, by bleeding and evacuating medicines, he presently recovered, and arrived at his old stability and firmness.

Some sensualists, as it appears, had objected to his manner of living; and in order to evince the reasonableness of their own, had urged, that it was not worth while to mortify one's appetites at such a rate, for the sake of being old; since all that was life, after the age of 65, could not properly be called *vita viva, sed vita mortua*; not a living life, but a dead life. "Now," says he, "to shew these gentlemen how much they are mistaken, I will briefly run over the satisfactions and pleasures, which I myself now enjoy in this 83d year of my age. In the first place I am always well; and so active withal, that I can with ease mount a horse upon a flat, and walk to the tops of very high mountains. In the next place I am always cheerful, pleasant, perfectly contented, and free from all perturbation, and every uneasy thought. I have none of that *fastidium vite*, that satiety of life, so often to be met with in persons of my age. I frequently converse with men of parts and learning, and spend much of my time in reading and writing. These things I do, just as opportunity serves, or my humour invites me; and all in my own house here at Padua, which, I may say, is as commodious and elegant a seat, as any perhaps that this age can shew; built by me according to the exact proportions of architecture, and so contrived as to be an equal shelter against heat and cold. I enjoy at proper intervals my gardens, of which I have many, whose borders are refreshed with streams of running water. I spend some months in the year at those Euganean hills, where I have another commodious house with gardens and fountains: and I visit also a seat I have in the valley, which abounds in beauties, from the many structures, woods, and rivulets that encompass it. I frequently make excursions to some of the neighbouring cities, for the sake of seeing my friends, and conversing with the adepts in all arts and sciences: architects, painters, statuaries, musicians, and even husbandmen. I contemplate their works, compare them with the antients, and am always learning something, which it is agreeable to know. I take a view of palaces, gardens, antiquities, public buildings, temples, fortifications: and nothing escapes me, which can afford the least amusement to a rational mind. Nor are these pleasures at all blunted by the usual imperfections of great age: for I enjoy all my senses in perfect vigour; my taste so very much, that I have a better relish for the plainest food now, than I had for the choicest delicacies, when formerly immersed in a life of luxury. Nay, to let you see what a por-

tion of fire and spirit I have still left within me, know, that I have this very year written a comedy, full of innocent mirth and pleasantry; and, as I say, if a greek poet was thought so very healthy and happy, for writing a tragedy at the age of 73, why should not I be thought as healthy and as happy, who have written a comedy, when I am ten years older? In short, that no pleasure whatever may be wanting to my old age, I please myself daily with contemplating that immortality, which I think I see in the succession of my posterity. For every time I return home, I meet 11 grandchildren, all the offspring of one father and mother; all in fine health; all, as far as I can discern, apt to learn, and of good behaviour. I am often amused by their singing; nay, I often sing with them, because my voice is louder and clearer now, than ever it was in my life before. These are the delights and comforts of my old age; from which, I presume, it appears, that the life I spend is not a dead, morose, and melancholy life, but a living, active, pleasant life, which I would not change with the robustest of those youths who indulge and riot in all the luxury of the senses, because I know them to be exposed to a thousand diseases, and a thousand kinds of deaths. I, on the contrary, am free from all such apprehensions: from the apprehension of disease, because I have nothing for disease to feed upon; from the apprehension of death, because I have spent a life of reason. Besides, death, I am persuaded, is not yet near me. I know that (barring accidents) no violent disease can touch me. I must be dissolved by a gentle and gradual decay, when the radical humour is consumed like oil in a lamp, which affords no longer life to the dying taper. But such a death as this cannot happen of a sudden. To become unable to walk and reason, to become blind, deaf, and bent to the earth, from all which evils I am far enough at present, must take a considerable portion of time: and I verily believe, that this immortal soul, which still inhabits my body with so much harmony and complacency, will not easily depart from it yet. I verily believe that I have many years to live, many years to enjoy the world and all the good that is in it; by virtue of that strict sobriety and temperance, which I have so long and so religiously observed; friend as I am to reason, but a foe to sense." Thus far this good and wise philosopher, who was known afterwards to have prophesied very truly concerning his future health and happiness; for he lived, as we have observed, to be above 100 years old, after publishing another tract in his 95th year.

CORNARO (HELENA LUCRETIA), a learned venetian lady, was the daughter of Gio Baptista Cornaro, and educated in a very different manner from the generality of her sex: for she was taught languages and sciences, as boys are, and went  
through

through the philosophy of the schools, as thorny as it then was. After having studied many years, she took her degrees at Padua, and was perhaps the first lady that ever was made a doctor. She was also admitted of the university of Rome, where she had the title of Humble given her, as she had at Padua that of Unalterable. She deserved, they say, both these titles, since all her learning had not inspired her with the least vanity, nor was any thing capable of disturbing that calmness of spirit which she always employed in the deepest thinking. She made a vow of perpetual virginity; and though all means were used to persuade her to marry, and even a dispensation with her vow obtained from the pope, yet she remained immoveable. It is affirmed, that not believing the perpetual study to which she devoted herself, and which shortened her days, sufficient to mortify the flesh, she frequently exercised upon herself the discipline of flagellation; as was discovered after her death, though she took some pains to prevent it. She fasted often, and spent her whole time between study and devotion, except those few hours when she was obliged to receive visits. All people of quality and fashion, who passed through Venice, were more solicitous to see her, than any of the curiosities of that superb city. The cardinals de Bouillon and d'Etrées were commanded by the king of France to call, as they passed into Italy, upon Lucretia Cornaro at Venice, and to examine whether what some said of her was true; and they found, that her parts and learning were entirely answerable to the high reputation she had acquired all over Europe. At length that prodigious attachment she had shewn to books, to those especially which were written in greek and hebrew, impaired her constitution so much, that she fell into an illness, of which she died in 1685. They say that she had notice of her death a year before it happened; for that, talking one day to her father of an old cypress-tree in his garden, she advised him to cut it down, since it would do mighty well to make her a coffin.

As soon as the news of her death reached Rome, the academicians, called *Insecondi*, who had formerly admitted her of their society, made odes to her memory, and epitaphs without number. But this was not all; they celebrated a funeral solemnity in honour of her, in the college of the Barnabite fathers, where the academy of the *Insecondi* usually assembled. This solemnity was conducted with the highest pomp and magnificence; and a description of it was published at Padua in 1686, and dedicated to the most serene republic of Venice. The whole town flocked together to see it, and one of the academicians made a funeral oration, in which, with all the pomp of italian eloquence, he expatiated upon the great and valuable qualities of the deceased; saying, that Helena Lucretia Cornaro

had triumphed over three monsters, who were at perpetual war with her sex, viz. Luxury, Pride, and Ignorance; and that in this she was superior to all the conquerors of antiquity, even to Pompèy himself, though he triumphed at the same time over the three kings, Mithridates, Tigranes, and Aristobulus, because it was easier to conquer three kingdoms, than three such imperfections and vices, &c.

We do not find that this lady was the author of any literary productions, though it is agreed on all hands that she was very capable of works useful as well as entertaining.

CORNEILLE (PETER), a celebrated french poet, born at Roan, June 6, 1606; and of considerable parents, his father holding no small places under Louis XIII. He was brought up to the bar, which he attended some little time; but formed with a genius too elevated for such a profession, and, having no turn for business, he soon deserted it. Meanwhile he had given the public no specimen of his talents for poetry, nor was as yet conscious of possessing any such: and they tell us, that it was purely a trifling affair of gallantry, which gave occasion to his first comedy, called "Melite." The drama was then extremely low among the French; their tragedy flat and languid, their comedy nothing at all. Corneille was astonished to find himself the author of a piece entirely new, and at the prodigious success with which his "Melite" was acted. The french theatre seemed to be raised, and to flourish at once; and though deserted in a manner before, was now filled of a sudden with a new company of actors. After so happy an essay, he continued to oblige the public with several other pieces of the same kind; all of them indeed inferior to what he afterwards produced, but much superior to any thing which the French had seen before. His "Medea" came forth next, a tragedy, and borrowed in part from Seneca: and in 1637 he presented the "Cid," another tragedy, in which he shewed the world how high his genius was capable of rising. All Europe has seen the Cid: it has been translated into almost all languages: and the prodigious reputation which he acquired by this play, drew all the wits of his time into a confederacy against it. Some treated it contemptuously, others wrote against it. Cardinal de Richelieu himself is said to have been one of this cabal: for, not content with passing for a great minister of state, he must needs affect to pass for a great wit too; and therefore, though he had settled a pension upon the poet, could not abstain from secret attempts against his play. It was supposed to be under his influence, that the french academy drew up that critique upon it, intituled, "Sentiments of the french academy upon the tragi-comedy of Cid:" in which however, if they censured it in some places, they did not scruple to praise it very highly

in others. Corneille had nothing to do now but to support the vast reputation he had gained ; and this he did by many admirable performances, published one after another, which, as Bayle observes, " carried the french theatre to its highest pitch of glory, and assuredly much higher than the antient one at Athens." In 1647 he was chosen a member of the french academy ; and was what they call dean of that society at the time of his death, which happened in 1684, in his 79th year.

He was, it is said, a man of a devout and melancholy cast ; and upon a disgust he had conceived to the theatre, from the cold reception of his " Perthorite," betook himself to the translation of " The imitation of Jesus Christ," by Kempis ; which he performed very finely. He spoke little in company, even upon subjects which he perfectly understood. He was a very worthy and honest man ; not very dextrous in making his court to the great, which was perhaps the chief reason why he never drew any considerable advantage from his productions, besides that vast reputation which will always attend them. From a speech which Racine made to the french academy in the beginning of 1685, we may form the justest notions of our author's talents. After representing the miserable state in which the french theatre then was, that it was without order, decency, sense, taste, he shews you, how it was all of a sudden reformed by Corneille : " for," says he, " this man possessed at once all those extraordinary talents which form a great poet ; art, force, judgement, and wit. Nor can any one sufficiently admire the greatness of his sentiments, the skill he shews in the oeconomy of his subjects, his masterly way of moving the passions, the dignity, and at the same time the vast variety of his characters." This encomium must have the more weight, as it comes from the only man in the world, who was able to form an adequate idea of his merits ; and who would probably have been the very man that he was, if he had had the luck to have been born before him. Corneille's works have been often printed, and consist of above 30 plays, comedies and tragedies.

CORNEILLE (THOMAS), a french poet also, but inferior to Peter Corneille, whose brother he was. He was a member of the french academy, and of the academy of inscriptions. He discovered, when he was young, a strong inclination and genius for poetry : and afterwards was the author of many dramatic pieces, some of which were well received by the public, and acted with great success. He died at Andeli, 1709, aged 84. The dramatic works of him and his brother were published at Paris, 1738, in 11 vols. 12mo. Besides dramatic, Thomas Corneille was the author of some other works : as, 1. A translation of Ovid's metamorphoses and some of his epistles. 2. Remarks upon Vaugelas.

3. A dictionary of arts, in 2 vols. folio. 4. An universal geographical and historical dictionary, in 3 vols. folio. In the last work, that part of the geography which concerns Normandy is said to be excellent.

CORNEILLE (MICHAEL), born at Paris in 1642, was one of those eminent painters who adorned the age of Louis XIV. His father, who was himself a painter of merit, instructed him with great exactness. Having gained a prize at the academy, young Corneille was honoured with the king's pension, and sent to Rome; where the princely generosity of Louis had founded a school for the accommodation of young artists of genius. Here he studied some time; but thinking himself rather confined by the modes of study there established, he gave up his pension, and followed the lead of his own inclination. He applied himself to the antique particularly with great care; and in drawing is said to have equalled Carache. In colouring he was deficient; but his advocates say, his deficiency in that respect was solely owing to his having been unacquainted with the nature of colours; for he used many of a changeable nature, which in time lost the effect he had originally given them. Upon his return from Rome, he was chosen a professor in the academy of Paris; and was employed by the king in all the great works he was carrying on at Versailles and Trianon, where some noble efforts of his genius are to be seen. He died at Paris in 1708.

CORONELLI (VINCENT), a famous geographer, born at Venice. His skill in the mathematics having brought him to the knowledge of the cardinal d'Estrées, his eminence employed him in making globes for Louis XIV. With this view Coronelli spent some time at Paris; and left a great number of globes there, which are much esteemed. In 1685 he was made cosmographer; and four years after, public professor of geography. He founded an academy of cosmography at Venice, and died in that city in 1718. He published above 400 geographical charts, an abridgement of cosmography, several books on geography, and other works.

CORRADINI DE SEZZA (PETER MARCELLINUS), a learned civilian and cardinal, born at Sezza in 1658, acquired the esteem and confidence of Clement XI. and died at Rome in 1743. He was the author of a learned and curious work, intituled, "*Verus Latium profanum et sacrum*," 2 vols. folio; and a History of Sezza in 4to.

CORRADUS (SEBASTIAN), professor of the belles lettres at Bologna, had a great name among the grammarians of the xvth century, and died in 1556. We have of his two useful works: 1. *Quæstura, in quâ Ciceronis vita refertur*. 2. *De lingua latina*. Corradus founded an academy of literature at Reggio.

CORREGGIO (ANTONIO DA), a most extraordinary painter,

so called from Correggio, a town in the dukedom of Modena, where he was born in 1494. He was a man of such admirable natural parts, that nothing but the unhappiness of his education hindered him from being the best painter in the world. For his condition and circumstances were such, as gave him no opportunities of studying either at Rome or Florence; or of consulting the antiques for perfecting himself in design. Nevertheless he had a genius so sublime, and was master of a pencil so wonderfully soft, tender, beautiful, and charming, that Julio Romano having seen a Leda, and a naked Venus painted by him, for Frederic duke of Modena, who intended them as a present to the emperor, declared, he thought it impossible for any thing of colours ever to go beyond them. Raphael's fame tempted him at length to go to Rome. He considered attentively the pictures of that great painter; and after having looked on them a long time without breaking silence, he said, "Ed io anche son pittore," I am also a painter. His chief works are at Modena and Parma. At the latter place he painted two large cupolas in fresco, and some altar-pieces. This artist is remarkable for having borrowed nothing from the works of other men. Every thing is new in his pictures, his conceptions, his design, his colouring, his pencil; and his novelty has nothing in it but what is good. His out-lines are not correct, but their gusto is great. He found out certain natural and unaffected graces for his madonnas, his saints, and little children, which were peculiar to him. His pencil was both easy and delightful: and it is acknowledged, that he painted with great strength, great heightening, and liveliness of colours, in which none surpassed him. He understood also how to distribute his lights in such a manner as was wholly peculiar to himself; which gave great force and roundness to his figures. This manner consists in extending a large light, and then making it lose itself insensibly in the dark shadowings, which he placed out of the masses. In the conduct and finishing of a picture, he is said to have done wonders; for he painted with so much union, that his greatest works seem to have been finished within the compass of one day, and appear as if we saw them from a looking-glass. His landscapes are equally beautiful with his figures.

Correggio spent the greatest part of his life at Parma; and notwithstanding the many fine pieces that he made, and the high reputation he had gained, he was extremely poor, and always obliged to work hard, for the maintenance of his family, which was somewhat large. He was very humble and modest in his behaviour, lived very devoutly, and died much lamented in 1534, when he was but 40 years of age. The cause of his death was a little singular. Going to receive 50 crowns for a piece he had done, he was paid it in a sort of copper money, called quadrinos.

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This was a great weight; and he had 12 miles to carry it, though it was in the midst of summer. He was over-heated and fatigued; in which condition, indiscreetly drinking cold water, he brought on a pleurisy, which put an end to his life.

CORSINI (EDWARD), a monk of the Ecoles-Pies, born at Fanano in 1702, died at the age of 63, in 1765, at Pisa, where the grand duke had given him a chair in philosophy. This science occupied his first studies, and his success soon appeared from the "Philosophical and mathematical institutions," in 6 vols. 8vo. 1723 and 1724. For the dreams of Aristotle, which then fettered a part of Italy, he substituted a species of philosophy at once more useful and more true. Encouraged by the favourable reception his work had met with, he published, in 1735, a new "Course of geometrical elements," written with precision and perspicuity. On being appointed professor at Pisa, he revised and retouched his two performances. The former appeared, with considerable corrections, at Bologna in 1742; and the second, augmented with "Elements of practical geometry," was published at Venice in 1748, 2 vols. 8vo. He was well versed in hydrostatics and history. After having sedulously applied for several years to the classical authors, and particularly those of Greece, he proposed to write the "Fasti of the archons of Athens." The first volume of this important work appeared in 1734, in 4to; the fourth and last, ten years after. Being called in 1746 to the chair of moral philosophy and metaphysics, and impelled by the vigour of his genius, he composed a "Course of metaphysics," which appeared afterwards at Venice in 1758. His learned friends Muratori, Gorio, Maffei, Quirini, Passionei, now persuaded him to abandon philosophy; and, at their solicitations, he returned to criticism and erudition. In 1747 he published four dissertations in 4to. on the sacred games of Greece, in which he gave an exact list of the athletic victors. Two years afterwards he brought out, in folio, an excellent work on the abbreviations used in greek inscriptions, under this title, "De notis Græcorum." This accurate and sagacious performance was followed by several dissertations relative to objects of learning. The high esteem in which he was held by his acquaintance, on account of his virtues and industry, was even an interruption to his labours. He was appointed general of his order in 1754. The leisure left him by the arduous duties of his station he now devoted to his former studies. The term of his generalship being expired, he hastened back to Pisa, to resume the functions of professor. They were the means of procuring to the public several new dissertations, and especially an excellent work, one of the best of his performances, intitled, "De præfectis urbis." At length he confined the whole of his application on the "History of the university of Pisa," of which he had been appointed

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historiographer; of which he was near upon publishing the first volume, when he had a stroke of apoplexy, which carried him off, in spite of all the resources of the medical art.

CORT (CORNELIUS), a celebrated engraver, was born at Hoorn in Holland in 1536. After having learned the first principles of drawing and engraving, he went to Italy to complete his studies, and visited all the places famous for the works of the great masters. At Venice he was courteously received by Titian; and engraved several plates from the pictures of that admirable painter. He at last settled at Rome, where he died 1578, aged 42. According to Bafan, he was the best engraver with the burin or graver only that Holland ever produced. "We find in his prints," adds he, "correctness of drawing, and an exquisite taste." He praises also the taste and lightness of touch with which he engraved landscapes, and that without the assistance of the point. It is no small honour to this artist, that Agostino Carracci was his scholar, and imitated his style of engraving rather than that of any other master. His engravings are very numerous (151 according to abbé Marolles), and by no means uncommon.

CORTEZ (FERNAND), a spanish gentleman, famous under the emperor Charles V. for the conquest of Mexico. He passed over to the Indies in 1504, continued some time at St. Domingo, and then went to the isle of Cuba. He so distinguished himself by his exploits, that Velasquez, governor of Cuba, made him captain general of the army, which he destined for the discovery of new countries. Cortez sailed from San-Iago Nov. 18, 1518, stationed his little army at the Havannah, and arrived the year after at Tabasco in Mexico. He beat the Indians, founded Vera-Cruz, reduced the province of Tlascala, and marched directly to Mexico, the capital of the empire. Montezuma, the emperor of the Mexicans, was constrained to receive him, and thus became a prisoner in his own capital: and Cortez not only demanded immense monies of him, but obliged him to submit all his states to Charles V. Meanwhile Velasquez, growing jealous of all this success, resolved to traverse the operations of Cortez, and with this view sent a fleet of 12 ships against him: but Cortez already distrusted him; and, having obtained new succours from the Spaniards, made himself master of all Mexico, and detained as prisoner Guatimosin, the successor of Montezuma, and last emperor of the Mexicans. This was accomplished, Aug. 13, 1521. Charles V. rewarded these services with the valley of Guaxaca in Mexico; which Cortez erected into a marquissate: however, he afterwards returned to Spain, loaded with riches and glory, and died there in 1554, aged 63. Many have written the history of this "Conquest of Mexico," and particularly Antonio

Antonio de Solis, whose work has been translated into many other languages besides the english.

CORTEZI (PAUL), was born in 1465, at San Geminiano, in Tuscany. In early life he applied himself to the forming of his style by reading the best authors of antiquity, and particularly Cicero. He was not above 23 when he published a dialogue on the learned men of Italy. This production, elegantly composed, and useful to the history of the literature of his time, remained in obscurity till 1734, when Alexander Politi had it printed at Florence, in 4to, with notes, and the life of the author. Angelo Politianus, to whom he communicated it, wrote to him, that "the work, though superior to his age, was not a premature fruit." There is still extant by this writer a commentary on the four books of sentences, 1540, folio, in good latin, but frequently in such familiar terms as to throw a ludicrous air over the lofty mysteries of the papal church: it was indeed the fashion of his time, particularly that of Bembo, &c. He also wrote a tract on the dignity of the cardinals; full of erudition, variety and elegance, according to the testimony of some Italian authors, and destitute of all those qualities according to that of Du Pin. P. Cortezi died bishop of Urbino in 1510, in the 45th year of his age. His house was the asylum of the muses, and of all that cultivated their favour.

CORYATE (THOMAS), a very extraordinary person, who seems to have made himself famous by his follies, was the son of a clergyman, and born at Odcombe in Somersetshire, in 1577. He became a commoner of Gloucester-hall, Oxford, in 1596; where continuing about three years, he attained, by mere dint of memory, to some skill in logic, and to more in the greek and latin languages. After he had been taken home for a time, he went to London, and was received into the family of Henry prince of Wales. In this situation he fell into the company of the wits of those times, who, finding in him a strange mixture of sense and folly, made him their whetstone; and so, says Wood, he became too much known to all the world. In 1608, he took a journey to France, Italy, Germany, &c. and at his return published his travels under this title; "Crudities hastily gobbled up in five months travels in France, Savoy, Italy, Rhetia, Helvetia, some parts of High Germany, and the Netherlands, 1611," 4to. reprinted in 3 vols. 8vo, 1776. This work was ushered into the world by an Odcombian banquet, consisting of near 60 copies of verses, made by the best poets of that time, which, if they did not make Coryate pass with the world for a man of great parts and learning, contributed not a little to the sale of his book. Among these poets were Ben Jonson, sir John Harrington, Inigo Jones the architect, Chapman, Donne,

Donne, Drayton, &c. In 1612, after he had taken leave of his countrymen, by an oration spoken at the cross in Odcombe, he took a long and large journey, with intentions not to return till he had spent ten years in travelling about. The first place he went to was Constantinople, where he made as good observations as he was capable of making; and took from thence his opportunities of viewing divers parts of Greece. In the Hellespont he took notice of the two castles Sestos and Abydos, which Musæus has made famous in his poem of Hero and Leander. He saw Smyrna, from whence he found a passage to Alexandria in Ægypt; and there he observed the pyramids near Grand Cairo. From thence he went to Jerusalem; and so on to the Dead Sea, to Aleppo in Syria, to Babylon in Chaldea, to the kingdom of Persia, and to Ispahan, where the king usually resided; to Seras, antiently called Shushan; to Candahor, the first province north-east under the subjection of the great mogul, and so to Lahore, the chiefest city but one belonging to that empire. From Lahore he went to Agra; where, being well received by the english factory, he made an halt. He staid here till he had gotten the turkish and morisco, or arabian languages, in which study he was always very apt, and some knowledge in the persian and indostan tongues. In both these he suddenly got such a knowledge and mastery, that they were of great use to him in travelling up and down the great mogul's dominions. In the persian tongue he afterwards made an oration to the great mogul; and in the indostan he had so great a command, that he is said to have silenced a laundry-woman, belonging to the english ambassador in that country, who used to scold all the day long. After he had visited several places in that part of the world, he went to Surat in East-India, where he fell ill of a flux, of which he died in 1617.

This strange man, it is evident, had a prodigious desire of seeing many things, which sort of ambition has never been reckoned a symptom of folly: nor indeed would Coryate have passed for such a fool as he has done, if he had not unluckily fallen into the hands of wits, who, by way of diverting themselves, exposed him. He had however a higher opinion of himself than was fitting; and therefore was not a little mortified when any thing checked it. Thus when one Steel, a merchant, and servant to the East-India company, came to sir Thomas Roe, the english ambassador at Mandoa, where the mogul then resided, he told Coryate, that he had been in England since he saw him, and that king James had enquired about him; and that upon telling his majesty, that he had met him in his travels, the king replied, "Is that fool living?" Our traveller was equally hurt at another time, when, upon his departure from Mandoa, sir Thomas Roe gave him a letter, and in that a bill

to receive *rol.* at Aleppo. The letter was directed to Mr. Chapman, consul there at that time; and the passage which concerned Coryate was this: "Mr. Chapman, when you shall hand these letters, I desire you to receive the bearer of them, Mr. Thomas Coryate, with courtesie, for you shall find him a very honest poor wretch," &c. This expression troubled Coryate extremely, and therefore it was altered to his mind. He was very jealous of his reputation abroad; for he gave out, that there was great expectances in England of the large accounts he should give of his travels after his return home.

What became of the notes and observations he made in his long peregrinations, nobody knows; only these following, which he sent to his friends in England, were printed in his absence, 1. Letters from Asmere, the court of the great mogul, to several persons of quality in England, concerning the emperor and his country of East-India, 1616, 4to. In the title of which is our author's picture, riding on an elephant. 2. A letter to his mother Gertrude, dated from Agra in East-India, containing the speech that he spoke to the great mogul in the persian language. 3. Certain observations from the mogul's court and East-India. 4. Travels to, and observations in, Constantinople and other places in the way thither, and in his journey thence to Aleppo, Damascus, and Jerusalem. 5. His oration, *Purus, Putus Coryatus*; quintessence of Coryate; spoken extempore, when Mr. Rugg dubbed him a knight on the ruins of Troy, by the name of Thomas Coryate the first english knight of Troy. 6. Observations of Constantinople abridged. All these are to be found in the "*Pilgrimages*" of Sam Purchas. 7. Diverse latin and greek epistles to learned men beyond the seas; some of which are in his "*Crudities*."

COSIMO (ANDREW and PETER), italian painters, of whom the former excelled in the *claro-obscuro*, and the other in singular compositions. The genius of the latter, fertile in extravagant conceptions, brought about him all the young men of his time, for the sake of getting subjects for ballets and masquerades. His application to work was so strong that he sometimes even forgot to take his meals. Among his scholars are reckoned Andrew del Sarto and Francis de Sangallo. He died in 1521, at the age of 80, of the effects of a paralytic stroke. He was a man of a singular character, and of very irritable nerves. The crying of infants, the noise of bells, the coughing of people that had colds, were sufficient to ruffle his mind. On the other hand, to walk in a shower of rain was agreeable to him; but thunder so alarmed him, that even a long time after the storm, he has been found in an obscure corner of the house, muffled up in his cloak.

COSIN (JOHN), an english prelate, was son of Giles Cosin, a rich

a rich citizen of Norwich, and born in that city Nov. 30, 1594. He was educated in the free-school there, till 14 years of age; and then removed to Caius college in Cambridge, of which he was successively scholar and fellow. Being at length much known for his ingenuity and learning, he had, in 1616, an offer of a librarian's place from Overall bishop of Lichfield and Coventry, and Andrews bishop of Ely, and accepted the invitation of the former; who dying in 1619, he became domestic chaplain to Neil bishop of Durham. He was made a prebendary of Durham in 1624; and the year following collated to the archdeaconry of the east-riding in the church of York, vacant by the resignation of Marmaduke Blakestone, whose daughter he had married that year. July 1626, Neil presented him to the rich rectory of Branspeth, in the diocese of Durham; the parochial church of which he beautified in an extraordinary manner. About that time, having frequent meetings at the bishop of Durham's house in London, with Laud and other divines of that party, he began to be obnoxious to the puritans, who suspected him to be popishly affected; which suspicion was greatly confirmed in them by his "Collection of Private Devotions," published in 1627. Smith tells us, that this collection was drawn up at the command of Charles I. for the use of those protestants who attended upon the queen; and, by way of preserving them from the taint of certain popish books of devotion, supposed to be thrown, on set purpose, about the royal apartments. However, this book of Cosin's, though licensed by the bishop of London, was very striking at the first view; and even moderate persons were a little shocked with it, as approaching too nearly the superstitions of the church of Rome. The top of the frontispiece had the name of Jesus in three capital letters, I. H. S. Upon these there was a cross, encircled with the sun supported by two angels, with two devout women praying towards it. Burton, Prynne, and other celebrated puritans, attacked it very severely; and there is no doubt but it greatly contributed to draw upon him all that persecution which he afterwards underwent.

About 1628 he took the degree of D. D. and the same year was concerned, with his brethren of the church of Durham, in a prosecution against Peter Smart, a prebendary there, for a seditious sermon preached in that cathedral, upon Psalm xxxi. 7. "I hate them that hold of superstitious vanities." Smart was degraded, and dispossessed of his preferments; but, as we shall perceive, afterwards amply revenged of Cosin for his share in the prosecution. In 1634 Cosin was elected master of Peterhouse in Cambridge; and in 1640 made dean of Peterborough by Charles I. whole chaplain he then was. But now his trou-

bles began: for, Nov. 10, which was but three days after his installation into that deanery, a petition from Peter Smart against him was read in the house of commons; wherein complaint was made of his superstition, innovations in the church of Durham, and severe prosecution of himself in the high-commission-court. This ended in his being, Jan. 22, 1642, sequestered by a vote of the whole house from his ecclesiastical benefices; and he is remarkable for having been the first clergyman in those times who was treated in that manner. March 15th ensuing, the commons sent him 21 articles of impeachment against him, tending to prove him popishly affected; and about the same time he was put under restraint, upon a surmise that he had enticed a young scholar to popery: all which imputations he cleared himself easily from, though not without great trouble and charge. In 1642, being concerned with others in sending the plate of the university of Cambridge to the king, who was then at York, he was ejected from his mastership of Peter-house; so that, as he was the first who was sequestered from his ecclesiastical benefices, he was also the first that was displaced in the university. Thus deprived of all his preferments, and not without fears of something worse, he resolved to leave the kingdom, and retire to Paris; which accordingly he did in 1643.

Here, by the king's order, he officiated as chaplain to such of the queen's household as were protestants; and with them, and other exiles daily resorting thither, he formed a congregation, which was held first in a private house, and afterwards at the english ambassador's chapel. Not long after, he had lodgings assigned him in the Louvre, with a small pension, on account of his relation to queen Henrietta. During his residence in this place, he continued firm in the protestant religion; reclaimed some who had gone over to popery, and confirmed others who were wavering about going; had disputes and controversies with jesuits and romish priests, and about the same time employed himself in writing several learned pieces against them. One accident befel him abroad, which he often spoke of as the most sensible affliction in his whole life; and that was, his only son's turning papist. This son was educated in grammar learning in a jesuit's school, as were many others of our youths, during the civil war; and occasion was thence taken of inveigling him into popery. He was prevailed upon, not only to embrace popery, but also to take religious orders in the church of Rome: and though his father used all the ways imaginable, and even the authority of the French king, which by interest he had procured, to regain him out of their power, and from their persuasion, yet all proved ineffectual. Upon  
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this he disinherited him, allowing him only an annuity of 100*l*. He pretended indeed to turn protestant again, but relapsed before his father's decease.

At the restoration of Charles II. Cosin returned to England, and took possession of all his preferments, but, before the year was out, was raised to the see of Durham. As soon as he could get down to his diocese, he set about reforming abuses there during the late anarchy; and distinguished himself by his charity and public spirit. He laid out a great share of his large revenues in repairing or rebuilding the several edifices belonging to the bishopric of Durham, which had either been demolished, or neglected, during the civil wars. He repaired, for instance, the castle at Bishop's Auckland, the chief country-seat of the bishops of Durham; that at Durham, which he greatly enlarged; and the bishop's house at Darlington, then very ruinous. He also enriched his new chapel at Auckland, and that at Durham, with several pieces of gilt plate, books, and other costly ornaments; the charge of all which buildings, repairs, and ornaments, amounted, according to Dr. Smith, to near 16,000*l*. but, as others say, to no less than 26,000*l*. He likewise built and endowed two hospitals; the one at Durham for eight poor people, the other at Auckland for four. The annual revenue of the former was 70*l*. that of the latter 30*l*.; and near his hospital at Durham, he rebuilt the school-houses, which cost about 300*l*. He also built a library near the castle of Durham, the charge whereof, with the pictures with which he adorned it, amounted to 800*l*. and gave books thereto to the value of 2000*l*. as also an annual pension of 20 marks for ever to a librarian. But his generosity in this way was not confined within the precincts of his diocese. He rebuilt the east end of the chapel at Peter-house in Cambridge, which cost 320*l*. and gave books to the library of that college to the value of 1000*l*. He founded eight scholarships in the same university: namely, five in Peter-house, of 10*l*. a year each; and three in Caius college, of 20 nobles apiece per annum: both which, together with a provision of 8*l*. yearly, to the common chest of those two colleges respectively, amounted to 2500*l*. To mention all his benefactions, would be almost tedious. He gave, in ornaments to the cathedral at Durham, 45*l*.; upon the new building of the bishop's court, exchequer, and chancery, and towards erecting two sessions houses in Durham, 1000*l*.; towards the redemption of christian captives at Algiers, 500*l*.; towards the relief of the distressed loyal party in England, 800*l*.; for repairing the banks in Howdenshire, 100 marks; towards repairing St. Paul's cathedral in London, 50*l*. In a word, this generous bishop, during the 11 years he sat in the see of Durham, is said to have spent above 2000*l*. yearly in pious and charitable uses.

He died, Jan. 15, 1672, of a pectoral dropſy, in his 78th year, after having been much afflicted with the ſtone for ſome time before; and his body was conveyed from his houſe in Weſtminſter to Biſhop's Aukland, where it was buried in the chapel belonging to the palace, under a tomb of black marble, with a plain inſcription prepared by the biſhop in his life-time. Beſides the ſon already mentioned, he had four daughters. By his will he bequeathed conſiderable ſums of money to charitable purpoſes: to be diſtributed among the poor in ſeveral places, a ſum amounting to near 400l.; towards rebuilding St. Paul's cathedral, when it ſhould be raiſed five yards from the ground, 100l.; to the cathedral at Norwich, whereof the one half to be beſtowed on a marble tablet, with an inſcription in memory of Dr. John Overall, ſome time biſhop there, whoſe chaplain he had been, the reſt for providing ſome uſeful ornaments for the altar, 40l.; towards repairing the ſouth and north ſide of Peter-houſe chapel in Cambridge, ſuitable to the eaſt and weſt ſides, already by him perfected, 200l.; towards the new building of a chapel at Emanuel college in Cambridge, 50l.; to the children of Mr. John Hayward, late prebendary of Lichfield, as a teſtimony of his gratitude to their deceased father, who in his younger years placed him with his uncle biſhop Overall, 20l. each; to ſome of his domeſtic ſervants 100 marks, to ſome 50l. and to the reſt half a year's wages, over and above their laſt quarter's pay. In his will alſo, he made a large and open declaration of his faith, and was particularly explicit and emphatical in vindicating himſelf from the imputation of popery: "I do profeſs," ſays he, "with holy obſervation, and from my very heart, that I am now, and ever have been from my youth, altogether free and averſe from the corruptions, and impertinent, new fangled, or paſtiſtical ſuperſtitious and doctrines, long ſince introduced, contrary to the holy ſcripture, and the rules and cuſtoms of the antient fathers." To ſay that biſhop Coſin was a paſtiſt, would be ridiculous; yet from this ſhort account of him it appears pretty evident, that he was very ſollicitous about the outſide of religion; that he loved magnificence and ſhew in churches and cathedrals, according to the articles of his impeachment; that, though not convicted of any thing paſtiſtical, he was found active in inventing and preſſing vain and insignificant ceremonies: and this indeed was the true character of Laud, and all the divines of his ſchool, of whom Coſin was one. He wrote a great number of books, published and unpublished; from all which, as one obſerves, and his abilities, quick apprehenſion, ſolid judgment, and variety of reading, manifeſted therein, he has perpetuated his name to poſterity, and ſufficiently confuted at the ſame time the calumnies induſtriouſly ſpread againſt him, of his being a paſtiſt, or  
popiſhly

popishly affected: which calumnies brought upon him a severe persecution, followed with the plunder of all his goods, the sequestration of his whole estate, and a 17 years exile.

COSTANZO (ANGELO DI), lord of Cantalupo, born in 1507, at Naples, published the history of that city, in italian, folio, 1682, at Aquila, after 53 years of persevering investigation. This first edition, scarce even in Italy, reaches from the year 1250 to 1489; that is, from the death of Frederic II. to the war of Milan, under Ferdinand I. Costanzo enlivened by the culture of latin poetry, the dryness of history. He succeeded both in one and the other. He improved the art of writing sonnets by graces of his own invention. His italian poetry was collected at Venice in 1752, 12mo. He died about the year 1590, at a very advanced age.

COSTARD (GEORGE), an english scholar, distinguished for oriental and astronomical learning, was born about 1710, and admitted about 1726 of Wadham college, Oxford; where he became fellow and tutor, and where he seems to have spent the greatest part of his life, though the fellows of Wadham college hold their fellowships only for a limited number of years. June 1764, he obtained the vicarage of Twickenham in Middlesex, by the favour of lord chancellor Northington. Jan. 1782, he died; and his books, oriental manuscripts, and philosophical instruments, were sold by auction in March following. He was the author of 15 productions, as they are enumerated in "Nichols's Anecdotes of Bowyer," whence this extract is made: they are chiefly upon astronomical subjects, but among them are, "Some observations tending to illustrate the book of Job, 1747, 8vo."

COSTE (PETER), a native of Uzez, fled to England on account of religion, died at Paris in 1747, at an advanced age, leaving behind him several works. The chief of them are: 1. Translations into french of Locke's essay on human understanding, Amsterdam, 1736, 4to, and Trevoux, 4 vols. 12mo; of Newton's optics, 4to, and of the Reasonableness of christianity by Locke, 2 vols. 8vo. 2. An edition of Montaigne's essays, 3 vols. 4to, and 10 vols. 12mo. with remarks and annotations. 3. An edition of Fontaine's fables, 12mo. with curious notes at the bottom of the pages. He ventured to add a fable of his own, which served to prove that it was far more easy to comment on Fontaine than to imitate him. 4. The defence of la Bruyere, against the carthutian d'Argone, concealed under the name of Vigneul Marville: a verbose performance, which has been very injudiciously tacked to most of the editions of the characters of Theophrastus. 5. The life of the Grand Condé, 4to, and 12mo. accurate enough, but cold. Coste, as

an editor, was often tediously minute, and, as an author, not above mediocrity; but he bestowed great attention on whatever he did. He was an excellent corrector of the press; and by that term we would imply a man who is thoroughly versed in his own language, is well acquainted with the foreign tongues, and has a general knowledge of the sciences.

COSTER (LAWRENCE), an inhabitant of Harlem, died about 1440, descended from the antient counts of Holland, by a natural child. His name is famous in the annals of printing, as the Dutch affirm him to be the inventor of that art about the year 1430. However, this claim is far from being built on any solid foundation. It was not till 130 years after the first exercise of this art at Mayence, that the town of Harlem formed any pretence to the honour of this invention. But, to the known and certain facts, to the striking and incontestable proofs that certify us of its belonging to Mayence, the men of Harlem oppose nothing but obscure traditions, the tales of old folks, stories, conjectures, and not one typographical production that can in any way shew the merit of it to belong to Coster. All that we can allow to Harlem, is the circumstance of being one of the first towns that practised the art of cutting in wood, which led by degrees to the idea of printing a book, first in wooden blocks engraved, then in moveable characters of wood, and lastly in fusile types. But it still remains to be proved that this idea was conceived and executed at Harlem; whereas it is demonstrated that Gutemberg printed, first at Strasburg, and afterwards at Mayence, in moveable characters of wood, and that the fusile types were invented at Mayence by Schœffert. The learned Meerman, counsellor and pensionary of Rotterdam, zealous for the honour of his country, supported the cause of Harlem with all the sagacity and all the erudition that could be exerted, in a work intituled: *Origines typographicæ*, printed at the Hague in 1765, 2 vols. 4to, and it may be affirmed, that never was bad cause better defended.

COSTHA (BEN LUCA), a christian philosopher, native of Baalbek in Syria, who lived in the year 250 of the hegira under the caliphate of Mostâin Billah. He translated many greek books into the arabic tongue; and, among others, that of the *Sphærics* of Theodosius. He also composed several original works, as well on the practice of physic, as on astronomy and the mathematical sciences, of which M. Casiri has given the catalogue in his *Biblioth. Arab. de l'Escorial*, tom. i. p. 420. Of his translations of the greek writers are several very interesting ones in the public library at Leyden; as the *Sphærics* of Theodosius, numb. 1165. (1031); *Autolycus de ortu & occasu siderum*, numb. 1164. (1031), and the *Barulcus* of Hero Alexandrinus,

Alexandrinus, numb. 1091, (51), a work of which the original greek is entirely lost [P]. A latin translation of this last book, made by the celebrated M. Golius, is at present in the possession of Mr. Professor Brugmans, at Groningen, who thinks it highly deserving of publication; and gives us room to hope that, by taking that charge upon himself, he will soon repair the loss of the original. Costha ben Luca likewise translated the commentaries of Galen on the aphorisms of Hippocrates, as may be seen from the catalogue of the oriental manuscripts in the library of the Medicis at Florence, made by M. Assemani, p. 375, though this translation was not made from the original, but from a syriac translation of Honain ben Isaac. Lastly, another work that Costha translated into arabic is mentioned by M. d'Herbelot, tom. ii. p. 399, under the title of *Ketab al fetahat al roumiah*.

COTELERIUS (JOHN BAPTIST), B. D. of Sorbonne, and king's greek professor, was born at Nismes in Languedoc, in 1627. He made an extraordinary proficiency in the languages under his father, when very young: for being, at 12 years of age only, brought into the hall of the general assembly of the french clergy held at Mante in 1641, he construed the New Testament in greek, and the Old in hebrew, at the first opening of the book. He unfolded at the same time several difficulties proposed in regard to the peculiar construction of the hebrew language; and explained also the text from several customs practised among the Jews. After this, he demonstrated several mathematical propositions, in explaining Euclid's definitions. This made him looked upon as a prodigy of genius; and his reputation rose in proportion to his advances in life. In 1642 he took the degree of M. A; B. D. in 1647; and was elected a fellow of the Sorbonne in 1649. In 1651 he lost his father, who died at Paris, whither he had come to reside with his children in 1638; and he lamented him much. He had indeed great reason to do so; for he had taken the greatest pains and care imaginable in his education, as appears from a letter of Cotelarius to his father, which Baluzius has given us an extract of. "It is not in my power," says he, "not to be obedient in every respect to you, to whom, besides innumerable benefits and favours, I owe not only my life, but also the means of living well and happily: I mean, those seeds of virtue and learning which you have been careful to plant in me from my infancy. Now, if Alexander of Macedon could own himself so much indebted to his father Philip for begetting him, yet so much more to Aristotle for forming and educating him; what ought not I to acknowledge myself indebted to you, who have been both a Philip and an Aristotle to me?"

[P] Vide Fabricii Biblioth. Græc. tom. ii. p. 592.

In 1654, when the archbishop of Embrun retired into his diocese, he took Cotelerius along with him, as one who would be an agreeable companion in his solitude. Cotelerius was with the archbishop four whole years; but afterwards, when he returned to Paris, complained heavily of the want of books and conversation with learned men, which he had experienced in that retreat. He declined going into orders, and spent his time wholly in ecclesiastical antiquity. The greek fathers were his chief study: he read their works both printed and manuscript with great exactness; made notes upon them; and translated some of them into latin. In 1660 he published "Four homilies of St. Chrysostom upon the Psalms," and his Commentary upon Daniel, with a latin translation and notes. Then he set about his "Collection of those Fathers who lived in the apostolic age;" which he published in two vols. folio, at Paris, 1672, all reviewed and corrected from several manuscripts, with a latin translation and notes. The editor's notes in this performance are very learned and very curious: they explain the difficulties in the greek terms, clear up several historical passages, and set matters of belief and discipline in a better light. He had published this work some years sooner; but was interrupted by being pitched upon with du Cange to review the MSS. in the king's library. This task he entered upon by Colbert's order in 1667, and was five years in performing it.

In 1676 he was made greek professor in the royal academy at Paris, which post he maintained during his life with the highest reputation. He had the year before put out the first volume of a work, intituled, "*Monumenta ecclesiæ græcæ*," which was a collection of greek tracts out of the king's and Colbert's libraries, and had never been published before. He added a latin translation and notes; which, though not so large as those upon the "*Patres apostolici*," are said to be very curious. The first volume was printed in 1675, the second in 1681, and the third in 1686. He intended to have continued this work; if he had lived; but death snatched him away. His age was not great, but his constitution was broken with intense study: for he took vast pains in his learned performances, writing all the greek text and the version on the side with his own hand, and using the greatest care and exactness in all his quotations. Aug. 3, 1686, he was seized with an inflammatory disorder in his breast, which required him to be let blood: but he had such a dislike to this operation, that, sooner than undergo it, he dissembled his illness. At last however he consented; but it was too late, for he died the 10th of the same month, when he was not 60 years of age.

Besides his great skill in the languages and in ecclesiastical antiquity,

tiquity, he was remarkable for his probity and candour. He was surprisingly modest and unpretending, without the least tincture of stiffness and pride. He lived particularly retired, made and received few visits; and thus having but little acquaintance, he appeared somewhat melancholy and reserved; whereas it is said that he was in reality of a frank, conversable, and friendly temper.

COTES (ROGER), an illustrious mathematician, philosopher, and astronomer, was born July 10, 1682, at Burbach in Leicestershire, where his father Robert was rector. He was first placed at Leicester school; where, at only 12 years of age, he discovered a strong inclination to the mathematics. This being observed by his uncle, the rev. Mr. John Smith, he gave him all imaginable encouragement; and prevailed with his father to send him for some time to his house in Lincolnshire, that he might put him forward, and assist him in those studies. Here he laid the foundation of that deep and extensive knowledge in this way, for which he was afterwards so deservedly famous. He removed from thence to London, and was sent to St. Paul's school; where also he made a great progress in classical learning; yet found so much leisure as to keep a constant correspondence with his uncle, not only in mathematics, but also in metaphysics, philosophy, and divinity. This fact is said to have been often mentioned by professor Saunderson. His next remove was to Cambridge; where, April 6, 1699, he was admitted of Trinity college; and at Michaelmas 1705, after taking his first degree in arts, chosen fellow of it. He was at the same time tutor to Anthony earl of Harold, and the lord Henry de Grey, sons of the then marquis afterwards duke of Kent, to which noble family Mr. Cotes was related.

Jan. 1706, he was appointed professor of astronomy and experimental philosophy, upon the foundation of Dr. Thomas Plume, archdeacon of Rochester; being the first that enjoyed that office, to which he was unanimously chosen, on account of his high reputation and merits. He took the degree of M. A. in 1706; and went into orders in 1713. The same year, at the desire of Dr. Bentley, he published at Cambridge the second edition of sir Isaac Newton's "Mathematica Principia, &c." and inserted all the improvements which the author had made to that time. To this edition he prefixed a most admirable preface, in which he expressed the true method of philosophising, shewed the foundation on which the newtonian philosophy was built, and refuted the objections of the cartesian and all other philosophers against it. It may not be amiss to transcribe a paragraph from this preface, in which the editor has given an answer to those who supposed that gravity or attraction, in sir Isaac Newton's system, was in no wise a clearer principle,

principle, and more adapted to explain the phænomena of nature, than the occult qualities of the peripatetics; because there are still philosophers who persist in the same supposition. Gravity, say the objectors, is an occult cause; and occult causes have nothing to do with true philosophy. To whom Mr. Cotes replies, that "occult causes are, not those whose existence is most clearly demonstrated by observation and experiment, but those only whose existence is occult, fictitious, and supported by no proofs. Gravity therefore can never be called an occult cause of the planetary motions; since it has been demonstrated from the phænomena, that this quality really exists. Those rather have recourse to occult causes, who make vortices to govern the heavenly motions; vortices, composed of a matter intirely fictitious, and unknown to the senses. But shall gravity therefore be called an occult cause, and on that account be banished from philosophy, because the cause of gravity is occult, and as yet undiscovered? Let those, who affirm this, beware of laying down a principle, which will serve to undermine the foundation of every system of philosophy that can be established. For causes always proceed, by an uninterrupted connexion, from those that are compound, to those that are more simple; and when you shall have arrived at the most simple, it will be impossible to proceed farther. Of the most simple cause therefore no mechanical solution can be given; for if there could, it would not be the most simple. Will you then call these most simple causes occult, and banish them from philosophy? You may so; but you must banish at the same time the causes that are next to them, and those again that depend upon the causes next to them, till philosophy at length will be so thoroughly purged of causes, that there will not be one left whereon to build it."

The publication of this edition of Newton's Principia added greatly to his reputation; nor was the high opinion the public now conceived of him in the least diminished, but rather much increased, by several productions of his own, which afterwards appeared. He gave a description of the great fiery meteor, that was seen March 6, 1716, which was published in the Phil. Transf. a little after his death. He left behind him also some admirable and judicious tracts, part of which, since his decease, have been published by Dr. Robert Smith, his cousin and successor in his professorship, afterwards master of Trinity college. His "*Harmonia Mensurarum*," &c. was published at Cambridge, 1722, 4to; and dedicated to Dr. Mead by the learned editor; who, in an elegant and affectionate preface, gives us a copious account of the performance itself, the pieces annexed to it, and of such other of the author's works as are yet unpublished. He tells us how much this work was admired by  
professor

professor Saunderson, and how dear the author of it was to Dr. Bentley. The first treatise of the miscellaneous works annexed to the "*Harmonia Mensurarum*" is "Concerning the estimation of errors in mixed mathematics." The second, "Concerning the differential method;" which he handles in a manner somewhat different from sir Isaac Newton's treatise upon that subject, having written it before he had seen that treatise. The name of the third piece is "*Canonotechnia*, or concerning the construction of tables by differences." The book concludes with three small tracts, "Concerning the descent of bodies, the motion of pendulums in the cycloid, and the motion of projectiles;" which tracts, the editor informs us, were all composed by him when very young. He wrote also "A compendium of arithmetic, of the resolutions of equations, of dioptrics, and of the nature of curves." Besides these pieces, he drew up a course of hydrostatical and pneumatical lectures in english, which were published by Dr. Smith in 1737, and are held in high repute.

This uncommon genius in mathematics died, to the regret of the university, and all lovers of that science, June 5, 1716, in the very prime of his life; for he was advanced no farther than to his 33d year. He was buried in the chapel of Trinity college; and an inscription fixed over him, from which we learn that he had a very beautiful person.

COTIN (CHARLES), so ill-treated by Boileau in his satires, and by Moliere in his comedy of the "*Femmes Savantes*," under the name of Trissotin, was born at Paris, and has at least as good a title to a place in this work, as some of Virgil's military heroes in the *Æneid*, who are celebrated purely for being knocked on the head. It is said, that he drew upon him the indignation of Boileau and Moliere: of the former, because he counselled him in a harsh and splenetic manner, to devote his talents to a kind of poetry different from satire; of the latter, because he had endeavoured to hurt him with the duke de Montausier, by insinuating that Moliere designed him in the person of the *Misanthrope*. Be all this as it might, Cotin was far from being despicable, or devoid of merit. He understood greek, hebrew, and syriac; was a good preacher; and left some passable pieces in verse and prose. Be it known farther, that he was received into the french academy in 1655. He died at Paris in 1682.

COTOLENDI (CHARLES), advocate in the parliament of Paris, native of Aix or of Avignon, died at the beginning of the xviiiith century, gained a reputation in the literary world by several works. The principal are: 1. The voyages of Peter Texeira, or the history of the kings of Persia down to 1609, translated from the spanish into french, 2 vols. 12mo. 1681.

2. The

2. The life of St. Francis de Sales, 4to. 3. The life of Christopher Columbus, translated into french, 2 vols. 12mo. 1681. 4. The life of the dukes of Montmorenci, 2 vols. 8vo. 5. Arlequiniana, or bon-mots, &c. collected from the conversations of Harlequin. 6. The book without a name. 7. Dissertation on the works of St. Evremont, 12mo. under the name of Dumont. "I find many things in this work, justly censured," writes the criticised author: "I cannot deny that the author writes well; but his zeal for religion and morals surpasses all things else. I should gain less in changing my style for his, than my conscience for his. — Favour surpasses severity in the judgment, and I feel more gratitude for the former than resentment against the latter." This certainly discovers modesty, which, if sincere, should atone for many faults in St. Evremont.

COTTA (JOHN), a latin poet, born in a village near Vérona, gained considerable reputation by his talents. He followed to the army Bartholomew d'Alviano, a venetian general who had a regard for him; but he was taken by the French at the battle of Ghiara d'Adda, in the year 1509, and did not regain his liberty for some time. His patron dispatched him to pope Julius II. at Viterbo, where he died in 1511, at the age of 28, of a pestilential fever. Several of his epigrams and orations are printed in the collection intituled: *Carmina quinque poetarum*; Venice, 1548, 8vo.

COTTEREL (SIR CHARLES), was son of sir Clement Cotterel of Wylsford in Lincolnshire, groom porter to James I. He was in the interregnum steward to the queen of Bohemia; and in 1670, when he was created LL. D. in the university of Oxford, it appears that he was master of the requests to Charles II. He possessed in an extraordinary degree the various accomplishments of a gentleman, and particularly excelled in the knowledge of modern languages. During the exile of his royal master he translated from the french "*Cassandra the famed romance*," which has been several times printed. He had a principal hand in translating "*Davila's history of the civil wars of France*" from the italian, and several pieces of less note from the spanish. In 1686 he resigned his place of master of the ceremonies, and was succeeded by his son Charles Lodowick Cotterel, esq. He is celebrated by Mrs. Catherine Philips under the name of *Poliarchus*. See more of him in *Athen. Oxon.*

COTTON, or COTON (PETER), a jesuit, born in 1564, at Néronde near the Loire, of which place his father was governor, distinguished himself early in life by his zeal for the conversion of heretics, and by his success in the pulpit. He was called to the court of Henry IV. at the instance of the famous  
Lefdiguieres,

Lefdiguières, whom he had converted. The king, pleased with his wit, as well as with his manners and his conversation, made him his confessor. M. Mercier censures the king, for "having too peculiar a deference for this jesuit, a man of very moderate talents, solely attached to the narrow views of his order; and it was publicly said, "Our prince is good, but he has cotton in his ears." Henry was desirous of making him archbishop of Arles, and procuring him a cardinal's hat; but the jesuit constantly refused his offers. His brotherhood, after their recall, unable easily to settle themselves in certain towns, that of Poitiers especially, started great difficulties. The pere Cotton wished to persuade the king that all these oppositions were the work of Sulli, governor of Poitou; but Henry having refused to listen to this calumny, which he blamed the jesuit for having adopted with too much credulity: "God forbid," said Cotton, that I should say any harm of those whom your majesty honours with his confidence! But, however, I am able to justify what I advance. I will prove it by the letters of Sulli. I have seen them, and I will shew them to your majesty." He was taken at his word; and Cotton came the next day to tell the king that the letters had been burnt by carelessness. This quotation is taken from the *Cours d'histoire de Condillac*, tom. xiii. p. 505. After the much lamented death of that great prince, Cotton was confessor to his son Louis XIII. The court being a solitude to him, he asked permission to quit it, and obtained it in 1617, so much the more easily as the duke de Luynes was not very kind to him. Mazerai and other historians relate, that when Ravaillac had committed his parricide, the pere Cotton went to him and said: "Take care that you do not accuse honest men!" There is room to suppose that his zeal for the honour of his society, rather than any other motive, prompted him to utter these indiscreet words. It is related in the *Moreri of Holland*, edit. 1740, that "Henry IV. having one day asked him, Would you reveal the confession of a man resolved to assassinate me? — No; but I would put my body between you and him." The jesuit Santarelli having published a work, in which he set up the power of the popes over that of kings; father Cotton, then provincial of Paris, was called to the parliament the 13th of March 1626, to give an account of the opinions of his brethren. He was asked whether he thought that the pope can excommunicate and dispossess a king of France? "Ah!" returned he, "the king is eldest son of the church; and he will never do any thing to oblige the pope to proceed to that extremity."—"But," said the first president, "are you not of the same opinion with your pere general, who attributes that power to the pope?"—"Our pere general follows the opinions of Rome where he is; and we, those of France where

we are." The many disagreeable things experienced by the pere Cotton on this occasion, gave him so much uneasiness that he fell sick, and died a few days afterwards, the 19th of March 1626, at the age of 63. He was then preaching the Lent-discourses at Paris in the church of St. Paul. This jesuit wrote several books on controversial subjects, sermons, and a letter declaratory of the doctrine of the jesuits, conformable to the doctrine of the council of Trent: this gave occasion to the "Anti Cotton," 1610, 8vo. and is found at the end of the history of D Inigo, 2 vols. 12mo. This satire, which betrays more malignity than wit, is attributed to Peter du Coignet. Pere d'Orleans and pere Rouvier wrote his life, in 12mo.

COTTON (SIR ROBERT BRUCE), an eminent english antiquary, "whose name," says Dr. Johnson, "must always be mentioned with honour, and whose memory cannot fail of exciting the warmest sentiments of gratitude, whilst the smallest regard for learning subsists among us," was son of Thomas Cotton, esq. descended from a very antient family, and born at Denton in Huntingdonshire, Jan. 22, 1570; admitted of Trinity college, Cambridge, where he took the degree of B. A. 1585; and went to London, where he soon made himself known, and was admitted into a society of antiquaries, who met at stated seasons for their own amusement. Here he indulged his natural humour in the prosecution of that study, for which he afterwards became so famous; and in his 18th year began to collect antient records, charters, and other MSS. In 1600 he accompanied Mr. Camden to Carlisle, who acknowledges himself not a little obliged to him for the services he did him in carrying on and perfecting his "Britannia;" and the same year wrote "A brief abstract of the question of precedency between England and Spain." This was occasioned by queen Elizabeth's desiring the thoughts of the society of antiquaries upon that point, and is still extant in the Cotton library. Upon the accession of James I. he was created a knight; and during this reign was very much courted, admired, and esteemed by the great men of the nation, and consulted as an oracle by the privy counsellors and ministers of state, upon very difficult points relating to the constitution. In 1608 he was appointed one of the commissioners to enquire into the state of the navy, which had lain neglected ever since the death of queen Elizabeth; and drew up a memorial of their proceedings, to be presented to the king, which memorial is still in the Cotton library. In 1609 he wrote "A discourse of the lawfulness of combats to be performed in the presence of the king, or the constable and marshal of England," which was printed in 1651 and in 1672. He drew up also, the same year, "An answer to such motives as were offered by certain military men to prince Henry,

Henry, to incite him to affect arms more than peace [Q]." This was composed by order of that prince, and the original MS. remains in the Cotton library. New projects being contrived to repair the royal revenue, which had been prodigally squandered, none pleased the king so much as the creating a new order of knights, called baronets; and sir Robert Cotton, who had done great services in that affair, was in 1611 chosen to be one, being the 36th baronet that was created. His principal residence was then at Great Connington, in Huntingdonshire; which he soon exchanged for Hatley St. George, in the county of Cambridge.

He was afterwards employed by king James to vindicate the behaviour and actions of Mary queen of Scots, from the supposed misrepresentations of Buchanan and Thuanus; and what he wrote upon this subject is thought to be interwoven in Camden's "Annals of queen Elizabeth," or else printed at the end of Camden's "Epistles." In 1616 the king ordered him to examine, whether the papists, whose numbers then made the nation uneasy, ought by the laws of the land to be put to death, or to be imprisoned? This task he performed with great learning, and produced upon that occasion 24 arguments, which were published afterwards in 1672, among "Cottoni Posthuma." It was probably then that he composed a piece, still preserved in MS. in the royal library, intituled, "Considerations for the repressing of the encrease of preests, jesuits, and recusants, without drawing of blood." He was also employed by the house of commons, when the match between prince Charles and the infanta of Spain was in agitation, to shew, by a short examination of the treaties between England and the house of Austria, the unfaithfulness and insincerity of the latter; and to prove that in all their transactions they aimed at nothing but universal monarchy. This piece is printed among "Cottoni Posthuma," under the title of "A remonstrance of the treaties of amity," &c. He wrote likewise a vindication of our ecclesiastical constitution against the innovations attempted to be brought in by the puritans, intituled, "An answer to certain arguments raised from supposed antiquity, and urged by some members of the lower house of parliament, to prove that ecclesiastical laws ought to be enacted by temporal men." In 1621 he compiled "A relation to prove, that the kings of England have been pleased to consult with their peeres, in the great council and commons of parliament, of marriage, peace, and war;"

[Q] To an 8vo edition of this tract was prefixed the author's head, engraved by T. Cross, and inscribed

ROBERTUS COTTONUS BRUCEUS.

*Æsculapius hic librorum; ærugo, vetustas,*

*Per quem nulla potest Britannum consumere chartas.*

printed first in 1651, then in 1672 among "Cottoni Posthuma," and then in 1679 under the title of "The antiquity and dignity of parliaments." Being a member of the first parliament of Charles I. he joined in complaining of the grievances, which the nation was said in 1628 to groan under; but was always for mild remedies, zealous for the honour and safety of the king, and had no views but the nation's advantage.

In 1629 the remarkable transaction happened, which gave rise to the following very curious particulars:

Letter from Dr. Samuel Harsnet, archbishop of York, to sir Henry Vane, ambassador at the Hague, dated London, Nov. 6, 1629.

"On Saturday in the evening there were sent Mr. Vice-chamberlain and others to seal up sir Robert Cotton's library, and to bring himself before the lords of his majesty's council. There were found in his custody a pestilent tractate, which he had fostered as his child, and had sent it abroad into divers hands; containing a project how a prince may make himself an absolute tyrant. This pernicious advice he had communicated by copies to divers lords, who, upon his confession, are questioned and restrained; my lord of Somerset sent it to the bishop of London; the lord Clare to the bishop of Winchester; and the lord Bedford I know not well to whom. Cotton himself is in custody [R]. God send him well out! I am, &c."

The Same, to the Same, dated Nov. 9.

"Yesterday his majesty was pleased to sit in council with all the board, and commanded that devilish project found upon sir

[\*] This account (as was afterwards observed by a correspondent in *Gent. Mag.* 1747, p. 388) seems in some respects doubtful, in others defective; for among some records in the paper office is a warrant for the commitment of sir Robert Cotton, so early as the year 1615, being suspected of a correspondence with the Spanish ambassador, prejudicial to the affairs of government. From this confinement, it is however probable, he was soon released, and that he had his library, which was at that time shut up, restored to him not long after his enlargement; but I have reason to believe, that after his last confinement in 1629, he never had his library restored; for I have seen a letter which mentions his death in 1631, in which it is said, "That before he died, he requested sir Henry Spelman to signify to the lord privy seal, and the rest of the lords of the council, that their so long detaining of his books from him, without

rendering any reason for the same, had been the cause of his mortal malady; upon which message, the lord privy seal came to sir Robert, when it was too late, to comfort him from the king; from whom the earl of Dorset likewise came, within half an hour after sir Robert's death, to condole with sir Thomas Cotton, his son, for his death, and to tell him from his majesty, that as he loved his father, so he would continue to love him. That sir Robert had entailed, as far as law could do it, his library of books upon his son, who makes no doubt of obtaining the same; but for all these court holywaters, says the writer, I, for my part, for a while suspend my belief."

From this it appears, that the government was in possession of sir Robert's library at the time of his death, and that it was even doubtful whether it would ever be restored to his posterity.

Robert

Robert Cotton to be read over unto us. For my own part, I never heard a more pernicious diabolical device, to breed suspicious, seditious humours amongst the people. His majesty was pleased to declare his royal pleasure touching the lords and others restrained for communicating that project; which was, to proceed in a fair, moderate, mild, legal course with them, by a bill of information preferred into the star-chamber, whereunto they might make their answer by the help of the most learned counsel they could procure. And though his majesty had it in his power most justly and truly to restrain them till the cause was adjudged, yet, out of his princely clemency, he commanded the board to call them, and to signify unto them to attend their cause in the star-chamber. They were personally called in before the lords (the king being gone) and acquainted by the keeper with his majesty's gracious favour. Two never spoke a word expressing thankfulness for his majesty's so princely goodness; two expressed much thankfulness, which were my lord of Bedford and sir Robert Cotton. St. John and James are still in prison; and farther than unto these the paper reacheth not in direct travel, save to Selden, who is also contained in the bill of information. I fear the nature of that contagion did spread farther; but as yet no more appeareth. I am of opinion it will fall heavy on the parties delinquent.

I am, Sir, &c."

Sir Symonds D'Ewes's account of this affair, in his manuscript life, written by himself, and still preserved among the Harleian MSS. will give further light to this very interesting fact.

"Amongst other books," says he, "which Mr. Richard James lent out, one Mr. St. John, of Lincoln's-inn, a young studious gentleman, borrowed of him, for money, a dangerous pamphlet that was in a written hand, by which a course was laid down, how the kings of England might oppress the liberties of their subjects, and for ever enslave them and their posterities. Mr. St. John shewed the book to the earl of Bedford, or a copy of it; and so it passed from hand to hand, in the year 1629, till at last it was lent to sir Robert Cotton himself, who set a young fellow he then kept in his house to transcribe it; which plainly proves, that sir Robert knew not himself that the written tract itself had originally come out of his own library. This untrusty fellow, imitating, it seems, the said James, took one copy secretly for himself, when he wrote another for sir Robert; and out of his own transcript sold away several copies, till at last one of them came into Wentworth's hands, of the North, now lord deputy of Ireland. He acquainted the lords and others of the privy-council with it. They sent for the said

young fellow, and examining him where he had the written book, he confessed sir Robert Cotton delivered it to him. Whereupon in the beginning of November, in the same year 1629, sir Robert was examined, and so were divers others, one after the other as it had been delivered from hand to hand, till at last Mr. St. John himself was apprehended, and, being conceived to be the author of the book, was committed close prisoner to the Tower. Being in danger to have been questioned for his life about it, upon examination upon oath, he made a clear, full, and punctual declaration that he had received the same manuscript pamphlet of that wretched mercenary fellow James [s], who by this means proved the wretched instrument of shortening the life of sir Robert Cotton; for he was presently thereupon sued in the star-chamber, his library locked up from his use, and two or more of the guards set to watch his house continually. When I went several times to visit and comfort him in the year 1630, he would tell me, "they had broken his heart, that had locked up his library from him." I easily guessed the reason, because his honour and esteem were much impaired by this fatal accident; and his house, that was formerly frequented by great and honourable personages, as by learned men of all sorts, remained now upon the matter desolate and empty. I understood from himself and others, that Dr. Neile and Dr. Laud, two prelates that had been stigmatized in the first session of parliament in 1628, were his fore enemies. He was so outworn, within a few months, with anguish and grief, as his face, which had been formerly ruddy and well-coloured (such as the picture I have of him shews), was wholly changed into a grim blackish paleness, near to the resemblance and hue of a dead visage.—I, at one time, advised him to look into himself, and seriously consider, why God had sent this chastisement upon him; which, it is possible, he did; for I heard from Mr. Richard Holdsworth, a great and learned divine, that was with him in his last sickness, a little before he died, that he was exceedingly penitent, and was much confirmed in the faithful expectation of a better life."

It may be necessary, in order to elucidate this matter still

[s] This was Richard James, fellow of Corpus Christi college, in Oxford, born at Newport in the isle of Wight, and author of several sermons, both in latin and english. He died at the house of sir Thomas Cotton, bart. in the beginning of Dec. 1636. Sir Symonds D'Ewes gives a very severe character of him; an atheistical profane scholar, but otherwise witty and moderately learned; and he adds, that he had so screwed himself into the good opinion of sir Robert Cotton, "that whereas

at first he had only permitted him the use of his books: at last, some two or three years before his death, he bestowed the custody of his whole library on him. And he being a needy sharking companion, and very expensive, like old sir Ralph Starkie when he lived, let out, or lent out, sir Robert Cotton's most precious manuscripts for money, to any that would be his customers; which," says sir Symonds, "I once made known to sir Robert Cotton, before the said James's face."

farther, to take notice, that one of the articles in the attorney-general's information against sir Robert Cotton was, "that the discourse or project was framed and contrived within five or six months past here in England;" but sir David Foulis testified upon oath, being thereunto required, that it was contrived at Florence, 17 years before, by Sir Robert Dudley; upon which most of the parties were released, and sir Robert Cotton had his library restored to him soon after [T].

But, without intending to derogate from the just merits of this learned and knowing man as an author, it may reasonably be questioned, whether he has not done more service to learning, by securing, as he did, his valuable library [U] for the use of posterity, than by all his writings. It is for this library that he

[T] The other works of sir Robert Cotton, not already mentioned, are, 1. A relation of the proceedings against ambassadors, who have miscarried themselves, and exceeded their commission. 2. That the sovereign's person is required in the great councils or assemblies of the states, as well as the consultations as at the conclusions. 3. The argument made by the command of the house of commons, out of the acts of parliament and authority of law expounding the same, at a conference with the lords, concerning the liberty of the person of every freeman. 4. A brief discourse concerning the power of the peers and commons of parliament in point of judicature. These four are printed in "Cottoni Posthuma." 5. A short view of the long life and reign of Henry III. king of England," written in 1614, and presented to king James I. printed in 1627, 4to. and reprinted in "Cottoni Posthuma." 6. Money raised by the king without parliament, from the conquest until this day, either by imposition or free gift, taken out of records or antient registers," printed in the "Royal treasury of England, or general history of taxes, by captain J. Stevens, 8vo." 7. A narrative of count Gondomar's transactions during his embassy in England, London, 1659, 4to. 8. Of antiquity, etymology, and privileges of castles; 9. of towns; 10. of the measures of land; 11. of the antiquity of coats of arms; all printed in Hearne's discourses, p. 166. 174. 178. 182. He wrote books upon several other subjects, that remain still in MS. namely, Of scutage; of enclosures, and converting arable land into pasture; of the antiquity, authority, and office of the high steward and marshal of Eng-

land; of curious collections; of military affairs; of trade; collections out of the rolls of parliament, different from those that were printed, but falsely, under his name, in 1657, by William Pryne, esq. He likewise made collections for the history and antiquities of Huntingdonshire; and had formed a design of writing an account of the state of christianity in these islands, from the first reception of it here to the reformation. The first part of this design was executed by abp. Usher, in his book "De britannicarum ecclesiarum primordiis," composed probably at the request of sir Robert Cotton, who left eight volumes of collections for the continuation of that work. Two of sir Robert's speeches are printed in the Parliamentary History.

[U] The character of sir Robert Cotton, from the excellent preface to the harleian catalogue, is too important to be omitted: "Bodley's great contemporary, sir Robert Cotton, had been equally diligent in collecting antient MSS. The study of antiquities, particularly those of this kingdom, had engaged his attention, though he always shewed a high regard for every art of philological learning, in all which he was extremely conversant. He had observed with regret, that the history, laws, and constitution of Britain were in general very insufficiently understood; and being fully convinced that the preservation of such monuments of antiquity, and other documents, as were conducive to render the knowledge of them, and their deductions from their primary state, more accurate and universal, would necessarily redound to the advantage of the public, he had, in an expensive and indefatigable labour of up-

he is now most famous; and therefore it may not be improper to be a little particular in the account of it. It consists wholly of MSS. many of which being in loose skins, small tracts, or very thin volumes, when they were purchased, sir Robert caused several of them to be bound up in one cover. They relate chiefly to the history and antiquities of Great-Britain and Ireland, though the ingenious collector refused nothing that was curious or valuable in any point of learning. He lived indeed at a time when he had great opportunities of making such a fine collection: when there were many valuable books yet remaining in private hands, which had been taken from the monasteries at their dissolution, and from our universities and colleges, at their visitations: when several learned antiquaries, such as Joceline, Noel, Allen, Lambarde, Bowyer, Elsing, Camden, and others, died, who had made it their chief business to scrape up the scattered remains of our monastical libraries: and, either by legacy or purchase, he became possessed of all he thought valuable in their studies. This library was placed in his own house at Westminster, near the house of commons; and very much augmented by his son sir Thomas Cotton, and his grandson sir John (who died in 1702, aged 71). In 1700 an act of parliament was made for the better securing and preserving that library, in the name and family of the Cottons, for the benefit of the public; that it might not be sold, or otherwise disposed of and embezzled. Sir John, great grandson of Sir Robert, having sold Cotton-house to queen Anne, about 1706, to be a repository for the royal as well as the cottonian library, an act was made for the better securing of her majesty's purchase of that house; and both house and library were settled and vested in trustees. The books were then removed into a more convenient room, the former being very damp; and Cotton-house was set apart for the use of the king's library-keeper, who had there the royal and cottonian libraries under his care. In 1712 the cottonian library was removed to Essex-house in Essex-street; and in 1730 to a house in Little Dean's-yard, Westminster, purchased by the crown of the lord Ashburnham; where a fire happening Oct. 23, 1731, 111 books

wards of 40 years, accumulated those numerous and inestimable treasures which compose the Cottonian library, and now remain an indisputable testimony of his benevolent disposition towards his native country. But, happily, these patrons of literature lived in an age peculiarly favourable to the completion of their respective purposes, and more especially to those of the latter. The late general dissolution of religious houses had dispersed an infinite number of curious manu-

scripts. Many of these were secured by the nobility and gentry; but no considerable number falling into the hands of peasants, mechanics, and other persons ignorant of their importance, and totally inattentive to their preservation, were easily to be purchased. From this source sir Robert Cotton had supplied his library with a multitude of rare MSS. and to them Mr. Camden, Mr. Lambert, Dr. Dee, and sir Christopher Hatton, had kindly contributed their stores."

were

were lost, burnt, or entirely defaced, and so rendered imperfect. It was thereupon removed to the Old Dormitory belonging to Westminster-school, and finally, in 1753, to the British Museum, where they still remain.

It is almost incredible how much we are indebted to this library, for what we know of our own country: witness the works of sir H. Spelman, sir W. Dugdale, the *Decem Scriptores*, dean Gale, Burnet's history of the reformation, Strype's works, Rymer's *Fœdera*, several pieces published by Hearne, and every book almost that hath appeared since, relating to the history and antiquities of Great-Britain and Ireland. Nor was sir Robert Cotton less communicative of his library and other collections in his life-time. Speed's history of England is said to owe most of its value and ornaments to it; and Camden acknowledges, that he received the coins in the *Britannia* from this collection. To Knolles, author of the "*Turkish History*," he communicated authentic letters of the masters of the knights of Rhodes, and the dispatches of Edward Barton, ambassador from queen Elizabeth to the Porte; to sir Walter Raleigh, books and materials for the second volume of his history, never published; and the same to sir F. Bacon, lord Verulam, for his history of Henry VII. The famous Mr. Selden was highly indebted to the books and instructions of sir Robert Cotton, as he thankfully acknowledges in more places than one. In a word, this great and worthy man was the generous patron of all lovers of antiquities, and his house and library were always open to ingenious and inquisitive persons.

Such a man, we may imagine, must have had many friends and acquaintance: and indeed he was not only acquainted with all the virtuosi and learned in his own country, but with many also of high reputation abroad; as Janus Gruterus, Francis Sweertius, Andrew Duchesne, John Bourdelot, Peter Puteanus, Nicholas Fabricius Peireskius, &c.

He died of a fever, at his house in Westminster, May 6, 1631, aged 60 years 3 months and 15 days. He married Elizabeth, one of the daughters and coheirs of William Brocas, of Theddingworth in the county of Leicester, esq. by whom he left one only son, sir Thomas the second baronet, who died 1662, and was succeeded by Sir John the third, and he, 1702, by his son John, who died in the life-time of his father, 1681, leaving two sons, of whom the elder, John, succeeded his grandfather, and died without issue 1731. The title and part of the estate went to his uncle Robert, by whose death, at the age of 80, July 12, 1749, the title became extinct. He had one son, John, who died before his father; and one grandson, John, who died of the small-pox, on his return from his travels, in 1739.

COTTON (CHARLES), esq; a gentleman of a very good family in Staffordshire, who lived in the reigns of Charles and James II. He had something of a genius for poetry, and was particularly famous for burlesque verse. He translated one of Corneille's tragedies, called "Horace," printed in 1671. He published a volume of poems on several occasions: "The wonders of the Peak in Derbyshire;" "Scarronides, or Virgil travestie;" "Lucian burlesqued, or the Scoffer scoffed:" a new edition of which was printed in 1751. But the chief of all his productions, and for which perhaps he deserves the best of his countrymen, is his translation of "Montaigne's Essays." This was dedicated to George Saville, marquis of Halifax; and Cotton soon after received a very polite letter from that lord, which gives an high idea of the translator and his performance. "I have too long, says his lordship, delayed my thanks to you for giving me such an obliging evidence of your remembrance: that alone would have been a welcome present; but, when joined with the book in the world I am the best entertained with, it raiseth a strong desire in me to be better known, where I am sure to be so much pleased. I have till now thought wit could not be translated, and do still retain so much of that opinion, that I believe it impossible, except by one whose genius cometh up to that of the author. You have so kept the original strength of his thought, that it almost tempts a man to believe the transmigration of souls; and that he being used to hills is come into the moorlands to reward us here in England, for doing him more right than his country will afford him. He hath by your means mended his first edition: to transplant and make him ours, is not only a valuable acquisition to us, but a just censure of the critical impertinence of those french scribblers, who have taken pains to make little cavils and exceptions to lessen the reputation of this great man, whom nature hath made too big to confine himself to the exactness of a studied style. He let his mind have its full flight, and sheweth, by a generous kind of negligence, that he did not write for praise, but to give to the world a true picture of himself and of mankind. He scorned affected periods, or to please the mistaken reader with an empty chime of words. He hath no affectation to set himself out, and dependeth wholly upon the natural force of what is his own, and the excellent application of what he borroweth.

"You see, sir, that I have kindness enough for monsieur de Montaigne to be your rival, but no body can now pretend to be in equal competition with you. I do willingly yield, which is no small matter for a man to do to a more prosperous lover; and if you will repay this piece of justice with another, pray believe,

believe, that he, who can translate such an author without doing him wrong, must not only make me glad, but proud of being his very humble servant, HALIFAX."

Thus far the testimony of lord Halifax in favour of our author's translation; which certainly cannot be without great merit, when so accomplished a judge has praised it so highly. Cotton died some time about the Revolution; but in what year we cannot be certain.

COVEL (Dr. JOHN), a very learned English divine, was born at Horninghearth in Suffolk, in 1638; and educated in classical learning in the school of St. Edmund's Bury. March 31, 1654, he was admitted of Christ's college in Cambridge; of which, after taking his degrees in arts, he was elected fellow. Some time after he went into orders, and in 1670 went as chaplain to sir Daniel Harvey, ambassador from Charles II. to the Porte; where he served, in that quality, both him and his successor sir John Finch, for the space of seven years. Upon his return to England in 1679, he was created D. D. and the same year chosen lady Margaret's preacher in the university of Cambridge. March 5, 1680, he had institution to the sinecure rectory of Littlebury in Essex, to which he was presented by Gunning bishop of Ely; and in 1687 was installed into the chancellorship of York, conferred upon him by the king, during the vacancy of that see. July 7, 1688, he was elected master of Christ's college in Cambridge, in which station he continued to the day of his death. He was also rector of Kegworth in the county of Leicester. At length, after having led a kind of itinerant life, as he himself informs us, at York, in Holland, and elsewhere, he arrived at his long journey's end, 1722, in his 85th year; and was buried in the chapel of Christ's college, where there is an epitaph to his memory. He gave a benefaction of 3l. a year to the poor of the parish of Littlebury above mentioned. "We are informed, that he was a person noted for polite and curious learning, singular humanity, and knowledge of the world."

Dr. Covell having, during his residence of seven years at Constantinople, had an opportunity of informing himself well of the antient and present state of the greek church, and having collected several observations and notices relating thereto, digested them afterwards into a curious and useful book, which was published not long before his decease. The chief occasion of this work, as he tells us in the preface to it, was the great controversy, which for several years was warmly agitated in the last century by two of the most eminent divines of France; Arnauld, doctor of the Sorbonne, on the side of the papists; and Claude minister of Charenton, in behalf of the protestants. The former, not content to say that the church in all ages be-

lieved transubstantiation, did also positively affirm, that all the eastern churches do at this very day believe it, in the same sense as it was defined by the council of Trent. Claude, in answer to him, brought most authentic proofs of the contrary: upon which Arnauld set all the missionaries of the East at work to procure testimonies for him. These by bribes and other indirect means they obtained in such numbers, that there was soon after a large quarto in french printed at Paris, full of the names of patriarchs, bishops, and doctors of those churches, who all approved the roman doctrine. But Claude, having had most certain information, by means of a french gentleman at Colchis, that some of those testimonies were mere fictions and others quite different from what they were represented, sent some queries into the East, and desired the english clergymen residing there, to enquire of the greeks, and other eastern christians of the best note, who had no connections with the romanists, "Whether transubstantiation, or the real and natural change of the whole substance of the bread into the same numerical substance as the body of Christ which is in heaven, be an article of faith amongst them, and the contrary be accounted heretical and impious?" This set Dr. Covel therefore upon examining thoroughly into that point; and in this work we have the result of his enquiry. The author having made use of several curious, and, before unknown, MSS. took care, for the reader's satisfaction, to deposit them in the late earl of Oxford's library at Wimple near Cambridge.

COVERDALE (MILES), was born in Yorkshire, and bred at Cambridge. He became an Austin friar, but afterward turned protestant at the reformation, and was made bishop of Exeter by Edward VI. He assisted William Tindal in the english version of the bible published in 1537, and afterwards revised and corrected the edition of it in a larger volume, with notes, in 1540. Upon the change of religion in queen Mary's reign, bishop Coverdale was ejected from his see of Exeter, and thrown into prison; out of which he was released at the earnest request of the king of Denmark; and, as a very great favour, permitted to go into banishment. Soon after queen Elizabeth's accession to the throne, he returned from his exile, but refused to be restored to his bishopric, on account of his attachment to the principles of the puritans. He had assisted at the consecration of queen Elizabeth's first archbishop of Canterbury; but because he could not comply with the ceremonies and habits, he was neglected, and for a time had no preferment of any kind. However, when he was become both old and poor, Grindal, bishop of London, gave him the small living of St. Magnus at the bridge foot. Here he preached quietly for about two years; but not coming up to the terms of conformity then required,

required, he was obliged to relinquish his parish a little before his death. He was very much admired by the puritans, who flocked to him in great numbers, while he officiated at St. Magnus, which he did without the habits. When he was deprived of his living, his followers were obliged to send to his house on Saturdays, to know where they might hear him the next day. At this the government took umbrage; so that the good old man was under the necessity of telling his friends that he durst not inform them any more of his preaching, for fear of offending his superiors. He died on the 20th of May 1567, being 81 years of age.

COULON (LOUIS), priest, quitted the society of jesuits in 1640. He made it his principal employment to write on history and geography. By him are, 1. An historical treatise of all the rivers of France, 2 vol. 8vo. 1644. 2. The travels of the famous Vincent le Blanc to the East and West Indies, in Persia, in Asia, in Africa, in Ægypt, from the year 1567: digested by Bergeron, and augmented by Coulon, 1648, 2 vols. in 4to. a curious and useful work. 3. Lexicon homericum; Paris, 1643, 8vo. 4. Several historical performances, not in such esteem as his geographical productions. Coulon died in the year 1664.

COUPLET (PHILIP), a jesuit, born at Malines, went to China in quality of missionary in 1659, and returned in 1680. Being embarked in the intension of making a second voyage, he died on his passage in 1693. He composed some works in the chinese language, and many in latin; of which are: 1. Confucius Sinarum philosophus; five Scientia Sinica latinè exposita, Paris 1687, folio. This curious and uncommon work is a compendium of the theology and the antient history of the Chinese. He extols the morality of that people as excellent, and carries up their annals to a very remote period. 2. Historia Candidæ Hiv, christianæ Sinensis, translated into french at Paris 1688. 3. The catalogue (in latin, Paris, 1688) of the jesuits that have gone as missionaries to China.

COURAYER (PETER FRANCIS), a roman catholic clergyman, distinguished by great moderation, charity, and temper concerning religious affairs, as well as by learning, was born at Vernon in Normandy, 1681. While canon regular and librarian of the abbey of St. Genevieve at Paris, he applied to our abp. Wake for the resolution of some doubts concerning the episcopal succession in England, and the validity of our ordinations: he was encouraged to this by the friendly correspondence which had passed between the archbishop and M. du Pin of the Sorbonne. The archbishop sent him exact copies of the proper records; and on these he built his "Defence of English ordinations," which was published in Holland, 1727. This exposing him to a prosecution in his own country, he  
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took refuge in England; where he was well received, and presented the same year by the university of Oxford with a doctor's degree. As it is somewhat uncommon for a roman catholic clergyman to be admitted to degrees in divinity by protestant universities, the curious may be gratified with a sight of the diploma, and the doctor's letter of thanks, in "The present state of the republic of letters, for June 1728."

In 1736 he translated into french, and published, "Father Paul's history of the council of Trent," in 2 vols. folio, and dedicated it to queen Caroline; who augmented to 200*l.* a pension of 100*l.* a-year, which he had obtained before from the court. The learned Jer. Markland, in a letter to his friend Bowyer, Sept. 1746, says, "Mr. Clarke has given me F. Courayer's Translation of the History of the Council of Trent; with whose preface I am so greatly pleased, that, if he be no more a papist in other tenets, than he is in those he mentions (which are many, and of the most distinguished class), I dare say there are very few considerate protestants who are not as good catholics as he is." His works are many, and all in french: he translated Sleidan's history of the Reformation. He died in 1776, after two days illness, at the age of 95; and was buried in the cloister of Westminster-abbey. In his will, dated Feb. 3, 1774, he declares, that he "dies a member of the catholic church, but without approving of many of the opinions and superstitions, which have been introduced into the romish church, and taught in their schools and seminaries; and which they have insisted on as articles of faith, though to him they appear to be not only not founded in truth, but also to be highly improbable." And his practice was conformable to this declaration; for at London he constantly went to mass, and at Ealing in the country, whither he often retired, as constantly attended the service of the parish church; declaring at all times, that he had great satisfaction in the prayers of the church of England."

COURTEN (WILLIAM), son of a taylor at Menin, was one of many who experienced the oppression of Olivarez duke of Alva, who, being appointed by Philip II. governor of the seventeen provinces, endeavoured, with execrable policy, to establish over all the Netherlands an irreligious and horrible court of judicature, on the model of the Spanish inquisition. By consequence, in 1567, great numbers of industrious, thriving and worthy people were imprisoned by the rigorous orders of this petty tyrant, and treated with great injustice and cruelty. Courten had the good fortune to effectuate his escape from prison; and in the year following, 1568, arrived safe in London, with his wife Margaret Casiere, a daughter named Margaret, her husband, son of a mercantile broker at Antwerp of the name of Boudean, and as much property as they could  
hastily

hastily collect under such disadvantages. Soon after their arrival, they took a house in Abchurch-lane, where they lived all together, following for some time the business of making what were commonly called *french hoods*, much worn in those days and long after, which they vended in wholesale to the shopkeepers who sold them in retail. Encouraged by great success in this employment, they soon removed to a larger house in Pudding-lane or Love-lane, in the parish of St. Mary Hill, where they entered on a partnership trade, in silks, fine linens, and such articles as they had dealt in before when in Flanders. Michael Boudean, the daughter Margaret's husband, died first, leaving behind him, unfortunately for the family, a son, and only child, named Peter, after an uncle certainly not much older than himself. The widow married John Moncy a merchant in London, who instantly became an inmate with the family, which was moreover increased by the parents themselves, with two sons, William, born in 1572, and Peter, born in 1581. The young men, being instructed in reading, writing, and arithmetic, were early initiated in business, and soon after sent abroad as factors for the family: William to Haerlem, Peter to Cologne, and Peter Boudean the grandchild to Middleburg. At what time William Courten and Margaret Casiere died is at present uncertain; most probably their deaths happened about the end of queen Elizabeth's, or in the beginning of king James's reign; however, this seems undeniable, that they left their descendants not only in easy, but even in affluent circumstances. —At the following æra of this little history it does not appear with certainty, whether the old people were actually dead, or had only declined all farther active, responsible concern in business: but most certainly, in 1606, William and Peter Courtens entered into partnership with John Moncy, their sister Margaret's second husband, to trade in silks and fine linen. Two parts, or the moiety of the joint stock, belonged to William Courten, and to each of the others, Peter Courten and John Moncy, a fourth share. As for Peter Boudean, the son of Margaret Courten by her first husband, he seems to have been employed to negotiate for the partnership at Middleburg on some stipulated or discretionary salary; for it does not appear that he had any certain or determinate share in the trade, which was carried on prosperously till 1631, with a return, it is said, one year with another, of 150,000*l*. During the course of this copartnership, there is nothing upon record unfavourable to the character of John Moncy. The characters too of William and Peter Courtens appear unexceptionable, fair and illustrious. They prospered, it seems, remarkably in all their undertakings, for twenty years and more; in the course of which time they were both dignified with the honours of knighthood.

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The elder brother, sir William Courten, besides his capital concern in the original partnership above mentioned, traded very extensively on his own bottom, to Guinea, Portugal, Spain, and the West Indies. He married first a dutch woman of the name of Cromling, the daughter of Mr. Peter Cromling, an opulent merchant in Haerlem, who, though both deaf and dumb, was book-keeper to her father. By this marriage he got, it is said, 60,000*l.* of which he was enjoined to lay out 50,000*l.* in the purchase of lands in England, to be settled upon his son by this lady, of whom she was delivered in London, and whose name was Peter. This son, who was all the offspring from this marriage, king James I. made one of the first rank of his baronets. He was afterwards married to lord Stanhope's daughter, but died without issue, leaving the estate in lands to his father sir William, who settled that estate, and 3000*l.* more per annum, upon his only son and heir, by a second wife, the daughter of Mr. Moses Tryon. — Sir Peter, the uncle to Peter just mentioned, and brother to sir William Courten, kept the books of the family partnership, and died unmarried in 1630 at Middleburgh. It is affirmed that he was worth at his death 100,000*l.* and that he left his nephew Peter Boudean, the son of his sister by her first husband, his sole heir and executor, who seems at this time to have taken the name of Courten, which he annexed to his own. This crafty man took immediate possession, not only of his uncle sir Peter's property, which could not have been ascertained without balancing the accounts of the copartnership, but seized likewise the shipping and goods that belonged unquestionably to his other uncle sir William, and Mr. Moncy, amounting, as it is stated, to 100,000*l.* more; nor could he, to the very end of his life, which lasted above thirty years longer, be brought, by argument or law, to settle the accounts of the company.

Sir William Courten, after the death of his dutch lady, married a second wife of the name of Tryon, by whom he had one son, named William, and three daughters. Sir William seems to have been possessed of a comprehensive mind, an enterprising spirit, abundance of wealth, and credit sufficient to enable him to launch out into any promising branch of trade and merchandize whatsoever. It is stated, with apparent fairness, that he actually lent to king James I. and his son Charles I. at different times, of his own money, or from the company trade, 27,000*l.* and in another partnership wherein he was likewise concerned with sir Paul Pyndar, their joint claims on the crown amounted, it seems, to 200,000*l.* Sir William employed, one way or other, and with a constancy for many years, between four and five thousand seamen; he built above twenty ships of burthen; was a great insurer, and besides that, a very considerable

able goldsmith, or banker, for so a banker was then called. It appears likewise, that he was very deeply engaged in a herring fishery, which was carried on at one time with great spirit, and at great expence; but shortly after, much to his cost, it came to nothing, in consequence of the supervening dissensions, confusion and misery that in a soon-succeeding period extended over all the british dominions. Previous to this, however, about the year 1624, two of sir William Courten's ships, in their return from Fernambuc, happened to discover an uninhabited island, now of considerable importance to Great Britain, to which sir William first gave the name of Barbadoes. On the 25th of February 1627 he obtained the king's letters patent for the colonization of this island, sheltering himself, for whatever reasons, under the earl of Pembroke. On the faith of this grant, afterwards superseded by the influence of James then earl of Carlisle, though its validity was acknowledged by the first, and indeed by all the lawyers, sir William sent two ships with men, arms, ammunition, &c. which soon stored the island with inhabitants, English, Indians, &c. to the number of one thousand eight hundred and fifty; when one captain Powel received from sir William a commission to remain in the island as governor, in behalf of him and the earl of Pembroke. After sir William had expended 44,000*l.* on this business, and been in peaceable possession of the island about three years, James earl of Carlisle claiming on grants said to be prior, though dated July 2, 1627, and April 7, 1628; affirming too that he was lord of all the Caribbee islands lying between 10 and 20 degrees of latitude, under the name of Carliola, gave his commission to colonel Royden, Henry Hawley, and others, to act in his behalf. The commissioners of lord Carlisle arrived at Barbadoes with two ships in 1629, and having invited the governor captain Powel on board, they kept him prisoner, and proceeded to invade and plunder the island. They carried off the factors and servants of sir William Courten and the earl of Pembroke, and established the earl of Carlisle's authority in Barbadoes; which continued there under several governors, till 1646, when the government of it was vested by lease and contract in lord Willoughby of Parham. — Sir William Courten, it is said, had likewise sustained a considerable loss several years before this blow in the West Indies, by the seizure of his merchandize, after the cruel massacre of his factors at Amboyna in the East Indies. But after all the losses above mentioned, he was still possessed, in the year 1633, of lands in various parts of this kingdom to the value of 6500*l.* per annum, besides personal estates rated at 128,000*l.* and very extensive credit. Such were his circumstances when he opened a trade to China, and, as if he had grown young again, embarked still more deeply in

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mercantile expeditions to the East Indies, where he established sundry new forts and factories. In the course of this new trade he lost unfortunately two of his ships richly laden, the Dragon and the Katharine, which were never heard of more: and he himself did not long survive this loss, which involved him in great debt; for he died in the end of May or beginning of June 1636, in the 64th year of his age, and was buried in the church or churchyard of St. Andrew Hubbard, the ground of both which was after the fire of 1666 disposed of by the city for public uses, and partly laid into the street, the parish being annexed to St. Mary Hill. There is an abstract of sir William Courten's will in the British Museum.

COURTEN (WILLIAM), the last in the male line of the family that makes the subject of the preceding article, was born in the parish of Fenchurch in London, March 28, 1642. He had probably no knowledge or remembrance of his father, who, the next year after his son was born, in 1643 became insolvent and quitted this kingdom, to which it does not appear that he ever returned. When he died at Florence, in 1655, the subject of this article was about thirteen years of age; and it is most likely that his mother did not survive her husband above four or five years: for as no mention is made of lady Katharine in 1660, when Mr. Carew obtained letters of administration to the estates of the Courten family, it is probable she was then dead. In a petition to parliament, a rough draught of which is in the British Museum, there is a like ground for the same supposition, no mention being made of his mother; for it is only said there, that he the petitioner, and his only sister, had been left for many years destitute of a livelihood. It is not said at what time this gentleman's father sold the great bulk of sir William Courten's lands. Even the wrecks of a fortune, once so ample, must have been very considerable, and more than sufficient for the properest education and decent maintenance of William Courten and his sister. She it seems could very well live in those days on no more income, as appears, than 30l. per annum. That this moderate annual sum was her principal support, we are led to believe from a slight attention to two papers still in being. If he and his sister had even been more reduced in point of income than we can well suppose, they still had infallible resources in the number, rank and riches of their relations. Their grandfather the earl of Bridgewater, two uncles, with eleven aunts on the side of their mother, and three aunts on their father's side, were people of fortune and distinction; many of them married into honourable and wealthy families, and all of them apparently in affluent or easy circumstances. It may therefore be reasonably concluded that William Courten was well educated, though the fact were not ascertained by other testimony.

testimony. Having previously received a good education in this country, forwarded probably with peculiar care, and earlier certainly than is now usual, William Courten began his travels; or was sent, while yet a minor, to prosecute his studies abroad. The genius of a naturalist, which he discovered, it seems, from his infancy, led him to cultivate it at Montpellier, distinguished then, as Upsal since, for its botanical garden, its peculiar attention to natural history, and the abilities and celebrity of masters in various branches of this science. Here he met, as might be probably expected, with students of a congenial taste, and persons then and afterwards eminent in various walks of literature, with several of whom he appears to have lived in great familiarity, and to have cultivated long correspondence. Joseph Pitton de Tournefort, the celebrated french botanist, was of this number. William Courten, who was the senior by several years, had no doubt made a very considerable proficiency in botany before his acquaintance with this illustrious foreigner commenced; but it must have been much improved by the intimacy that appears to have subsisted between them. It was at Montpellier probably, but many years after his primary settlement there, that William Courten contracted his first acquaintance with sir Hans Sloane, a zealous naturalist, who spared no pains or expence in the acquisition and promotion of knowledge in natural history, and who was yet more honourably distinguished by his skill in his own profession, his general patronage of scholars, his public spirit, and extensive philanthropy. Sir Hans Sloane unquestionably spent a considerable time at Montpellier, it may be to improve his knowledge and to establish his health; and here too it is said he got his degree of M. D. But at what place and at what time soever their acquaintance began, being forwarded by a similarity of studies, in which William Courten had undoubtedly the pre-eminence, it ripened into a friendship that continued without interruption to the end of his life.

Immediately on the expiration of his minority, William Courten, it seems, left Montpellier for some time, being obliged to repair to London, by the exigency of his own and his sister's affairs, in order to push their final settlement, and to secure to himself and her, the best provisions for the future that could be collected from the wide-spread ruins of their family. With a turn of mind that biassed him strongly to a contemplative life, unexperienced in the ways of the world, torn from darling studies, and under the influence of the indolent habits of a mere scholar, this youth was ill qualified to be a principal agent for himself and his sister in a business so perplexed, so laborious, and so unpromising.

Soon after his arrival in England, in concert with his friends,  
William

William Courten began his litigations in behalf of himself and his sister. The first object he aimed at was to set aside the letters that, in his absence and minority, Carew had surreptitiously obtained, and to get himself legally invested with the administration of the estate and effects of his ancestors. He contended that George Carew was an officious intruder, under false pretexts of being a sufferer, and an agent for other sufferers by the losses of his father and grandfather; and urged that this man's intermeddling with the wrecks of their fortunes, had been equally to the prejudice of the rightful heirs, and to the detriment of the legal creditors of the family. He claimed therefore for himself, as his natural right, the administration of the Courten estates; and his aunt, lady Knightly, who seems to have been then the only surviving child of sir William, from whom the estates descended, concurred with her nephew in this claim. George Carew, who was both a courtier and a lawyer, seems to have exerted his utmost address and professional skill to stop or frustrate these proceedings. He expressly owns in one of his papers that he had indeed paid indefinite sums of money to William Courten, esq. after he came of age, though he says at the same time that he did not pay the monies because William Courten had a right to them, but solely to prevent and terminate debates. The causes here assigned for the payments to William Courten, esq. after he came of age, are very questionable; for Carew does not appear a man likely to have parted with money on such principles merely to prevent or terminate debates.

Mr. Courten still persisted in his favourite study of natural history; but he persevered notwithstanding in the various processes instituted in behalf of himself and his sister. About 1663, it seems that some compromise took place between Mr. Courten and Mr. Carew; when, by a bond, it appears that the former abandoned all claim to the administration, for valuable considerations not specified; adding, that whatever he had received from the wrecks of the fortune of his father was *ex dono & gratia*, and not *ex jure*. He even relinquished his family name of Courten, assumed that of William Charleton, and publicly announced his intention of quitting England, and living in a strange land.

Of the course or duration of his travels no particular information can now be given. It may be reasonably judged, that, after a peregrination of three or four years at most, he settled in his former place of abode, at Montpellier, where he certainly resided for the greatest part of the time that he lived abroad. Sir Hans Sloane says expressly that he was absent from England, at different times, no doubt, twenty-five years in all; and though the particular years are not stated, it would not be  
very

very difficult, if it was of any importance, to ascertain them. Mr. Courten seems all along to have paid great and general attention to polite literature. His papers and place-books, many of which are preserved in the british museum, discover various, judicious, and extensive reading, and his own frequent remarks shew that he thought as well as read. About this time he seems to have been engaged in the study of coins, both antient and modern. On this entertaining and useful, but expensive branch of knowledge, he certainly made great proficiency, and attained at last extraordinary skill. It appears from one of his pocket-books, that in 1669 he began to collect coins, in both kinds, and in all metals, at considerable expence.

It was most probably abroad, and about the year 1675, that Mr. Courten's acquaintance and friendship with the celebrated Mr. John Locke began; for in the summer of that year the bad state of Locke's health, and an apprehended consumption, induced him to repair to Montpellier, then as famous for the cure of diseases in the lungs, as Anticyra was of old for those of the brains. For many years past people have discontinued to resort to Montpellier, when afflicted with pulmonary and consumptive complaints, its air having been long judged peculiarly improper for them; though it is now said to be much mended, by draining a morass, or planting, or destroying a wood. Bishop Atterbury, who was there in the summer 1729, represents it as so uncomfortable, that he was forced to take shelter from the sultry heats, at Vigan in the Cevennes, ten leagues distant.

It appears that Mr. Courten was one of the select friends among whom Locke practised physic, of which he had taken a bachelor's degree at Oxford. That Mr. Courten attended particularly to Locke's prescription, and derived benefit from it, is evident from his answer, and from the following entries in a Saunders's almanac for 1698, in which there is a MS. diary, not by Dr. Walter Charleton, as it is intitled in the museum, and the catalogue of MSS. but relative solely to Mr. William Courten, being his own hand-writing, which is sufficiently distinguishable, and moreover vouched as his by the information itself. "July 27, 1698, being distressed with my headach and giddiness, I left off entirely taking tobacco in snuff, having only taken it but four times a day, for several days before, and never after 7 at night." "Aug. 20, 1698, must shew my things [meaning his museum] but seldom, never two days consecutively for the future." Certainly Mr. Courten cultivated medicinal science with pleasure, avidity, and considerable success: the curious may see the most satisfactory proofs of this at the british museum, both in the coins he collected, and in the accounts he has given of them. It appears likewise, from very

many of his papers in the same repository, that as a general scholar he was far from being contemptible, and that he was not unskilled in making experiments. Mr. Courten's intimacies, correspondences and friendships, with doctor, afterwards sir Hans Sloane, with doctor, afterwards sir Tancred Robinson, physician in ordinary to George I. with doctor Martin Lister, with Mr. L. Pluckenett, with Mr. Edward Llwyd, &c. were certainly founded on congenial taste, and argue no inferior degrees of proficiency in the various branches of natural history. Mr. Courten's own museum remains to this day, and may be still seen very freely, and probably much in the state he left it, though improved, as may well be supposed, and now arranged for the most part to greater advantage, according to the Linnæan system. Of his curious collection it is now impossible to ascertain the exact catalogues or precise value. Swelled with short histories and accounts of their contents, they amount, it is said, in all, to thirty-eight volumes in folio, and eight volumes in quarto. It remained for about half a century after the death of Mr. Courten, in the possession of his executor and residuary legatee, who certainly added very much to it, and was then purchased in 1753, for the use of the public, without so much as the mention of the name of its first and most scientific collector and proprietor, so far as appears in the whole course of the transaction, for 20,000*l.* though the coins and precious stones alone were said to be of that value. It is now preserved with the Cottonian, Edwardian and other public libraries, the Harleian and other MSS. a liberal royal donation of books and pamphlets, the curious collections of sir William Hamilton from Herculaneum and Italy, of sir Joseph Banks and Dr. Solander from the islands in the south seas, and a very considerable and accumulating treasure of other occasional donations of various objects for the illustration of antient times and natural history, in the british museum. Mr. Courten passed the last fourteen or fifteen years of his life in chambers at the Temple, promoting the knowledge of natural history, and exhibiting his collection gratis in an instructive way. Latterly the declining state of his health obliged him to practise more abstemiousness than was agreeable to his convivial turn; and for several years he was under the necessity of abstaining almost entirely from wine and all spirituous liquors, in which, from a companionable disposition, and in compliance with a fashion then much more prevalent than at present, it seems that he indulged at times rather too freely. He died at Kensington gravel-pits, on the 26th of March 1702, aged 63, and was buried in the churchyard of that parish.

COURTILZ (GARIEN DE), sieur de Sandras, was born at Paris in 1644. After having been captain in the regiment of Champagne,

Champagne, he went over to Holland in 1683, where he wrote, 1. The conduct of France since the peace of Nimeguen, 12mo. 1683. 2. An answer to the foregoing; in which he produces the arguments on the other side of the question. 3. The new interests of the princes. 4. The life of Coligni, 1686, 12mo. 5. Memoirs of Rochfort, 12mo. 6. History of the dutch war from the year 1672 to 1677; a work which obliged him for some time to quit the territories of the republic. 7. Political testament of Colbert, 12mo. The french clergy were highly incensed against him, for relating in it an expression of Colbert, that "the bishops of France were so much devoted to the will of the king, that if he should think fit to substitute the koran instead of the gospel, they would readily subscribe to it." 8. Le grand Alcandre frustré, or the last efforts of love and virtue. 9. The memoirs of John Baptist de la Fontaine; those of Artagnan, 3 vols. 12mo; those of Montbrun, 12mo; those of the marchioness Dufresne, 12mo; those of Bordeaux, 4 vols. 12mo; those of Saint-Hilaire, 4 vols. 12mo. 10. Annals of Paris and of the court, for the years 1697 and 1698. 11. The life of the vicomte Turenne, 12mo. published under the name of Dubuiffon. On his return to France in 1702, he was shut up in the bastille, where he was kept in a dungeon for nine years, when he was discharged in 1711. Having obtained his liberty he married a bookseller's widow, and died at Paris the 6th of May 1712, at the age of 68. He is also the author of, 12. Memoirs of Tyrconnel, composed from the verbal accounts of that duke, a close prisoner, like him, in the bastille. 13. Historical and political Mercury, &c. He, besides, left manuscripts sufficient in quantity to make 40 vols. in 12 no. The memoirs of Vordac, 2 vols. 12mo. are unjustly attributed to him. Voltaire calls him the Gascon Sandras. This author was a Parisian, and not a Gascon; but all the Gascons are not confined to Gascony.

**COURTIVRON** (GASPARD LE COMPASSEUR DE CREQUI, MARQUIS DE), mestre de camp, chevalier de Saint-Louis, pensionnaire vétérân of the academy of sciences, born at Dijon in 1715, died the 4th of October 1785, at the age of 70, signalized himself both as a military and a literary man. Being wounded in the campaign of Bavaria, in the act of saving marshal Saxe from the most imminent danger, he thenceforward devoted himself to the cultivation of the sciences. We have by him, 1. A treatise of optics, 1752, 4to. The author here gives the theory of light in the newtonian system, with new solutions of the principal problems in dioptrics and catoptrics. This book is of use as a commentary on Newton's optics. 2. Memoirs of an epizootia which raged in Burgundy. 3. The art of forges and furnaces; this he wrote in partnership with M. Bouchu. The marquis de Courtivron was a true philosopher. "As he

had properly appreciated life, says M. de Condorcet, he resigned it without disquietude, and perhaps without regret. The only sentiment possibly to be perceived through the serenity and silence of his last moments, was that of gratitude for the tenderness that was shewn him, and the constant attention to spare the sensibility of his family and friends.

COUSIN (JOHN), an eminent french painter, was born at Succy near Sens, about the beginning of the xviith century; and studied the fine arts so strenuously in his youth, that he became profoundly learned, especially in the mathematics, which is a prodigious help to the regularity of design. By this means he was correct enough in that part of painting, and printed a book on the subject; which, though a small one, has done him great honour, and undergone several impressions. He wrote also upon geometry and perspective. Painting on glass being very much in vogue in those days, he applied himself more to that than to the drawing of pictures. Several fine performances of his are to be seen in the churches of the neighbourhood of Sens, and some in Paris; particularly in St. Gervase's church, where, on the windows of the choir, he painted the martyrdom of St. Laurence, the history of the Samaritan woman, and that of the paralytic. There are several pictures of his doing in the city of Sens; as also some portraits. But the chief of his works, and that which is most esteemed, is his picture of the last judgment: it is in the sacristy of the Minims at Bois de Vincennes, and was graven by Peter de Tode, a Fleming, a good designer. This picture shews the fruitfulness of Cousin's genius, by the numbers of the figures that enter into the composition; yet is somewhat wanting in elegance of design.

Cousin married the daughter of the lieutenant-general of Sens, and carried her to Paris where he lived the rest of his days. His learning acquired him the name of the Great. He was well received at court, and in favour with four kings successively; namely Henry II. Francis II. Charles IX. and Henry III. He worked also in sculpture, and made admiral Chabot's tomb, which is in the chapel of Orleans, belonging to the Celestines in Paris. We cannot tell exactly in what year Cousin died: but it is certain, that he was living in 1689, and that he lived to a very great age.

COUSTOU (NICHOLAS), sculptor in ordinary to the french king, was born at Lyons in 1658, and died at Paris the 1st of May 1733, aged 75, member of the royal academy of painting and sculpture. He went to Italy as pensionary of the king. It was there he produced his fine statue of the emperor Commodus, represented under the character of Hercules, forming one of the ornaments of the gardens of Versailles. On his return to France, he decorated Paris, Versailles and Marly with  
several

several pieces of exquisite workmanship. The group at the back of the high-altar of Notre Dame de Paris is by him, as well as the two groups at Marly, representing two horses tamed by grooms. A fop, who gave himself airs as a great connoisseur, thought fit to say to the artist, while he was employed on this his last grand work: "But this bridle, methinks, should be tighter."—"What pity, sir," replied Coustou, "you did not come in a moment sooner! you would have seen the bridle just as you would have it; but these horses are so tender-mouthed, that it could not continue so for the twinkling of an eye." In all his productions he displays an elevated genius; with a judicious and delicate taste, a fine selection, a chaste design, natural, pathetic and noble attitudes; and his draperies are rich, elegant and mellow.

COUSTOU (WILLIAM), brother of the foregoing, director of the royal academy of painting and sculpture, died at Paris the 22d of February 1746, at the age of 69, made himself not less famous by the number and perfection of his works. He was not always esteemed so highly as he deserved. A financier, who plumed himself on his judgment in the fine arts, sent for him one day—"I want, sir," said this Dives, "I want you to make me some chinese josses, for my chimney-piece." The statuary, astonished at receiving such an order, answered him coldly: "I shall set about them directly, provided you will let me use you for my model."—He must not be mistaken for the William Coustou, his brother, who died at Paris in 1746, aged 68, known for his mausoleum of the cardinal Dubois in the collegiate church of St. Honoré; and the two groups of managed horses at Marly, &c.

COUSTOU (WILLIAM), born at Paris in 1716, was son of the last-mentioned, and succeeded to his talents, which he improved at Rome. On his return to France, where previous to his departure for Italy he had carried off the prize for sculpture at the age of 19, he soon found his chissel employed by great lords and princes. He was engaged to make the mausoleum of the dauphin, father to Louis XVI. and his illustrious consort: a monument which embellishes the cathedral of Sens. It was just finished when its author was snatched off by death, in July 1777, in the 61st year of his age. His coffin was decorated with the ribbon of St. Michael, which the king had bestowed on him not long before. His other performances are: the apotheosis of St. Francis Xavier, which he executed in marble for the jesuits of Bourdeaux; an Apollo placed at Bellevue; Venus and Mars, which the king of Prussia bought as an ornament to his gallery at Berlin, &c. His Venus is particularly conspicuous for the grace, the precision, and the majesty of its form.

COWARD (WILLIAM), a medical and metaphysical writer, was the son of Mr. William Coward of Winchester, where he was born in the year 1656 or 1657. It is not certain where young Coward received his grammatical education; but it is natural to suppose that it was in his native place, at Wykeham's school, which has long sustained a great and deserved reputation, and produced many learned men. In his eighteenth year he was removed to Oxford, and in May 1674 became a commoner of Hart-hall; the inducement to which might probably be, that his uncle was at the head of that seminary. However, he did not long continue there; for in the year following he was admitted a scholar of Wadham-college. On the 27th of June 1677 he took the degree of B. A.; and in January 1680 he was chosen probationer fellow of Merton college. In 1681 was published Mr. Dryden's *Abfalom and Achitophel*, a production on the celebrity of which we need not expatiate. At Oxford it could not fail to be greatly admired for its poetical merit; beside which, it might be the better received on account of its containing a severe satire on the duke of Monmouth and the earl of Shaftesbury; two men who were certainly no favourites with that loyal university. Accordingly the admiration of the poem produced two latin versions of it, both of which were written and printed at Oxford; one by Mr. Francis Atterbury (afterwards the celebrated bishop of Rochester), who was assisted in it by Mr. Francis Hickman, a student of Christchurch; and the other by Mr. Coward. These translations were published in quarto in 1682. Whatever proof Mr. Coward's version of the *Abfalom and Achitophel* might afford of his progress in classical literature, he was not very fortunate in this his first publication. It was compared with Mr. Atterbury's production, not a little to its disadvantage. According to Anthony Wood, he was schooled for it in the college; it was not well received in the university; and Atterbury's poem was extolled as greatly superior. To conceal in some degree Mr. Coward's mortification, a friend of his, in a public paper, advertised the translation, as written by a Walter Curle, of Hertford, gentleman. On the 13th of December 1683, Mr. Coward was admitted to the degree of M. A. Having determined to apply himself to the practice of medicine, he prosecuted his studies in that line; in consequence of which, he took the degree of bachelor of physic on the 23d of June 1685, and of doctor on the 2d of July 1687. After his quitting Oxford he exercised his profession at Northampton, from which place he removed to London in 1693 or 1694, and settled in Lombard-street. In 1695 he published a tract in 8vo intitled, *De fermento volatili nutritio conjecturationis, quâ ostenditur spiritum volatilem oleosum, e sanguine suffusum, esse verum ac genuinum*

genuinum concoctionis ac nutritionis instrumentum. For this work he had an honourable approbation from the president and censors of the college of physicians. But it was not to medical studies only that Dr. Coward confined his attention. Besides being fond of polite learning, he entered deeply into metaphysical speculations, especially with regard to the nature of the soul, and the natural immortality of man. The result of his inquiries was the publication, in 1702, under the fictitious name of Estibius Psycalthes, of a book, the title of which was, *Second thoughts concerning human soul*, demonstrating the notion of human soul, as believed to be a spiritual, immortal substance united to a human body, to be a plain heathenish invention, and not consonant to the principles of philosophy, reason or religion; but the ground only of many absurd and superstitious opinions, abominable to the reformed church, and derogatory in general to true christianity. This work was dedicated by the doctor to the clergy of the church of England; and he professes at his setting out, "that the main stress of arguments, either to confound or support his opinion, must be drawn from those only credentials of true and orthodox divinity, the lively oracles of God, the holy scriptures." In another part, in answer to the question, Does man die like a brute beast? he says, "Yes, in respect to their end in this life; both their deaths consist in a privation of life." "But then," he adds, "man has this prerogative or pre-eminence above a brute, that he will be raised to life again, and be made partaker of eternal happiness in the world to come." Notwithstanding these and as many other proofs of a firm and serious attachment to the authority of the christian scriptures, as it is in any man's power to give under his hand, Dr. Coward has commonly made one in the list with those who have been reputed to be the most rancorous and determined adversaries of christianity. Swift has ranked him with Toland, Tindal and Gildon; and passages to the like purpose are not unfrequent among controversial writers, especially during the former part of the present century. However sincere and zealous Dr. Coward might be in his belief of the gospel, his denial of the immateriality and natural immortality of the soul, and of a separate state of existence between the time of death and the general resurrection, was so contrary to the opinions then almost universally received, that it is not very surprising, that he should hastily be considered as an enemy to revelation. It might be expected that he would immediately meet with opponents; and accordingly he was attacked by various writers, of different complexions and abilities; among whom were Dr. Nichols, Mr. John Broughton, and Mr. John Turner. Dr. Nichols took up the argument in his *Conference with a Theist*. Mr. Broughton wrote a treatise, intituled,

Psychologia, or, An account of the nature of the rational soul, in two parts; and Mr Turner published a Vindication of the separate existence of the soul from a late author's Second thoughts. Both these pieces appeared in 1703. Mr. Turner's publication was answered by Dr. Coward, in a pamphlet called, Farther thoughts upon Second thoughts. In Mr. Turner the doctor acknowledged that he had a rational and candid adversary. This does not appear to have been the case with regard to Mr. Broughton; who therefore was treated by Dr. Coward with a suitable degree of severity, in "an epistolary reply to Mr. Broughton's Psychologia;" which reply was not separately printed, but annexed to a work of the doctor's, published in the beginning of the year 1704, and intituled, The grand essay; or, A vindication of reason and religion against the impostures of philosophy. In this last production, the idea of the human soul's being an immaterial substance was again vigorously attacked. Of Mr. Broughton's Psychologia the great Mr. Locke entertained but a mean opinion; for, in a letter to Mr. Collins, he says: "The other book you mentioned I have seen, and am so well satisfied by his fifth section, what a doughty squire he is like to prove in the rest, that I think not to trouble myself to look farther into him. He has there argued very weakly against his adversary, but very strongly against himself [x]."

So obnoxious were Dr. Coward's positions, that it was not deemed sufficient to attempt the answering of them by the force alone of reason and argument. A more concise and effectual method of confuting them was sought for, by an appeal to human authority. On Friday the 10th of March 1704 a complaint was made to the house of commons of the "Second thoughts" and the "Grand essay;" which books were brought up to the table, and some parts of them read. The consequence of this was an order, "that a committee be appointed to examine the said books, and collect thereout such parts thereof as are offensive; and to examine who is the author, printer and publisher thereof." At the same time the matter was referred to sir David Cullum, colonel Stringer, Mr. Bromley, sir Christopher Musgrave, Mr. Lownds, Mr. Topham, Mr. Smith, sir Matthew Dudley, Mr. Colcher, Mr. Annesley, Mr. How, Mr. Sambrooke, sir William Whitlocke, Mr. Fagg, Mr. Monton, sir John Holland, Mr. Boyle, Mr. St. John, Mr. chancellor of the exchequer, Mr. Moor, Mr. Sharp, Mr. Freeman, Mr. Crawford, Mr. Harley, and sir Jervas Elwes; who were directed to meet that afternoon, and had power given them to send for persons, papers and records. Whether all, or any of these gentlemen (Mr. St. John, afterwards the famous lord Boling-

[x] Historical view, p. 176. 181, 182. 305, Note.

broke, excepted) were acute and able divines, does not stand upon record. If they were, it is probable that no subsequent house of commons could boast of having produced a superior, or an equal number of skilful theologues; and it is but just to rescue them from the oblivion in which they have hitherto slept in this respect, and bring them forward to public notice. But perhaps, after all, they might in part be obliged to the chaplain of the house, or to still higher ecclesiastics, for their complete knowledge of the malignity of Dr. Coward's principles. Be this as it may, on the 17th of March sir David Cullum reported from the committee, that they had examined the books, and had collected out of them several passages which they conceived to be offensive, and that they found that Dr. Coward was the author of them; that Mr. David Edwards was the printer of the one, and Mr. W. Pierſon of the other; and that both the books were published by Mr. Baſſet. Sir David Cullum having read the report in his place, and the ſame being read again, after it had been delivered in at the clerks' table, the house proceeded to the examination of the evidence with regard to the writing, printing, and vending of the two books. Sufficient proof having been produced with respect to the writer of them, Dr. Coward was called in. Being examined accordingly, he acknowledged that he was the author of the books, and declared that he never intended any thing against religion; that there was nothing contained in them contrary either to morality or religion; and that if there were any thing therein contrary to religion or morality, he was heartily ſorry, and ready to recant the ſame. The house then resolved, "that the ſaid books do contain therein divers doctrines and poſitions contrary to the doctrine of the church of England, and tending to the ſubverſion of the christian religion;" and ordered that they ſhould be burnt, next day, by the common hangman, in New Palace-yard, Weſtminſter; which order was carried into execution. One effect of this procedure was, that Dr. Coward's works were more generally read; for in the ſame year he gave to the world a new edition of his "Second thoughts;" which was followed by a treatiſe, intituled, The juſt ſcrutiny; or, A ſerious inquiry into the modern notions of the ſoul.

After this, the doctor returned to the ſtudies belonging to his profeſſion, and in 1706 published a tract, intituled, Ophthalmiatria, which he dedicated to his patron Manuel Sorrel, eſq. In this dedication Mr. Sorrel is complimented as a man of learning and judgment, in whoſe approbation of his works our author declares himſelf ſatisfied and happy, and enabled to deſpiſe the idle and profane mob of ſcioliſts, whom certain pious agents of ſedition had encouraged to calumniate him. Dr.  
Coward,

Coward, in the first chapter of his *Ophthalmiatria*, the title of which is, *De oculo ejusque partibus*, speaking of the manner wherein vision is performed and accounted for, diverts himself with the notion of an immaterial substance residing in the pineal gland, by the help of which, he tells us, the philosophers of the day accounted for every phænomenon relating to sensation. Having exposed this hypothesis as empty and unphilosophical, so far as relates to vision, he adds, that he has said enough on the subject elsewhere; and exhorts the learned of all countries to examine, thoroughly and candidly, what absurd and ridiculous, and almost blasphemous opinions follow from this doctrine of an immaterial substance. He hints, at the same time, that his domestic adversaries, not being able to confute him by reasoning, had endeavoured to silence him by fire and faggot. Hence it is apparent, that the burning of Dr. Coward's books had not had the least effect in abating his zeal for his peculiar sentiments, and that he retained a strong sense of the harsh treatment he had received. From a letter of our author to Dr. Hans Sloane, dated May 26, 1706, it appears that he was in habits of intimacy with this eminent physician and naturalist. Dr. Sloane carried his friendship so far as to take upon himself the supervisal of the *Ophthalmiatria*. As the letter to Dr. Sloane is dated from the Green Bell, over against the Castle tavern, near Holborn in Fetter-lane, there is reason to believe that Dr. Coward had quitted London, and was now only a visitant in town, for the purpose of his publication. Indeed the fact is ascertained from the list of the college of physicians for 1706, where Dr. William Coward, who stands under the head of Candidates, is then for the first time mentioned as residing in the country. The persecution he had met with, and the unpopularity arising from his works, might be inducements with him for leaving the metropolis. It does not appear, for twelve years, to what part of the kingdom he had retired.

From this period we hear no more of Dr. Coward as a medical or metaphysical writer. Even when he had been the most engaged in abstruse and scientific inquiries, he had not omitted the study of polite literature; for we are told, that in 1705 he published the *Lives of Abraham, Isaac, and Jacob*, an heroic poem. Of this work, as we have not been able to meet with it, we can give no account. It does not seem to have had even the fate of sir Richard Blackmore's productions, to be spoken of and abused for a time, and then to be neglected. As far as we are capable of judging, it was little noticed at first; and it has now sunk in total oblivion. Concerning another poetical performance by Dr. Coward, and the last of his writings that has come to our knowledge, we are able to give more accurate intelligence. It was published in 1709, and is intituled, *Li-*  
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centia poetica discussed; or, The true test of poetry: without which it is difficult to judge of or compose a correct english poem. To which are added, critical observations on the principal antient and modern poets, viz. Homer, Horace, Virgil, Milton, Cowley, Dryden, &c. as frequently liable to just censure. This work, which is divided into two books, is dedicated to the duke of Shrewsbury, and introduced by a long and learned preface. Prefixed are three copies of commendatory verses, signed A. Hill, J. Gay, and Sam. Barklay. The two former, Aaron Hill and John Gay, were then young poets, who afterwards, as is well known, rose to a considerable degree of reputation. Coward is celebrated by them as a great bard, a title to which he had certainly no claim; though his *Licentia*, considered as a didactic poem, and as such poems were then generally written, is not contemptible. It is not so correct as lord Roscommon's essay on translated verse; but it is little, if at all, inferior to the duke of Buckingham's essay on poetry, which was so much extolled in its day. The rules laid down by Dr. Coward for poetical composition are often minute, but usually, though not universally, founded on good sense and a just taste. He does not approve of blank verse, and had not felt the harmony and variety of Milton's numbers. Triplets, double rhymes and alexandrines are condemned by him; the last of which however he admits on some great occasion. The notes, which are large and numerous, display no small extent of reading; and to the whole is added, by way of appendix, a political essay, from which it appears that our author was a very zealous whig.

In the list of the college of physicians for 1718, Dr. Coward begins to be mentioned as residing at Ipswich. From this place he wrote, in 1722, a letter to his old friend, sir Hans Sloane, the occasion of which is somewhat curious. He had learned from the newspapers, that the duchess dowager of Mariborough proposed to give five hundred guineas to any person who should present her with an epitaph, suitable to the late duke, her husband's character.—“Now,” says he, “I have one by me, which gives him his just character without flattery or ostentation, and which I verily believe may be acceptable to any learned man.” He adds, that he hears it was to be approved by Dr. Hare, Dr. Freind of Westminster-school, and Dr. Bland of Eton school; and, if this be true, he begs that sir Hans would give him leave to send it for his approbation and recommendation. From the omission of Dr. Coward's name in the catalogue of the college of physicians for 1725, it is evident that he was then dead. Though his medical works are now in no reputation, and his other writings are but little attended to, it is nevertheless certain that he was a man of considerable abilities and literature. Whatever his peculiar sentiments may

have been, there is no reason to doubt of the sincerity of his belief in the gospel, and of his zeal for its honour. The truth of christianity and the doctrine of eternal life stand upon their own firm ground, independently of all speculations concerning the materiality or immateriality of the soul, and its separate state of existence. Divines of the first eminence, whose faith in revelation is unquestionable, and who have been among its ablest advocates, have concurred in opinion with Dr. Coward; and that such men should, on this account, have ever been ranked with unbelievers, can only have proceeded from the most contemptible ignorance and bigotry.—We cannot dismiss this article without taking notice of a mistake which was committed by the late Dr. Caleb Fleming; who, in the year 1758, published a treatise, intituled, “A survey of the search after souls,” imagining that he was writing against Dr. Coward. But the Search after souls was the production of Henry Layton, esq. of the county of York. Mr. Layton was educated at Oxford; and, studying afterwards at Gray’s-Inn, was called to the bar; but never applied himself to the practice of the law. His knowledge of it, however, enabled him to do good offices among his neighbours, without fee or reward [y].

COWELL (Dr. JOHN), a learned and eminent civilian, was born at Ernsborough in Devonshire, about 1554; educated at Eton school; and elected a scholar of King’s college in Cambridge, in 1570. He was afterwards chosen fellow of that college; and, by the advice of Bancroft bishop of London, applied himself particularly to the study of civil law. He was regularly admitted to the degree of LL.D. in his own university; and, in 1600, was incorporated into the same degree at Oxford. Soon after he was made the king’s professor of civil law in Cambridge, and about the same time master of Trinity-hall. His patron, Bancroft, being advanced to the see of Canterbury in 1604, and beginning to project many things for the service of the church and state, put him upon that laborious work the “Interpreter,” or an explanation of law-terms, which he published at Cambridge in 1607, 4to. It was reprinted in 1609, and several times since, particularly in 1638, for which archbishop Laud was reflected upon; and it was made an article against him at his trial, as if the impresson of that book had been done by his authority, or at least with his connivance, in order to countenance king Charles’s arbitrary measures. In 1677, and 1684, it was published with large additions by Thomas Manley of the Middle Temple, esq. and again in 1708 with very considerable improvements by another hand: in all which later editions the exceptionable passages have been corrected or omitted.

[y] This article is taken from the Biographia Britannica.

In the mean time Bancroft was so satisfied with the abilities and learning shewn in the "Interpreter," that he appointed the author his vicar-general in 1608: nor was this performance censured for some time. But at last great offence was taken at it, because, as was pretended, the author had spoken too freely, and with expressions even of sharpness, of the common law, and some eminent professors of it, Littleton in particular: and this fired sir Edward Coke especially, who was not only privately concerned for the honour of Littleton, whom he had commented upon, but also valued himself as the chief advocate of his profession. Sir Edward took all occasions to affront him, and used to call him in derision Doctor Cow-heel. He was not satisfied with this: he endeavoured to hurt him with the king, by suggesting that Dr. Cowell "had disputed too nicely upon the mysteries of this our monarchy, yea, in some points very derogatory to the supreme power of this crown; and had asserted, that the king's prerogative is in some cases limited." This was touching James in a most tender part, and had probably ruined Cowell, if the archbishop had not stood his friend. However, the common lawyers, whose contests with the civilians then ran very high, would not rest; and therefore, as they found they could not hurt him with the king, resolved to try what they could do with the people. Accordingly they represented him now as a betrayer of the rights and liberties of the people: and a complaint was carried up against him in the house of commons, the result of which was, that the author was committed to custody, and his book publicly burnt. Moreover the commons complained of him to the lords, as equally struck at; and he was censured by them for asserting, 1. That the king was solutus à legibus, and not bound by his coronation-oath. 2. That it was not ex necessitate, that the king should call a parliament to make laws, but might do that by his absolute power: for that voluntas regis with him was lex populi. 3. That it was a favour to admit the consent of his subjects in giving of subsidies. 4. That he draws his arguments from the imperial laws of the roman emperors, which are of no force in England." The commons were indeed very desirous to proceed criminally against him; nay, even to hang him, if the king had not interposed. But the king did interpose; and, upon his majesty's promise to condemn the doctrines of the book as absurd, together with the author of them, they proceeded no farther.

Cowell retired after this to his college, where he pursued his private studies, but did not live to do it long. It was his misfortune to be afflicted with the stone, for which being cut, the operation proved fatal to him; for he died of it Oct. 11, 1611, and was buried in his chapel of Trinity-hall, where there is a plain

plain latin inscription to his memory. Besides "The Interpreter," he had published, in 1605, "Institutes of the Laws of England, in the same method as Justinian's institutes." He also composed a tract "De regulis juris, Of the rules of the law;" wherein his intent was, by collating the cases of both laws, to shew, that they are both raised upon one foundation, and differ more in language and terms, than in substance; and therefore, were they reduced to one method, as they easily might, to be attained in a manner with all one pains. But it does not appear that this last was ever published.

COWLEY (ABRAHAM), an eminent English poet, was born in London, 1618. His father, who was a grocer, dying before his birth, he was left to the care of his mother, who, by the interest of friends, procured him to be admitted a king's scholar in Westminster school. The occasion of his first inclination to poetry was his casual lighting on Spenser's *Fairy Queen*. "I believe," says he, in his essay on himself, "I can tell the particular little chance that filled my head first with such chimes of verses as have never since left ringing there. For I remember, when I began to read, and to take some pleasure in it, there was wont to lie in my mother's parlour — I know not by what accident, for she herself never in her life read any book but of devotion; but there was wont to lie — Spenser's works. This I happened to fall upon, and was infinitely delighted with the stories of the knights, and giants, and monsters, and brave houses, which I found every where, though my understanding had little to do with all this, and by degrees with the tinkling of the rhyme, and dance of the numbers: so that I think I had read him all over before I was 12 years old.

In 1633, being still at Westminster, he published a collection of poems, under the title of "Poetical blossoms:" in which, says Sprat, there were many things that might well become the vigour and force of a manly wit. Cowley tells us of himself, that he had so defective a memory at that time, that he never could be brought to retain the ordinary rules of grammar: however, as Sprat observes, he abundantly supplied that want, by conversing with the books themselves, from whence those rules had been drawn. He was removed from Westminster to Trinity-college in Cambridge, where he wrote some, and laid the designs of most of those masculine works which he afterwards published. In 1638 he published his "Love's riddle," a pastoral comedy, which was written while he was at Westminster, and dedicated in a copy of verses to sir Kenelm Digby; and a latin comedy, called "Naufragium jocularé," or, The merry Shipwreck — after it had been acted before the university by the members of Trinity-college.

The first occasion of his entering into business was, an elegy  
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he wrote on the death of Mr. William Hervey. This brought him into the acquaintance of John Hervey, the brother of his deceased friend; from whom he received many offices of kindness, and principally this, that by his means he came into the service of the lord St. Alban's. In 1643, being then M. A. he was, among many others, ejected his college and the university; upon which, he retired to Oxford, settled in St. John's college there, and that same year, under the name of an Oxford Scholar, published a satire intituled, "The Puritan and the Papist." His affection to the royal cause engaged him in the service of the king; and he attended in several of his majesty's journies and expeditions. Here he became intimately acquainted with lord Falkland, and other great men, whom the fortune of the war had drawn together. During the heat of the civil war, he was settled in the family of the earl of St. Alban's; and attended the queen mother, when she was forced to retire into France. He was absent from England about ten years, says Wood; about twelve, says Sprat; which, be they more or less, were wholly spent either in bearing a share in the distresses of the royal family, or in labouring in their affairs. To this purpose he performed several dangerous journies into Jersey, Scotland, Flanders, Holland, and elsewhere; and was the principal instrument in maintaining a correspondence between the king and his royal consort, whose letters he ciphered and deciphered with his own hand.

In 1656 he was sent over into England, with all imaginable secrecy, to take cognizance of the state of affairs here; but soon after his arrival, while he lay hid in London, he was seized on by a mistake, the search having been intended after another gentleman of considerable note in the king's party. He was often examined before the usurpers, who tried all methods to make him serviceable to their purposes; but proving inflexible, he was committed to close imprisonment, and scarce at last obtained his liberty upon the terms of 1000*l.* bail, which burden Dr. Scarborough was so kind as to take upon himself. Thus he continued a prisoner at large, till the general redemption; yet, taking the opportunity of the confusions that followed upon Cromwell's death, he ventured back into France, and there remained in the same situation as before, till near the time of the king's return. Upon his return to England, he published a new edition of all his poems, consisting of four parts, viz. 1. Miscellanies. 2. The Mistress. 3. Pindaric odes. 4. Davideis." The Mistress had been published in his absence, and his comedy called "The Guardian," afterwards altered and published under the title of "The Cutter in Colman-Street;" but both very incorrectly. In the preface to his poems, he complains of the publication of some things of his, without  
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his consent or knowledge; and those very mangled and imperfect: "of which sort," says he, "was a comedy called the Guardian, made and acted before the prince, in his passage through Cambridge towards York, at the beginning of the late unhappy war; or rather neither made nor acted, but rough-drawn only and repeated: for the haste was so great, that it could neither be revised or perfected by the author, nor learned without book by the actors, nor set forth in any measure tolerably by the officers of the college."

During his stay in England, he wrote his two books of Plants, published first in 1662, to which he afterwards added four books more; and all the six, together with his other latin poems, were printed after his death at London in 1678. The occasion of his choosing the subject of his six books of Plants, Dr. Sprat tells us, was this: When he returned into England, he was advised to dissemble the main intention of his coming over, under the disguise of applying himself to some settled profession; and that of physie was thought most proper. To this purpose, after many anatomical dissections, he proceeded to the consideration of simples; and, having furnished himself with books of that nature, retired into a fruitful part of Kent, where every field and wood might shew him the real figures of those plants of which he read. Thus he soon mastered that part of the art of medicine: but then, instead of employing his skill for practice and profit, he laboured to digest it into its present form. The two first books treat of Herbs in a style, says Sprat, resembling the elegies of Ovid and Tibullus; the two next of Flowers, in all the variety of Catullus and Horace's numbers, for which last author he is said to have had a peculiar reverence; and the two last of Trees, in the way of Virgil's georgics. Of these, the sixth book is wholly dedicated to the honour of his country: for, making the british oak to preside in the assembly of the forest trees, he takes that occasion to enlarge upon the history of the late troubles, the king's affliction and return, and the beginning of the dutch war; and he does it in a way which is honourable to the nation. It appears by Wood's Fasti, that Cowley was created M. D. at Oxford, Dec. 2, 1657; who says, that he had this degree conferred upon him by virtue of a mandamus from the then prevailing powers, and that the thing was much taken notice of by the royal party. However, there is no reason to conclude from hence, that his loyalty was ever in the least shaken; all this complacency towards the then government being only affected for the better carrying on the design of his coming over. The same account may be given of a few lines in the preface to one of his books, which looked like a departure from his old principles, and occasioned his loyalty to be called in question.

After the king's restoration, being then past his 40th year, of which the greatest part had been spent in a various and tempestuous condition, he resolved to pass the remainder of his life in a studious retirement; which Sprat represents as the effect of choice, and not of discontent. At first, says the doctor, he was but slenderly provided for such a retirement, by reason of his travels, and the afflictions of the party to which he adhered, which had put him quite out of all the roads of gain. Yet notwithstanding the narrowness of his income, he remained fixed to his resolution, having contracted his desires into a small compass, and knowing that a very few things would supply them all. But upon the settlement of the peace of the nation, this hindrance of his design was soon removed; for he then obtained a plentiful estate by the favour of the lord St. Alban's, and the bounty of the duke of Buckingham. Thus furnished for his retreat, he spent the last seven or eight years in his beloved obscurity, and possessed that solitude, which, from his very childhood, he had always most passionately desired. His works, especially his essays in prose and verse, abound with the praises of solitude and retirement. His three first essays are on the subjects of liberty, solitude, and obscurity: and most of the translations are of such passages from the classic authors, as display the pleasures of a country life, particularly, Virgil's "*O fortunatos nimium, &c.*" Horace's "*Beatus ille qui procul, &c.*" Claudian's "*Old Man of Verona,*" and Martial's "*Vitam quæ faciunt beatiorem, &c.*" But his solitude, from the very beginning, had never agreed so well with the constitution of his body, as of his mind. The chief cause of it was, that out of haste to be gone away from the tumult and noise of the town, he had not prepared so healthful a situation in the country as he might have done if he had made a more leisureable choice. Of this he soon began to find the inconvenience at Barn-Elms, where he was afflicted with a dangerous and lingering fever. After that, he scarce ever recovered his former health, though his mind was restored to its perfect vigour; as may be seen, says Sprat, from his two last books of plants, which were written since that time, and may at least be compared with the best of his other works. Shortly after his removal to Chertsey, he fell into another consuming disease; under which, having languished for some months, he seemed to be pretty well cured of its bad symptoms. But in the heat of the summer, by staying too long amongst his labourers in the meadows, he was taken with a violent defluxion and stoppage in his breast and throat. This he at first neglected as an ordinary cold, and refused to send for his usual physicians, till it was past all remedies; and so in the end, after a fortnight's sickness, it proved mortal to him.

He died at Chertsey, July 28, 1667, in his 49th year; and was buried in Westminster-Abbey, near Chaucer and Spenser, where a monument was erected to his memory, in May 1675, by George duke of Buckingham, with a latin inscription by Dr. Sprat. When Charles II. heard of his death, he was pleased to say, "that Mr. Cowley had not left a better man behind him in England."

Besides his works already mentioned, we have of his, 1. A proposition for the advancement of experimental philosophy; and, 2. A discourse, by way of vision, concerning the government of Oliver Cromwell. He had designed, also, a discourse concerning style, and a review of the principles of the primitive christian church; but was prevented by death. A spurious piece, intituled, the Iron Age, was published under his name, during his absence abroad; of which he speaks, in the preface to his poems, with some asperity and concern. "I wondered very much," says he, "how one, who could be so foolish to write so ill verses, should yet be so wise to set them forth as another man's, rather than his own: though perhaps he might have made a better choice, and not fathered the bastard upon such a person, whose stock of reputation is, I fear, little enough for the maintenance of his own numerous legitimate offspring of that kind. It would have been much less injurious, if it had pleased the author to put forth some of my writings under his own name, rather than his own under mine. He had been in that a more pardonable plagiarist, and had done less wrong by robbery, than he does by such a bounty: for nobody can be justified by the imputation even of another's merit, and our own coarse clothes are like to become us better than those of another man's, though never so rich. But these, to say the truth, were so beggarly, that I myself was ashamed to wear them." This extract shews Cowley to have been as great a wit in prose, as he is in verse; and Addison has observed, that of all authors, none ever abounded so much in wit, according to Locke's true definition of it, as Cowley: of which he gives some examples from his poem called the Mistrefs.

COWPER (WILLIAM), M. A. was born at Perth in 1564, and educated in the university of Edinburgh, where he took his degrees, and afterwards became a professor of philosophy. In 1596 he was ordained minister of Perth, his native place, and became a violent stickler for the presbyterians when king James attempted to establish episcopacy in Scotland. However, from motives which are not to be accounted for, he accepted of the bishopric of Galloway 1614, and died 1617, in the 53d year of his age. He was in many respects a very great divine, as appears from his works, which have been printed in  
one

one volume folio; but at present they are little esteemed. His body lies interred under a plain marble stone in the Greyfriars church-yard in Edinburgh.

COWPER (WILLIAM), D. D. was the youngest son of earl Cowper, and grandson of the lord high chancellor Cowper, who resigned the seals in 1719. He was born in London in 1713, and educated in Trinity college Cambridge, where he took his degrees and entered early in life into orders. He obtained several livings in the church, and was at last promoted to the deanery of Durham, which he held till his death 1772, aged 59. He was celebrated for his knowledge in geometry, on which he wrote a learned treatise dedicated to the royal society. His eight sermons and advice to a lady are both very much esteemed.

COWPER (WILLIAM), M. D. and F. S. A. practised physic many years at Chester with great reputation. He published (without his name) 1. A Summary of the Life of St. Werburgh, with a historical account of the images [z] upon her shrine (now the episcopal throne), in the choir of Chester. Collected from antient chronicles, and old writers. By a citizen of Chester. Published for the benefit of the charity-school, Chester. 1749, 4to; and by this essay in antiquarianism, which he is said to have stolen from the MSS. of Mr. Stone [A], raised a great outcry against himself. He was also author of "Il Penseroso: an evening's contemplation in St. John's church-yard, Chester. A rhapsody, written more than twenty years ago; and now (first) published, illustrated with notes historical and explanatory. London, 1767." 4to (addressed, under the name of M. Meanwell, to the rev. John Allen, M. A. senior fellow of Trinity college, Cambridge, and rector of Torpoley in Cheshire); in which he takes a view of some of the most remarkable places around it, distinguished by memorable personages and events. He died Oct. 20, 1767, while he was preparing a memorial of his native city. He had also made collections for the county, which are now in the hands of his brother, an attorney near Chester, but consist of little more than transcripts from printed books and minute modern transactions, interweaving, with the history of the county and city, a great mass of other general history.

COX (RICHARD), an english bishop, was born about 1500, of mean parentage, at Whaddon in Buckinghamshire. He was educated at Eton-school, and thence elected to King's college, where

[z] Representing her family, &c. in number 20, just then repaired.

[A] William Stone, minor-canon of the church of Chester, who drew up two curious quarto volumes of church notes.

&c. relative to the city and cathedral, which were presented by his son to the cathedral library, and afterwards lent to Dr. Gower.

he obtained a fellowship in 1519. He was invited by cardinal Wolsey to Oxford to fill up his new foundation; and we cannot give a greater proof that he was distinguished by his parts and learning: for of such the cardinal took care to form his society. But though these qualities, attended with a remarkable piety, should have procured him the esteem of the university; yet by favouring some of Luther's opinions, and speaking his mind too freely of the corruptions of popery, he fell under their displeasure, was deprived of his preferment, and thrown into prison. When he had recovered his liberty, he left Oxford; some time after was chosen master of Eton-school, which flourished remarkably under him; and, by the interest of abp. Cranmer, obtained several dignities in the church, viz. the archdeaconry of Ely, a prebend of the same church, and of Lincoln, and the deanry of Christ-church.

He was appointed tutor to prince Edward; and, on that prince's accession to the throne, became a great favourite at court. He was made a privy-counsellor, and the king's almoner; and, for the augmentation of the king's alms, had a grant made him of all goods and chattels of felons. He was elected chancellor of the university of Oxford in 1547; the next year installed canon of Windsor; and the year following dean of Westminster. About this time he was appointed one of the commissioners to visit the university of Oxford: and is accused by some of abusing his authority by destroying many books, out of his zeal against popery. But the universities are certainly obliged to him; for both in this and the preceding reign, when an act passed for giving all chantries, colleges, &c. to the king, the colleges in both universities were excepted out of it, through his powerful intercession.

After Mary's accession, he was stripped of his preferments and committed to the Marshalsea: but his confinement was not long; and as soon as he was released, foreseeing the impending storm, he resolved to take sanctuary in some other country. He went first to Strasburg, where he was told that the english exiles at Francfort had laid aside the english liturgy, and set up a form of their own, framed after the french and genevan models. The innovation gave him great concern; and in order to oppose it, he went to Francfort, and after some bickerings with the puritan ministers there, by the interposition of the magistracy he had the satisfaction to see the common-prayer book settled in that congregation. Here too he formed a kind of university, and appointed a greek and a hebrew lecturer, a divinity professor, and a treasurer for the contributions remitted from England. Having thus accomplished his design, he returned to Strasburgh in order to converse with his friend Peter Martyr, whom he had known intimately at Oxford, and whose learning and moderation he highly esteemed. When the bloody scene in England was closed by the death

death of Mary, he returned, and was one of those divines who were appointed to revise the liturgy: he was, indeed, the chief champion on the protestant side, in the disputation held at Westminster between eight papists and an equal number of the reformed clergy.

He preached often before queen Elizabeth in lent; and in his sermon at the opening of her first parliament, displayed his eloquence in a powerful and affecting manner, to persuade them to banish all popish innovations and corruptions, and to restore religion to its primitive purity. His abilities in the pulpit, and his zeal for the english liturgy, were soon rewarded by the bishopric of Ely; over which see he presided above 21 years, and was one of the chief pillars and ornaments of the church. He did not indeed retain any great degree of the royal favour; for even before his consecration he petitioned the queen against the act for alienating and exchanging the lands and revenues of the bishops, representing the mischiefs and inconveniences that would follow, and urging the unlawfulness of the practice by many arguments both from reason and scripture. He likewise opposed with great zeal her retaining the crucifix and lights in her chapel; and was a strenuous advocate for the marriage of the clergy, against which she had contracted a strange aversion. He was a great patron to learned men, and amongst others to Dr. Whitgift, afterwards abp. of Canterbury. He was one of those commissioned to compile a body of ecclesiastical laws, which was done in a famous book, intituled, "*Reformatio legum ecclesiasticarum*;" and he did his utmost to have it established by authority of parliament. But this design was over-ruled, because, as Burnet alleges, it was thought more for the greatness of the prerogative, and the authority of the civil courts, to keep those points undetermined. He is blamed by some for giving up several manors and other estates belonging to his see: but those who are acquainted with the history of those times, and the insatiable rapaciousness of the courtiers, will perhaps think differently of him; and allow him to merit some degree of praise for his firmness in retaining what he did, and for resisting the strongest solicitations, and most violent attacks.

Sir Christopher Hatton, and other court favourites, endeavoured to lay their griping hands on Ely-house, and several parks and manors belonging to him; and were backed by the despotic commands of the queen, who expected from her bishops an implicit obedience, and would often threaten to unfrock them if they made any difficulties. Their malice, which was only provoked by their avarice, involved him in much trouble and vexation; and, wearied out, he at last obtained leave to resign his bishopric, upon the moderate conditions of being allowed out of it an annual pension of 200*l*. Forms of resignation were actually

drawn up; but the court could not find any divine of character that would accept the fee on their base and ignominious terms. He therefore enjoyed it till his death, which happened in 1581, in his 82d year.

It must be remembered of this bishop, that he was the first who brought a wife to live in a college: and that he procured a new body of statutes for St John's college in Cambridge, of which he was visitor as bishop of Ely. He was author of several things, which have been published chiefly since his decease, viz. 1. An oration at the beginning of the disputation of Dr. Tresham and others with Peter Martyr. 2. An oration at the conclusion of the same. These in latin were printed in 1549, 4to; and afterwards among Peter Martyr's works. 3. He had a great hand in compiling the liturgy of the church of England: and when a new translation of the bible was made in the reign of Elizabeth, now commonly known by the name of the Bishops' Bible, the four gospels, the acts of the apostles, and the epistle to the Romans, were allotted to him for his portion. 4. He wrote resolutions of some questions concerning the sacraments; answers to the queries concerning some abuses of the mass; and had some hand in the declaration concerning the functions and divine institution of the bishops and priests: all which are to be found in the addenda to Burnet's history of the reformation. 5. Several letters and small pieces of his have been published by Strype, in his Annals of the reformation. He also had a hand in Lilly's grammar.

COX (sir RICHARD), bart. lord chancellor of Ireland, and author of a history of that kingdom, was son to Richard Cox, esq. captain of a troop of horse, and was born at Bandon, in the county of Cork, on the 25th of March 1650. He had the misfortune to become an orphan before he was full three years of age; and was then taken care of by his mother's father, Walter Bird, esq. of Cloghnakilty. But his grandfather also dying when he was about nine years old, he was then taken under the protection of his uncle, John Bird, esq. who placed him at an ordinary latin school at Cloghnakilty, where he soon discovered a strong inclination to learning. In 1668, having attained the age of 18 years, he began to practise as an attorney in several manor courts where his uncle was seneschal, and continued it three years, and was entered of Gray's Inn in 1671, with a view of being called to the bar. Here he was so much distinguished for his great assiduity and consequent improvement, that in the summer of 1673 he was made one of the surveyors at sir Robert Shaftoe's reading. He soon after married a lady who had a right to a considerable fortune; but, being disappointed in obtaining it, he took a farm near Cloghnakilty, to which he retired for seven years. Being at length roused from his lethargy by a great increase

increase of his family, he was, by the interest of sir Robert Southwell, elected recorder of Kinsale in the year 1680. He now removed to Cork; where he practised in the law with great success. But, foreseeing the storm that was going to fall on the protestants, he quitted his practice, and his estate, which at that time amounted to 300 l. per ann. and removed with his wife and five children to England, and settled at Bristol. At this place he obtained sufficient practice to support his family genteelly, independently of his irish estate; and at his leisure hours compiled the History of Ireland; the first part of which he published soon after the revolution, in 1689, under the title of *Hibernia Anglicana*; or the history of Ireland, from the conquest thereof by the English to the present time. When the prince of Orange arrived in London, Mr. Cox quitted Bristol, and repaired to the metropolis, where he was made under secretary of state. Having given great satisfaction to the king in the discharge of this office, Mr. Cox was immediately after the surrender of Waterford made recorder of that city. On the 15th of September 1690 he was appointed second justice of the court of common pleas. In April 1691 Mr. justice Cox was made governor of the county and city of Cork. His situation now, as a judge and a military governor, was somewhat singular; and he was certainly not deficient in zeal for the government, whatever objections may be made to his conduct on the principles of justice and humanity. During the time of Mr. Cox's government, which continued till the reduction of Limerick, though he had a frontier of 80 miles to defend, and 20 places to garrison, besides Cork and the fort of Kinsale, yet he did not lose a single inch of ground. On the 5th of November 1692 Mr. justice Cox received the honour of knighthood; in July 1693 was nominated lord chancellor of Ireland, and in October 1706 was created a baronet. On the death of queen Anne, and the accession of king George I. sir Richard Cox, with the other principal irish judges, was removed from his office, and also from the privy council. He then retired to his seat in the county of Cork, where he hoped to have ended his days in peace; but his tranquillity was disturbed by several attacks which were made against him in the irish parliament. However, though several severe votes were passed against him, they were not followed by any farther proceedings. He now divided his time between study, making improvements on his estate, and acts of beneficence. But in April 1733, he was seized by a fit of apoplexy, which ended in a palsy, under which he languished till the 3d of May that year, when he expired without pain, at the age of 83 years one month and a few days.

COX (LEONARD). He was the second son of Laurence Cox, esq. a gentleman of considerable property in Wales, and born in

in Monmouth about the latter end of the reign of Henry VII. He received his education in Cambridge, and afterwards became a famous schoolmaster at Reading in Berkshire. He was there in much esteem when John Frith the martyr was taken up as a vagabond and put in the stocks; but was treated by Cox with great kindness and every mark of respect. He afterwards travelled through France, Germany, Poland and Hungary, where he taught the learned languages, and became more famous than he had been at home. He died 1549 at Caerlton in his native country, where he had spent his advanced years. He wrote several learned pieces in greek and latin, particularly a commentary on Lilly's grammar.

COXETER (THOMAS), is mentioned by Mr. Warton as a faithful and industrious collector in our old english literature, and therefore justly entitled to a place in this work. He was born of an antient and respectable family at Lechdale in Gloucestershire, Sept. 1689; and entered a commoner of Trinity college, Oxford, in 1705. From Oxford, where he wore a civilian's gown, he came to London, with a view of pursuing the civil law; but, losing his friend and patron sir John Cook, knight, who was dean of the arches and vicar-general, and who died in 1710, he abandoned civil law and every other profession. Continuing in London without any settled pursuit, he became acquainted with booksellers and authors. He amassed materials for a biography of our poets. He assisted Mr. Ames in the History of british typography. He had a curious collection of old plays. He pointed out to Theobald many of the black-letter books, which that critic used in his edition of Shakspeare. He compiled one, if not more, of the indexes to Hudson's edition of Josephus in 1720. In 1739 he published a new edition of Baily's life of bishop Fisher, first printed in 1655. In 1744 he circulated proposals for printing the dramatic works of Thomas May, esq. a contemporary with Ben Jonson, and, upon his decease, a competitor for the bays. With notes, and an account of his life and writings." "The editor," says he, "intending to revive the best of our old plays faithfully collated with all the editions, that could be found in a search of above 30 years, happened to communicate his scheme to one who now invades it. To vindicate which, he is resolved to publish this deserving author, though out of the order of his design. And, as a late spurious edition of Gorboduc is sufficient to shew what mistakes and confusion may be expected from the medley now advertising in ten volumes, a correct edition will be added of that excellent tragedy; with other poetical works of the renowned Sackville, his life, and a glossary. These are offered as a specimen of the great care that is necessary, and will constantly be used, in the revival of  
such

such old writers as the editor shall be encouraged to restore to the public in their genuine purity." Such are the terms of the proposals: and they shew, that, though this design did not take effect, Coxeter was the first who formed the scheme, adopted by Doddsley, of publishing a collection of our antient plays. Sackville's *Gorboduc*, here referred to, is the edition conducted by Mr. Spence in 1736. In 1747 he was appointed secretary to a society for the encouragement of an essay towards a complete english history; under the auspices of which appeared the first volume of Carte's history of England. He died of a fever on easter-day, April 19, 1747, in his 59th year.

COYER (L'ABBE), born at Baumeles-Nones in Franche-Comté, died at Paris July 18, 1782, in an advanced age, was for some time a jesuit. Having quitted that society, he repaired to the capital about 1751, and sought a livelihood by his pen. He began his career by certain fugitive pieces, whereof some, as the "Discovery of the philosopher's stone," in imitation of Swift, and the "Miraculous year," had the most success. These trifles were collected under the very suitable title of "*Bagatelles morales*." Some of the pieces in this collection are written with ease, delicacy and sprightliness; but irony being the favourite figure with the author, the style of it is too monotonous and the witticisms sometimes too far fetched. There was visible in the writings of the abbé Coyer, as well as in his conversation, a perpetual effort at being agreeable; the most effectual method of not becoming so, or of not being so for any continuity. Besides some temporary pieces, the abbé Coyer also wrote, 1. The history of John Sobieski, 3 vols. 12mo. 1761: a very interesting work. 2. Travels in Italy and Holland, 1775, 2 vols. 12mo. The abbé Coyer ran over these countries, not so much in the character of a deep observer, as of a light Frenchman, who takes a superficial glance, and then hastily sets down some remarks analogous to the fluctuation of his mind, of his inclinations and his character. The book is far inferior both to the observations of M. Grosley and the travels of M. de la Lande. 3. New observations on England, 1779, 12mo. which is little else than an abridgment of Grosley's London. A collection in 2 vols. 12mo has been made of the *Bagatelles morales*, the *Noblesse commerçante*, *Chinki*, and another work intituled "On preaching," in which the author attempts to prove the inutility of preaching to the correction and improvement of mankind.

COYPEL (CHARLES ANTOINE), the fourth celebrated painter of that name, was born at Paris in 1694, and died there in 1752, in the 58th year of his age. The family of the Coypels had long been famous for producing painters. Noel Coypel,

pel, the grandfather, was director of the academy at Rome; Antoine Coypel, the father, was principal painter to the king and the duke of Orleans, and at the same time surveyor of painting and sculpture; and Noel Nicholas Coypel, the uncle, professor of that academy. Antoine Coypel was admitted into the academy of painting in his twentieth year, where he had already executed several pictures of great merit; his son, to whom he left his name, his talents, his knowledge and virtues, enjoyed the same good fortune in his 21st year: he was first painter to the duke of Orleans, and in 1747 to the king. Though his personal qualities and endowments had already made him a welcome guest with the princes and great men of the court, yet this last appointment increased his reputation; and the first use he made of his consequence, was to induce M. de Tourathem, who had fortitude of mind sufficient for such a sacrifice, to decline the title of a protector of the academy, which hitherto had always been connected with the office of superintendant of the buildings, in order that the academy of painting, like all the rest, might be under the immediate protection of the king. He also erected a preparatory school, at Paris, for the young pupils, who went to Rome, where they studied history, and exercised themselves under able masters. To him likewise the public are indebted for the exhibition of the pictures in the Luxembourg gallery; pity it is that his project was not executed in all its extent. Like all men of genius, he had his enviers and rivals; but his rivals were his friends, his modesty drew them to him, and he never refused them his esteem. His place as first painter to the king brought him to court, and made him more intimately acquainted with the queen and the dauphin. The queen often gave him work to do, which chiefly consisted in pictures of the saints and other objects of mistaken devotion. On her return from Metz, finding over her chimney a picture representing France in the attitude of returning thanks to heaven for the deliverance of the king, she was so moved, that she exclaimed, "No one but my friend Coypel is capable of such a piece of gallantry!" and in fact it was his doing. The dauphin had frequently private conversations with him. He himself executed the drawing for the last work of Coypel, the sultan in his seraglio. His table was always strewed with the manuscripts of this artist, which he intended to publish at his own expence. The death of the author prevented his design, and on hearing of the event, the prince said publicly at supper: "I have in one year lost three of my friends!"

Coypel seems to have exerted himself more for others than for himself; he was a good master, a good relation, a good friend, and never proved false to his professions. His father

disinherited

disinherited him in favour of his sister by a second marriage, and the son did the same in regard to his brother, by depriving him of all benefit from the inheritance of Bidault. Coypel was author of several theatrical performances, the rehearsals whereof were attended by crowds of people, not for the sake of feeding his vanity with an artificial applause, but from friendly participation, and the conviction of their intrinsic merit. Most of them were performed at the private theatre of madame Marchand, and in the Mazarine college, for which they were expressly composed. The well-known *Don Quixote* is by him. But not alone plays came from the pen of Coypel; we have several dissertations of his on the art of painting, and academical lectures, which latter are in print. He even wrote the life of his father, which excels no less by the delicate manner in which he criticises his father, than by the modesty with which he speaks of himself. His acquaintance was very much sought after. One proof of this is in the prodigious heaps of letters that were found after his death. He was particularly the favourite of a small coterie, where talents, knowledge and good humour were cherished, unmixed with jealousy, pride, and licentiousness. In the number of its members were Mess. Coypus, Helvetius, Mirabeau, Mariveaux, Madlle Quinaut, Madame Marchand, and several more. They met alternately at the apartments of each other, and sat down to a supper which, by a law of the society, must not cost more than fifteen livres. Coypel was remarkable for his liberal spirit. He caused a house that had been thrown down by an inundation to be rebuilt at his own expence on a far more convenient and handsome plan, without the impoverished owner's ever knowing to whom he was indebted for the bounty. He annually laid by 2000 livres of his revenue for works of charity, and requested the duke of Orleans to employ the expence of the coach which that prince kept for him in alms to the poor. The duke of Orleans had an uncommon value for him. The duke could not bear a warm room, but, when Coypel came to him, he always ordered a rousing fire to be made up, "for, said he, he is chilly!" This same prince composed a poem, shewed it to the artist, and asked him, whether he should have it printed? Coypel was honest enough to say, "No;" and the duke tore it, and threw it into the fire.

A similar anecdote of the duke of Orleans the regent, and Antoine Coypel the father, deserves to be related here by way of conclusion. The regent knew that Coypel on account of some disgusts, was intending to accept of an invitation to England. He therefore drove to his lodgings one morning, in a fiacre, quite alone, without any attendants, and had him called down: "Come into the carriage," said he to the artist,  
 who

who was quite disconcerted at this visit; "let us go and take a drive together: you are chagrined—I want to try whether I cannot put you in a good humour." We may easily imagine that this jaunt made Coppel at once forget both England and his chagrin.

COYSEVOX (ANTHONY), an ingenious french sculptor, born at Lyons, in 1640; died chancellor and regent of the academy of painting and sculpture in 1720. Versailles boasts his best works. We have besides, the figure of that great minister, M. Colbert, on his tomb, in the church of S. Eustachius; the two groups of Renown, and Mercury, in the Thuilleries; and the player on the flute, in the same garden. The Neptune and Amphytrite, at Marly, with many very fine busts, are the chief works of this artist, who was endowed with a most fruitful imagination, and an admirable execution.

COYTIER (JAMES), physician of Louis XI. of France, and memorable for nothing particularly, but the dexterity he shewed in managing this monarch. Louis had no principle to lay hold of, except an intense fear of dying; which most contemptible cowardice Coytier taking the advantage of, and often threatening his master with a speedy dissolution, obtained from time to time great and innumerable favours. Louis however once recovered strength of mind enough to be ashamed of his weakness; and, feeling a momentary resentment for what he then thought the insolence of his physician, ordered him to be privately dispatched. Coytier, apprized of this by the officer, who was his intimate friend, replied, "that the only concern he felt about himself was, not that he must die, but that the king could not survive him above four days; and that he (the said Coytier) knew this by a particular science (meaning astrology, which then prevailed), and only mentioned it to him in confidence as an intimate friend." Louis, informed of this, was frightened more than ever, and ordered Coytier to be at large as usual.—The famous prince of Condé used to say, "that no man was an hero to his own valet de chambre:" and, were all heroes like Louis, who can wonder?

CRAB (ROGER), the english hermit, was born in Buckinghamshire towards the beginning of the xvith century. The enthusiasm of his disposition led him to forsake his business, which was a hatter, and in which he had acquired some property, to become himself the leader of a sect. He had read the scriptures through the optics of fanaticism, which served but to increase his gloom, and confirmed him in the resolution of retiring from the world. Filled with this resolution he sold off his shop, goods, and estate, and distributed the money among the poor: retiring to Ickman, near Uxbridge, where with his own hands he built him a hut, and gave fifty shillings  
a year

a year for a rood of ground. In this solitude he lived with a serenity of thought, health of body, and amazing frugality, equal to the ancient ascetics. He was visited by people of all denominations; even divines consulted him as a seer, and the ladies resorted to him as an inspired fortune-teller. Among other predictions he is said to have foretold the restoration, and that the house of Nassau should have dominion in this country, which was fulfilled in the person of William the third.

CRABB (HABAKKUK), who (to adopt his own modest language) "conducted the devotions" of an independent congregation of christians. The life and character of Mr. Crabb, though unmarked by any of those striking incidents or impressive peculiarities which excite the attention of ordinary observers, were nevertheless those on which the philosopher and philanthropist love to dwell. They exhibited a model of exemplary conduct during a period of 45 years, spent in the exercise of moral and religious duties. He was the youngest son of the late Mr. Denny Crabb, of Wattisfield, in Suffolk, and imbibed his earliest principles from the late rev. Thomas Harmer, well known to the learned world by his "observations on the manners and customs of the East." He received his academical education at Daventry under Dr. Ashworth; and first officiated as a minister at Stowmarket, in Suffolk. He thence removed to Cirencester, in Gloucestershire; and afterwards united with his brother-in-law, the rev. Mr. Fenner, at the Devizes, Wilts, in the education of youth. Whilst he was thus honourably and usefully employed, his antient preceptor Mr. Harmer died, and he with gladness accepted an invitation to succeed him in the ministry. He had ever wished to spend the latter portion of his life in his native village, that he might pour forth the abundance of his acquirements in the spot whence he drew the first principles of his faith. But he had yet to learn, that the spirit of christianity rests not always with its professors. He had been educated in the strict principles of Calvin, from which he could not but considerably deviate; for his intellect was strong, his judgment cool, and his mind free from early impressions. Although he avoided every species of controversy, and was assiduous in the practical duties of the ministry, his incapability of joining in the jargon of mystery was, in the opinion of some of his hearers, an unpardonable crime. The purity of his morals, the suavity of his manners, the benevolence of his feelings, and the rectitude of his principles, were as a grain in the balance, when opposed to the Shibboleth of the sect which he could not pronounce. The dissenters of the present day are well known to affect great liberality of sentiment, and a love of religious liberty, in opposition to the church of England: yet, at the instigation of a few individuals of his congregation,

he was compelled to abandon the scene of his former happiness, and the spot in which his future welfare seemed to centre. He met with an asylum at Royston, where his extraordinary merit was justly appreciated. Here he experienced the satisfaction of associating with kindred minds : but it was ever his lot to have the cup of happiness dashed from his lips before he had well tasted it. He had remained there but two years, when he lost his wife. Her death affected him severely ; which, with the sight of a numerous and young family, for whom there appeared no means of support except the precarious subsistence which his profession furnished him ; and the cruel wound so recently inflicted upon him by his dismissal from Wattisfield, conspired to destroy his constitution. His regret for the past and apprehensions for the future brought on a nervous fever, and, about two years after the death of Mrs. Crabb, hurried him to an untimely tomb. His character has been already in part delineated. His domestic misfortunes created a pensive habit, but he was occasionally lively and jocose. He was neither a political nor a polemical preacher ; and, though he was proud of his office as a teacher of the religion of Jesus, he was desirous to avoid the epithet of priest. He left a great number of sermons in manuscript : some volumes whereof have been since published. He died at Royston, December 25, 1795.

CRADOCK (SAMUEL), rector of North Cadbury in Somersetshire, was elder brother to Dr. Zachary Cradock, preacher at Gray's Inn, and provost of Eton college. He was ejected for nonconformity in 1662, and kept a private academy during the reign of Charles II. He was a very good inoffensive man ; for every one spoke well of him, when it was usual for men of all religions to speak ill of each other. His " history of the old and new testament," his " apostolical history," and his " harmony of the four evangelists," are his principal works. The last was revised by Dr. Tillotson, who preserved it from the flames in the fire of London. Died Oct. 7, 1706, aged 86.

CRADDOCK (LUKE), an ingenious painter of the inferior class of beings, served his apprenticeship to a house-painter in London, where, without instructions, and with few opportunities of studying nature, in that part of the creation which his talents led him to represent, he rose to great fame, and, if not a great master, he certainly was an imitator of distinction. Vertue records that Craddock's pictures rose quickly after his death to three or four times the price that he received for them while living. He worked by the day, and generally for dealers who retailed his works, scorning to be employed by men of birth or fortune, who confined his fancy and restrained his freedom. His birds are highly coloured, and were much sought as ornaments over  
doors

doors and chimney-pieces. He died in 1717, and lies buried at St. Mary's, White-chapel.

CRAIG (NICHOLAS) *Cragius*, born about the year 1541, at Ripen, was regent of the school of Copenhagen in 1576. He married two years after this, and then set out on his travels over Europe. On his return, he found at his house two children that did not belong to him. These he got rid of, together with their mother, by dissolving his marriage; and then, forgetting this disaster, he married again. His turn for business procured him the management of several important negotiations, which he terminated much to the satisfaction of the king of Denmark. He died in 1602, at the age of 61, leaving a latin work in high repute, on the republic of the Lacedemonians, first printed in 1592, and then at Leyden in 1670, 8vo. and the annals of Denmark, in 6 books, from the death of Frederic I. to the year 1550. They are better for consulting than for reading. They were reprinted at Copenhagen in 1737, folio.

CRAIG (SIR THOMAS), was born at Edinburgh in 1548, and studied the civil law in the university of Paris. While very young, he was called to the bar as an advocate in the court of session. His practice at the bar was great, and he was treated with every mark of respect by his countrymen. Being well skilled in british and european antiquities, he wrote a learned treatise on the feudal law, entitled, *Jus feudale*, which is still in very great esteem. In 1535 he wrote a treatise on the sovereignty of Scotland, which was translated into very bad english by one Mr. Ridpath, 1675. In 1602 he wrote a large treatise in folio to prove the legality of James's succession to the crown of England on the death of queen Elizabeth. His book on the feudal law is esteemed all over England and the continent of Europe, and often quoted both by historians and lawyers. He died at Edinburgh 1608, aged 60.

CRAIG (JAMES M. A.), was born at Gifford in East Lothian 1682, and educated in the university of Edinburgh, where he took his degrees, and was ordained minister at Yester, where he continued some years till he was removed to Haddington. During the time he was minister at Yester, he wrote a volume of divine poems, which have gone through two editions, and are much esteemed. In 1732 he was translated to Edinburgh, and was much followed as one of the most popular preachers in that city. While he was at Edinburgh, he published three volumes of sermons in octavo, chiefly on the principal heads of christianity; but they are now become scarce. He died at Edinburgh 1744, aged 62.

CRAIG (JOHN), a Scotch mathematician, who made his name famous by a small work of 36 pages in 4to, intituled, "The-

"*Theologiæ christianæ principia mathematica.*" It was printed at London in 1699, and reprinted at Leipzig in 1755, with a preface upon the life and works of Craig. The author calculates the force and diminution of the probability of things. He establishes, as his fundamental proposition, that whatever we believe upon the testimony of men, inspired or uninspired, is nothing more than probable. He then proceeds to suppose, that this probability diminishes in proportion as the distance of time from this testimony increases: and, by means of algebraical calculations, he finds at length, that the probability of the christian religion will last only 1454 years from the date of his book; but will be nothing afterwards, unless Jesus Christ should prevent the annihilation of it by his second coming, as he prevented the annihilation of the jewish religion by his first coming. Some have seriously refuted these learned reveries.

CRAIG (WILLIAM), an excellent divine of the church of Scotland, was the son of a respectable merchant in Glasgow. He was born there in February 1709; and in the seminaries of education in that city, he began and prosecuted his studies. At college he distinguished himself by his early taste and uncommon proficiency in classical learning; and in applying to this sort of literature, he received great assistance and encouragement from his kinsman the rev. Mr. Clerk, minister of the gospel at Neillston in Renfrewshire. That deserving young man, who died at an early period of his life, and before his worth became sufficiently known, was one of the first clergymen in the west of Scotland, who began to study and teach christianity in a manner different from that usually practised since the reformation; and who thought the interests of true religion could be promoted by such elegance of composition and knowledge of philosophy as might be derived from antient authors. To studies of this sort therefore the excellent person who is the subject of this memoir, incited by his own original inclination, and assisted by his ingenious friend, was very early attached. The moral philosophy of the antients engaged his attention in a particular manner: and the moral writers of Greece and Rome were his favourite authors. By the attentive perusal of their works, and of the moral poets of antiquity, he had committed to his memory a great number of their most striking passages; and used to apply them occasionally, in the company of his select friends, with great ease, judgment, and ingenuity. In this he had an excellent example in the practice of his friend and instructor the justly celebrated Dr. Hutcheson, who was elected to the professorship of moral philosophy in the university of Glasgow, about the time that Craig had nearly finished his theological and philosophical course.

course. With this amiable and eminent philosopher he was early and intimately connected. Commencing preacher in the year 1734, his philosophical monitor embraced every opportunity of hearing him; and with a frankness which shewed the opinion he entertained of the candour and abilities of his disciple, he offered such remarks on his sermons as he thought necessary. He particularly admonished him against a propensity to which young clergymen of ability are very liable, of indulging themselves in abstruse and philosophical disquisition. He advised, because he knew he was able to follow the advice, to preach to and from the heart. He did so. Habitually pious, ardently devout, and deeply interested in the welfare of those who listened to his instruction, he delivered himself with genuine and becoming earnestness. This was the spirit that directed his manner. Loud exclamation, outrageous action, violence of look or gesture, were not the characters of his delivery. It was solemn, yet animated; earnest, but correct; and though correct, not formal. He arrested the attention, without alarming the imagination: he touched the heart, without rousing the passions. His manner was elegant; and he pleased: he spoke as he felt, and was affecting.

It is not to be supposed that a preacher of such eminence, especially at a time when this mode of preaching was rare, should remain unknown or unnoticed. He soon received a presentation from Mr. Lockhart, of Cambusnethan, to be minister of that parish; and settled there in the year 1737. About this time great opposition was made by the populace of Scotland, and particularly by those of Clydesdale, to the manner of appointing ministers by presentations from lay-patrons. On this account therefore, and perhaps because his sermons inculcated active virtue more frequently and more earnestly than his audience, who would have been better pleased with obscure and mystical theology, thought necessary, he encountered considerable opposition. Zealous, however, in the discharge of his duty, and hoping, in the conscious ardour of his endeavours, to reconcile his parishioners to that system of instruction which he thought best suited to their condition, and most consistent with christianity, he refused a presentation to a church in Airshire, offered him by Mr. Montgomery of Coilsfield; and another offered him by the amiable but unfortunate earl of Kilmarnock. At length he accepted of a presentation to a church in Glasgow, the place of his nativity, where most of his relations resided; where he could have opportunities of conversing with his literary friends, and where the field for doing good was more extensive. He was first appointed minister of the Wynd-church in that city: and, after the building of St. Andrew's church, one of the most elegant places of public wor-

ship in Scotland, he was removed thither. His audience was at no time so numerous, but especially during the last five-and-twenty years of his life, as those who valued good composition and liberality of sentiment apprehended that he deserved. Instead of the abstruse tenets of speculative theology, and the mysterious doctrines inculcated by many popular clergymen in the church of Scotland, he thought his flock would be better edified by such a plain exposition of their duty, as was laid down in the precepts and example of Jesus; and by such a direct, but judicious application to themselves, as in their situation seemed requisite. But this mode of instruction has never been very fashionable. Not much relished in Galilee and Jerusalem, when practised by one who spake as never man spake, it was not likely to become more popular in Clydesdale and the city of Glasgow. But, though Craig might regret, what seemed to him the misguided or mistaken sentiments of many who professed themselves christians; yet, stedfast in his own opinions, founded on mature reflection, and unmoved by the indiscriminating praise or blame of the multitude, he still persisted in the delivery of such doctrines as his reason convinced him were most essential to the real improvement and eternal welfare of his hearers.—In truth, though Craig's early attention to good composition, and to what was accounted liberality of opinion in religious matters, shewed a turn of mind a good deal different from the spirit and improvement of the times, he was not altogether singular. Clerk, minister of the gospel at Neilston, Paton at Renfrew, Fleming at Kilmacolin, Warner at Kilbarchen, Dr. Wishart, his predecessor in the Wyndchurch, and Dr. Leechman, his contemporaries or intimate friends, were eminent promoters of true learning, correct taste, and such views of religion as seemed to them more agreeable to the original form of christianity, than those usually recommended by many popular presbyterian preachers. Craig about this time married the daughter of Mr. Anderson, a considerable merchant in Glasgow. She lived with him sixteen years; and by her he had several children; two of whom, namely William, an eminent lawyer at the scottish bar; and John, a merchant in Glasgow, survived their father. But the excellent understanding and amiable dispositions of his wife, which rendered his married state happy, contributed, by their painful recollection, to embitter the sufferings of his declining age. She died in the year 1758: and though he afterwards formed a very happy marriage with the daughter of Gilbert Kennedy esq. of Auchtifardel, he scarcely ever recovered the shock of his first separation. Several years before he died, his strength and health gradually declined: his spirits were overwhelmed with melancholy: he seemed to have lost the power of enjoy-  
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ing happiness: no amusement could relieve his depressions: he lamented that he was become useless; and that he felt, not only his body, but the faculties of his soul impaired. His sufferings were heightened by many additional afflictions; particularly by the death of his son Alexander, a very agreeable young man, who had been bred a merchant, but who was strongly inclined to the study of polite literature: and soon after by the death of his second wife, whose affectionate assiduities had been invariably employed in endeavouring to solace and support his infirmities. In this state of feebleness and dejection, notwithstanding the unwearied attention of his surviving sons, he continued to languish: and, at length, in the seventy-fifth year of his age, he was released by an easy death. Great sensibility seems to have given the general and prevailing colour to his character. It rendered his piety devout, his benevolence tender, and his friendship affectionate. In the culture of his understanding it inclined him to those studies that please by their beautiful imagery; or touch the heart with agreeable feelings. He was therefore very early addicted to classical learning; and cherished those views of religion that represent both God and man in a favourable light. Such sentiments and propensities, though not altogether singular at the time that he commenced his studies, were however so rare among students of theology, that, speaking figuratively, we may call them singular. But singularity of disposition or opinion is usually disliked or opposed. The man of fortitude and strong nerves encounters the opposition; and either makes converts, or, by a bold authoritative tone, though he fails to conciliate affection, imposes respect. But the man of extreme sensibility, yielding to his native bias, is afraid of the struggle, declines the contest; and, excepting in the retirements of confidential friendship, not only appears, but really becomes shy and reserved. This disposition is nearly allied to modesty, and even humbleness of mind; yet the appearance of distance it so often assumes, is misrepresented by the undiscerning multitude; and, by a violent misapplication of terms, is misconstrued into pride. Effects almost of an opposite appearance are produced by the same principle, yet tend in their final issue to confirm this mistaken reserve. The man of sensibility, conscious of powers, exerts them; and, conscious of his own candour, expects suitable returns. He is disappointed. The observation of men is otherwise engaged: accidental circumstances, and other causes than such as arise from perversion of mind, carry away their attention from the merit that claims and deserves their notice. Of these the man of shy and retired sensibility is not aware; he becomes still more cautious in his intercourse with mankind; more shy, and more retired.

But Craig, under the sacred shade, and in the retirements of intimate and confidential friendship, was unreserved, open, and even ardent. The spirit of real enjoyment, with which in his better days he engaged in familiar and literary conversation with his friends, displayed the most interesting view of his character. Conversations on the merits of elegant authors, both antient and modern, but, above all, the liberal discussion of moral and religious topics, were the joy of his soul. On these occasions, his eyes, naturally animated, sparkled with additional lustre; his voice, naturally musical, became delightfully mellow; his features brightened, for his heart glowed. These were blessed intervals, anticipations perhaps of what he now enjoys. By degrees, this glowing mood became tinged with melancholy: at first it was amiable and interesting; but became at last distressful. The sensibility which gave him such moments of rapture, had not perhaps been duly managed; and contributed to or occasioned his sufferings. It had rendered him averse to indiscriminate society, and thus precluded him from many innocent means of relieving the lassitude, or alleviating the weight of declining age. It quickened his sense of misfortune, and rendered his affliction for the loss of friends too poignant. It overwhelmed him with too much sorrow, if at any time he apprehended that the affection of those in whose love he trusted had suffered change. His sense of deity was strong and lively. Even though the dejection and the despondency of affliction might at times have brought a gloomy cloud between him and the radiance of heaven, the cloud was transient: his religious opinions, founded not merely on feeling but on conviction, were permanent: and even in the earlier periods of his life he often lamented that men of worth and integrity were not pious; and though they performed many charitable and disinterested actions from very laudable motives, yet that their conduct did not seem to be founded on any principles of religion. It might be friendship, it might be compassion, it might be beneficence; but it wanted those aids, those supports and comforts, which alone could arise from hope and trust in God. It is unnecessary to say of such a character, that he was just, charitable and temperate. His virtues were those of a christian, his failings were those incident to the weakness of human nature; and his sufferings were occasioned, or much aggravated by his feelings. It is consistent with his own opinions to say, that if there be a region beyond the grave into which human weakness can have no admission, where there is employment for every excellent talent, and objects for every worthy affection, he is supremely blessed.

CRAKANTHORP (RICHARD), originated from a gentleman's

man's family at Strickland in Westmoreland, was born in the xvth century, admitted in queen's college in Oxford, where he was afterwards fellow. He was esteemed a celebrated preacher, and a deep controversial divine, and was particularly admired by the puritanical party. When king James I. sent the lord Evers ambassador to the emperor, Mr. Crakanthorp went along with him as chaplain; and upon his return, he was chaplain to the bishop of London, and presented to a rectory near Braintry in Essex. He had the reputation of a general scholar, and, besides his being a great master in university-learning, he was a considerable canonist, and perfectly acquainted with ecclesiastical antiquity, and scholastic divinity. He died in 1624, at his rectory of Black-Notley. His works are: 1. Justinian the emperor defended against cardinal Baronius. 2. *Introductio in metaphysicam*, lib. 4. 3. A defence of Constantine, with a treatise of the pope's temporal monarchy. 4. *Defensio ecclesiæ anglicanæ contra M. Anton. de dominis archiepisc. Spalatensis injurias*: this book has the character of a most exact piece of controversy. 5. *Vigilius dormitans*; or, a treatise of the 5th general council held at Constantinople, ann. 553. 6. *Logicæ libri quinque*, &c.

CRAMER (JOHN FREDERIC), a learned professor at Duisbourg, bore the title of counsellor to the king of Prussia, and was the resident of this prince at Amsterdam. He died at the Hague in 1715, after having been distinguished by his skill in civil law, languages, and the science of medals. Besides a latin translation of Puffendorf's introduction to history, we have a work of his, intituled, "*Vindiciæ nominis Germanici contra quosda mobtretractores Gallos*:" directed chiefly against an impertinent question of the jesuit Bouhours, Whether a German could have wit? "*Si un Allemand peut être bel-esprit?*"

CRAMER (GABRIEL), born at Geneva in 1694, was a pupil of John Bernoulli, and a professor of mathematics from the age of 19. He was known all over Europe, and was of the academies of London, Berlin, Montpelier, Lyons, Bologna. He died, in 1752, absolutely worn out with application, at the baths of Languedoc, whither he had repaired for the recovery of his health. Besides an excellent work or two of his own, he made a most important and interesting collection of the works of James and John Bernoulli, which were published, 1743, under his inspection and care, in 6 vols. 4to.

CRANE (THOMAS), was born at Plymouth, and was educated at Exeter college, Oxford; after which he was presented to the living of Rumpesham in Dorsetshire, by Oliver Cromwell. He continued in this living till 1662, when he was ejected for refusing to comply with the act of uniformity, and

then he preached privately till the revolution, when he became pastor of a large congregation. He died in 1714. He was the author of a treatise on Divine Providence.

CRANMER (THOMAS), an english archbishop, and memorable for having endured martyrdom in the cause of protestantism, was descended from an antient family in Nottinghamshire, and born at Aslahton in that county, 1489. In 1503 he was admitted of Jesus college in Cambridge, of which he became fellow; distinguishing himself in the mean time by uncommon abilities and application to letters. Soon after he was M. A. he married, and lost his fellowship; but, his wife dying in child-bed within a year, he was again admitted into it. In 1523 he was made D. D. The most immediate cause of his advancement in the church, was the opinion he gave upon Henry VIIIth's divorce from Catherine of Spain. For having, on account of the plague at Cambridge, retired to Waltham abbey in Essex, where a relation of his lived, Edward Fox the king's almoner, and Stephen Gardiner the secretary, accidentally came to that house. Here the conversation turning upon the king's divorce, which was then almost the only thing talked of, Cranmer, who was well known to the other two, being desired to speak upon that point, delivered it as his opinion, "That it would be much better to have this question, whether a man may marry his brother's wife or no? discussed and decided by the divines upon the authority of God's word, than thus from year to year to prolong the time by having recourse to the pope: that there was but one truth in it, which the scripture would soon declare and manifest, being handled by learned men; and that might be done as well at the universities here in England, as at Rome, or elsewhere." This opinion being communicated by Fox to the king, his majesty approved of it much; saying, that "the man had the fow by the right ear." Cranmer, upon this, was sent for to court, made the king's chaplain, placed in the family of Thomas Boleyn earl of Wiltshire and Ormond, and ordered to write upon the subject of the divorce. He did so; and shewed, by the testimonies of the scriptures, of general councils, and antient writers, that the bishop of Rome had not authority sufficient to dispense with the word of God: from which we may learn, that the reformation, which Luther had set on foot in Germany in 1517, had also made some progress, in the hearts of men at least, here in England. When he had finished his book, he went to Cambridge to dispute upon that point, and brought many over to his opinion. About this time he was presented to a living, and made archdeacon of Taunton.

In 1530 he was sent, with some others, into France, Italy, and Germany, to discuss the affair of the king's marriage. At Rome he got his book presented to the pope, and offered to dis-  
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pute openly against the validity of Henry's marriage; but nobody chose to engage him. While he was at Rome, the pope constituted him his penitentiary throughout England, Ireland, and Wales; not so much, we may imagine, out of kindness and respect to him, as to quiet and appease that reforming spirit, which he had already discovered. In Germany he was sole ambassador upon the forementioned affair: and, during his residence there, married at Nuremberg a second wife. Upon the death of Warham, archbishop of Canterbury, in August 1532, Cranmer was nominated his successor; but he refused to accept of that dignity, unless he was to receive it immediately from the king without the pope's intervention. He was consecrated in March 1533; at which time he made an unusual protestation, which the curious reader may see in the appendix to Strype's Memorials, &c. His design by this expedient was to preserve to himself the liberty of doing his duty to God, the king, and his country, in spite of the pope's interpositions; and this made him renounce every clause in his oath, which seemed to bar him from it. May 23, 1533, he pronounced the sentence of divorce between king Henry and queen Catherine; and likewise married the king to Anne Boleyn the 28th: though lord Herbert says, in his history of Henry VIII. that Cranmer did not marry him, but only was present while another did it. The pope threatening him with excommunication for his sentence against queen Catherine, he appealed from his holiness to a general council; and ever after disputed against the pope's supremacy.

He now began to act vigorously in the work of the reformation; and, as the first step towards it, procured the Bible to be translated into english, and to be dispersed. Next he forwarded the dissolution of the monasteries; and, in 1535, performed a provincial visitation, for the sake of recommending the king's supremacy, which he did in many places by preaching. In his sermons he shewed, 1. That the bishop of Rome was not God's vicar upon earth, as he was taken to be; and declared by what arts he had usurped that authority. 2. That the holiness that see so much boasted of, and by which name the popes affected to be styled, was but a holiness in name; and that there was no such holiness at Rome; whence he took occasion to launch out into the vices of the court of Rome. 3. He inveighed against the bishop of Rome's laws, which, he said, were miscalled *divine leges*, and *sacri canones*. In 1536 he divorced king Henry from Anne Boleyn. In 1537 he visited his diocese, and endeavoured to abolish the superstitious observation of holidays. In 1539 he and some bishops fell under the king's displeasure, because they would not consent in parliament, that the monasteries should be suppressed for the king's sole use. Cranmer had

projected that out of the revenues of those nurseries of idleness, a provision should be made in every cathedral, for readers of divinity, and of greek and hebrew, and a great number of students, whom the bishop might transplant out of this nursery into all the parts of his diocese; but this design miscarried. He also strenuously opposed the act for the six articles, in the house of lords, speaking three days against it; and, upon the passing of that statute, sent away his wife into Germany. In 1540 he was one of the commissioners for inspecting into matters of religion, and for explaining some of its main doctrines; and the book, intituled, "A necessary erudition of a christian man," was the result of their commission.

After lord Cromwell's death, in whose behalf he had written to the king, he retired, and lived in great privacy, not meddling at all in state affairs. In 1541 he gave orders, pursuant to the king's directions, for taking away superstitious shrines; and the year following procured the act for the advancement of true religion, and the abolishment of the contrary, which moderated the rigour of the six articles. In 1543 his enemies preferred accusations against him, for opposing the six articles, and other parts of popery. Nay, he was complained of in the house of commons, for preaching heresy against the sacrament of the altar; and also in the privy-council, where the substance of his accusation was, "that he, with his learned men, had so infected the whole realm with their unfavoury doctrine, that three parts of the land were become abominable heretics; that it might prove dangerous to the king, being like to produce such commotions and uproars as were sprung up in Germany: and therefore they desired, that the archbishop might be sent to the Tower, till he could be examined." All these were supposed to be contrivances of Gardiner, and would have been sufficient for his ruin, if the king had not protected him.

Upon Henry's decease, he was one of the regents of the kingdom, and one of the executors of his will; and Feb. 20, 1546, crowned Edward VI. to whom he had been godfather; as he had been also to the lady Elizabeth. Soon after he caused the homilies to be composed, composing some of them himself; and laboured earnestly in promoting the reformation. For this purpose he procured the repeal of the six articles; the establishment of the communion in both kinds, and a new office for the sacrament; the revival and amendment of the other offices of the church; frequent preaching; a royal visitation to inspect into the manners and abilities of the clergy; and visited his own diocese himself for the same purpose. In 1549 he was one of the commissioners for examining bishop Bonner, with a power to imprison or deprive him of his bishopric. The same year he ordained several priests and deacons, according to the

new form of ordination in the common-prayer book; which through his care was now finished, and settled by act of parliament. A review was made of this book towards the end of the next year; and in 1552 it was printed again with amendments and alterations, and authorized by parliament. In 1553 he opposed the new settlement of the crown upon Jane Gray, and would no way be concerned in that affair; nor would he join in any of Dudley's ambitious projects: however, upon the death of Edward VI. he appeared for her.

But now, after the accession of queen Mary, his troubles came on apace. He was first ordered to appear before the council, and bring an inventory of his goods; which he did Aug. 27, when he was commanded to keep his house, and be forthcoming. Sept. 13, he was again summoned before the council, and ordered to be at the Star-chamber the next day; when he was committed to the Tower, partly for setting his hand to the instrument of lady Jane's succession, and partly for the public offer he had made a little before, of justifying openly the religious proceedings of the late king. Nov. 3, he was attainted, and found guilty of high treason, upon which the fruits of his see were sequestered; but upon his humble and repeated application, he was pardoned the treason, and it was resolved he should be proceeded against for heresy. April 1554, he, Ridley, and Latimer, were removed to Oxford, in order for a public disputation with the papists, which was accordingly held upon the 18th; and two days after, they were brought before the commissioners, and asked, whether they would subscribe to popery? which they unanimously refusing, were condemned as heretics. Some of Cranmer's friends petitioned the queen in his behalf; putting her in mind, how he had once preserved her in her father's life-time. For the king, it seems, was resolved to send her to the Tower, and to make her suffer as a subject, because she would not obey the laws of the realm, in renouncing the pope's authority and religion; but was prevented by Cranmer's intercession. This however had no effect upon the queen, who was determined to give him up: and a new commission was sent from Rome for his trial and conviction. Accordingly, Sept. 12, 1555, he appeared before the commissioners at St. Mary's church in Oxford, where he was accused of blasphemy, perjury, incontinency, and heresy: of blasphemy and heresy, for his writings against popery; of perjury, for breaking his oath to the pope; and of incontinency, on account of his being married. At last he was cited to appear at Rome within 80 days, to answer in person; but no care being taken to send him, he was, by an order from thence, degraded and deprived.

Hitherto he had manifested much courage and wisdom in his sufferings,

sufferings, but at last human frailty made him commit what has been deemed a most capital error; for, from various motives, that especially of saving his life, he was artfully drawn in by the papists to sign a recantation, wherein he renounced the protestant religion, and re-embraced all the errors of popery. But neither did this work at all upon Mary, who was still resolved to commit him to the flames; and who soon after sent for Dr. Cole, provost of Eton, and gave him instructions to prepare a sermon for that mournful occasion. Feb. 24, a writ was signed for the burning of Cranmer; and on March 21, which was the fatal day, he was brought to St. Mary's church, and placed on a kind of stage over-against the pulpit. While Cole was haranguing, Cranmer expressed great inward confusion; often lifting his hands and eyes to heaven, and frequently pouring out floods of tears. At the end of the sermon, when Cole desired him to make an open profession of his faith, as he had promised him he would, he first prayed in the most fervent manner. Then he exhorted the people present, not to set their minds upon the world; to obey the queen; to love each other; and to be charitable. After which he made a confession of his faith, beginning with the Creed, and concluding with these words, "And I believe every word and sentence taught by our saviour Jesus Christ, his apostles and prophets, in the old and new Testament. And now, added he, I come to the great thing that so much troubleth my conscience, more than any thing I ever did or said in my whole life; and that is, the setting abroad a writing contrary to the truth, which I here now renounce as things written with my hand, contrary to the truth which I thought in my heart, and written for fear of death, and to save my life if it might be; that is, all such bills or papers which I have written and signed with my hand since my degradation, wherein I have written many things untrue. And for as much as my hand offended, writing contrary to my heart, my hand shall first be punished: for, when I come to the fire, it shall be first burned. As for the pope, I refuse him, as Christ's enemy and antichrist, with all his false doctrine; and as for the sacrament, I believe as I have taught in my book against the bishop of Winchester." Thunder-struck as it were with this unexpected declaration, the enraged popish crowd admonished him not to dissemble: "Ah," replied he with tears, "since I have lived hitherto, I have been a hater of falsehood, and a lover of simplicity, and never before this time have I dissembled." Upon which, they pulled him off the stage with the utmost fury, and hurried him to the place of his martyrdom, over against Baliol college; where he put off his clothes with haste, and standing in his shirt, and without shoes, was fastened with a chain to the stake. Some pressing him to agree to his former recantation, he answered,

answered, shewing his hand, "This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame, and held it there unmoved, except that once he wiped his face with it, till it was consumed; crying with a loud voice, "This hand hath offended;" and often repeating, "This unworthy right hand!" At last, the fire getting up, he soon expired, never stirring or crying out all the while; only keeping his eyes fixed to heaven, and repeating more than once, "Lord Jesus, receive my spirit!" He died in his 67th year.

He was an open, generous, honest man; a lover of truth, and an enemy of falsehood and superstition. He was gentle and moderate in his temper; and though heartily zealous in the cause of the reformation, yet a friend to the persons of those who most strenuously opposed it! Thus, in 1534, he endeavoured to save the lives of bishop Fisher and sir Thomas Moore; and afterwards, when Tonstall bishop of Durham came into trouble, and a bill was brought into the house of lords for attainting him, Cranmer spoke freely, nay, protested against it. He was a great patron of learning and the universities, and extended his care also to those protestant foreigners who fled to England from the troubles in Germany; such as Bucer, made professor of divinity, and Fagius, professor of the hebrew tongue, at Cambridge; Peter Martyr, professor of divinity at Oxford; John à Lasco, Ochinus, Tremellius, &c. He was a very learned man himself, and author of several works, printed and unprinted [B].

[B] His printed works are, 1. An account of Mr. Poie's book, concerning king Henry the VIIIth's marriage. 2. Letters to divers persons; to king Henry the VIIIth, secretary Cromwell, sir William Cecil, and to foreign divines. 3. Three discourses upon his review of the king's book, intituled, The erudition of a christian man. 4. Other discourses of his. 5. The bishop's book, in which he had a part. 6. Answers to the fifteen articles of the rebels in Devonshire in 1549. 7. The examination of most points of religion. 8. A form for the alteration of the mass into a communion. 9. Some of the homilies. 10. A catechism, intituled, A short instruction to christian religion, for the singular profit of children and young people. 11. Against unwritten verities. 12. A defence of the true and catholic doctrine of the sacrament of the body and blood of our saviour Christ, &c. 13. An answer to Gardiner bishop of Winchester, who wrote against the defence, &c. Lond. 1551, reprinted 1580. It was translated into latin by sir John Cheke. Gardiner

answered, and Cranmer went through three parts of a reply, but did not live to finish it: however, it was published. 14. Preface to the english translation of the bible. 15. A speech in the house of lords, concerning a general council. 16. Letter to Henry VIII. in justification of Anne Boleyn, May 3, 1535. 17. The reasons that led him to oppose the six articles. 18. Resolution of some questions concerning the sacrament. 19. Injunctions given at his visitation within the diocese of Hereford. 20. A collection of passages out of the canon law, to shew the necessity of reforming it. 21. Some queries in order to the correcting of several abuses. 22. Concerning a further reformation, and against sacrilege. 23. Answers to some queries concerning confirmation. 24. Some considerations offered to king Edward VI. to induce him to proceed to a further reformation. 25. Answer to the privy-council. 26. Manifesto against the mass.

Those works of Cranmer, which still remain in MS. are, 1. Two large volumes

CRASHAW (RICHARD), who was in his life-time honoured with the friendship of Cowley, and since his death by the praise of Mr. Pope, who condescended both to read his poems and to borrow from them; was the son of William Crashaw, an eminent divine, and educated at the Charter-house near London. He was then sent to Pembroke-hall in Cambridge, and was afterwards of Peter-house, where he was fellow; in both which colleges he was distinguished for his latin and english poetry. Afterwards he was ejected from his fellowship, together with many others, for denying the covenant in the time of the rebellion; and he changed his religion, being by catholic artifices perverted to the church of Rome; not *converted*, but rather, as Pope says, *outwitted*. He went to Paris, in hopes of recommending himself to some preferment there; but being a mere scholar, was incapable of executing the new plan he had formed. There he fell into great distress, which Cowley the poet hearing of, in 1646, very kindly sought him out, gave him all the assistance he could, and at last got him recommended to Henrietta Maria queen of England, then residing at Paris. Obtaining from her letters of recommendation, he travelled into Italy; and by virtue of those letters, became secretary to a cardinal at Rome, and at last one of the canons or chaplains of the rich church of our Lady at Loretto, some miles distance from thence, where he died, and was buried about 1650.

Before he left England, he wrote certain poems, intituled, "Steps to the Temple;" To these are joined other poems called "The delights of the Muses," wherein are several latin poems. He has also written "Carmen Deo nostro," being hymns and other sacred poems addressed to the countess of Denbigh. He was excellent in five languages besides his mother tongue, namely, hebrew, greek, latin, italian, and spanish. We cannot leave Crashaw however without observing, that the time, manner, and other circumstances of his conversion to popery, have left some little blemish upon him, as they certainly give room to suspect the sincerity and uprightness of his motives.

CRASSO (LAURENCE), baron of Pianura, and known in the republic of letters by his history of the greek poets, published in 1678 under the title of "Istoria de' poeti græci e di quei che'n græca lingua han poetato, Napoli." This work was highly

lumes of collections out of the holy scripture, the antient fathers, and later doctors and schoolmen. These are in the king's library. When they were offered to sale, they were valued at 100l. but bishop Beveridge and Dr. Jane, appraisers for the king, brought down the price to

50l. 2. The lord Burleigh had six or seven volumes more of his writing. 3. Dr. Burnet mentions two volumes more that he had seen. 4. There are also several letters of his in the Cotton library,

commended

commended by the Italians, and as much depreciated by the French, who wrote the following epitaph upon the author :

Cy git le sieur Laurent Crasse,  
Dont l'ignorance fut très crasse.

He took the principal part of his accounts from the dialogue<sup>s</sup> of Giralduſ, and the pinacotheca of James Nicius Erythræus. He published alſo the eulogiums of the literati of Venice in 2 vols. 4to. 1666.

CRATES, ſon of Afcondus, diſciple of Diogenes the cynic, was born at Thebes in Bœotia. He addiſted himſelf early in life to philoſophy ; and that he might not be diſtracted by temporal concerns, he ſold his effects and gave the produce to the poor. At leaſt we are told ſo by Antiſthenes, and after him by Diogenes Laertius. Philoſtratus, who relates the ſame fact, ſays, that he threw his money into the ſea, ſaying : “ Periſh, fatal riches ! I thus make away with you, for fear you ſhould make away with me.” Others ſay, that he depoſited this money with a banker, on condition that he ſhould give it to his children, if they ſhould prove mad, that is, if they ſhould neglect philoſophy ; and to the public if they ſhould cultivate it, as in that caſe they would not want it. The following whimſical tarif of expences is attributed to him : To a cook ſhould be given two minæ, to a phyſician a drachma, to a flatterer five talents, to an adviſer ſmoke, a talent to a courtezan, and three oboles to a philoſopher. Being aſked of what uſe philoſophy was to him ? “ To teach me,” returned he, “ to be contented with a vegetable diet, and to live exempt from care and trouble.” Ugly by nature, he made himſelf more ſo by the ſlovenlineſs of his dreſs. Alexander, curious to ſee this cynic, offered to rebuild Thebes the place of his nativity : “ To what purpoſe ?” interrogated Crates. “ Another Alexander will deſtroy it afreſh. The contempt of fame, and my complacency with poverty ſtand me in ſtead of a country : theſe are comforts that are above the reach of fortune.” At Athens he was held in the higheſt veneration for his virtue. Knowing the force of this ſort of public authority, he employed it in improving the morals of his countrymen. Patient under injuries, he took no other revenge for a blow he had received from a certain Nicodromus, than by writing under the mark of it on his cheek, *Nicodromus fecit*. Crates had two daughters by his wife Hipparcha, who were married to two of his diſciples. He flouriſhed about the year 328, before the vulgar æra. Some letters of his appear in the “*Epistolæ Cynicæ*,” printed at the Sorbonne, without date : a ſcarce book.

CRATES, an academic philoſopher of Athens, and diſciple of Polemo, whom he ſucceeded in his ſchool toward the year

272 before Christ. These two philosophers lived upon the strictest terms of friendship. Crates had for disciples Arcefilaus, Bion of Boristhenes, and Theodorus, the chief of a sect. He was employed by his countrymen in several embassies.

CRATINUS, an antient comic poet, of whom we should have known next to nothing, had not Quintilian, Horace, and Persius, mentioned him and Eupolis, together with Aristophanes, as the great masters of what we call the antient comedy.

Cratinus was famous in the 81st olympiad, some 20 or 30 years before Aristophanes. He was an Athenian born, and, as far as we can find, spent all his long life in his own native city; where, if he did not invent comedy, he was at least the first who brought it into some form and method, and made it fit for the entertainment of a civilized audience. It is true, indeed, that the art, under this first refinement, retained too many marks of its rude original. Persons and vices were exposed in bare-faced satire, and the chief magistrates of the commonwealth ridiculed by name upon the stage; as we find in Plutarch's Life of Pericles several passages out of Cratinus's plays, where he reflected boldly on that great general. Cratinus appears to have been an excessive drinker; and the excuse he gave for the vice was, that it was absolutely necessary to warm his fancy, and to put a soul into his verse. Hence Horace, *epist. i. 19.* quotes his authority to shew what short-lived things the offspring of water poets commonly prove: and for the same reason, Aristophanes, in his *Irene*, has given us a pleasant account of Cratinus's death; when he says that it was caused by a fatal swoon, at the sight of a noble cask of wine split in pieces and washing the streets. The time of it is preserved in the same jest of Aristophanes, and referred to the year in which the Lacedæmonians first invested Athens; namely, in the 37th olympiad. Suidas tells us, that he wrote 21 plays; leaving only this short description of his excellencies, that he was "splendid and animated in his characters."

Eupolis was an Athenian too, and followed the same profession of diverting the common people with the vices and mis-carriages of their governors. He was but 17 when he ventured upon the theatre; where he seems to have been more severe and impartial than Cratinus. For Pericles and Cimon being the two opposite patriots, and leading men in those times, Eupolis spared neither party; whereas Cratinus, though he exposed Pericles, yet shewed a great respect for Cimon, and commended him in some verses cited by Plutarch. Eupolis, according to Suidas, perished by shipwreck in the war with the Lacedæmonians; on which occasion it was afterwards publicly prohibited, that a poet should serve in war. Cicero observes it to be a common  
 notion,

notion, that Eupolis was thrown into the sea by Alcibiades, for traducing him in one of his plays : but adds withal, that Eratosthenes has confuted this vulgar error, by giving a list of the comedies which he wrote, after the time pitched on for that misfortune. He was the author of 17 plays ; but nothing of his, any more than of Cratinus, is extant.

CRATIPPUS, pronounced by Cicero to be by far the greatest of all the peripatetic philosophers he ever heard, was of Mitylene, and taught philosophy there. He went afterwards to Athens, where he followed the same profession ; and amongst his disciples had Cicero's son. Cicero had an high esteem for him, and prevailed upon Cæsar to grant him the freedom of Rome ; and afterwards engaged the Areopagus to make a decree, by which Cratippus was desired to continue at Athens, as an ornament to the city, and to read lectures to the youth there. We may be sure that these lectures must have been very instructive and engaging, since Brutus went to hear them, when he was preparing for the war against Marc Antony. Cratippus had the art of making himself agreeable to his disciples, and of pleasing them by his conversation, which was free from that pedantic gravity so common to men in his situation. This appears from a letter of young Cicero, where there is the following passage : " Know then that Cratippus loves me not as a disciple, but as a son ; and as I am very well pleased to hear his lectures, so I am extremely delighted with the sweetness of his temper. I prevail with him whenever I can to sup with me ; and this being now customary, he comes often to us unawares, when we are at supper ; and, laying aside his philosophic gravity, he is so kind as to laugh and joke with us." There are other proofs beside this, that Cratippus was a man who understood life as well as philosophy. After the battle of Pharsalia, Pompey went to Mitylene ; where the inhabitants paid their respects to him, and Cratippus among them. Pompey complained, as Plutarch tells us, and disputed a little upon divine providence ; but Cratippus gently yielded to him, giving him hopes of better times, lest he should have tired and vexed him with answering and refuting his objections. If Cratippus had been a pedant, and his knowledge had not extended beyond school learning, he would have followed Pompey till he went on board, and would have had the last word. He would have pushed his common-place arguments to the last ; and have taken more pride in vanquishing him in a dispute, than Cæsar had in a drawn battle. Cratippus wrote some pieces about divination ; and is supposed to be the same with him whom Tertullian, in his book "*De Anima*," has ranked among the writers upon dreams.

CRATON, or DE CRAFFTHEIM (JOHN), born at Breslau

lau in 1519, was physician to the emperors Ferdinand I. Maximilian II. and Rodolphus II. It was on this occasion that he parodied a line of Horace: *Principibus placuisse viris non ultima laus est*; which he thus changes: *Cæsaribus placuisse tribus non ultima laus est*. This doctor died in his own country in 1585, at the age of 66. He wrote *Ifagoge medicinæ*, Venice, 1560, 8vo. and several other works esteemed by the faculty.

CRAWFORD (DAVID, esq.), was born at Drumfooy near Glasgow 1665, and brought up to the law; but seldom went to the bar, his taste being confined to history and antiquities, in which he made very great progress. He was appointed historiographer-royal of Scotland by queen Anne, and certainly no man ever deserved that place better than Mr. Crawford. The first work he published was, *Memoirs of Scotland during the times of the four regents*, which has gone through two editions. The next work he published was the *Peerage of Scotland* in one volume folio, which was followed by his *History of the royal family of Stuart*, and a topographical description of the county of Renfrew. In his advanced years he began an historical account of the great affairs of state in Scotland, but lived only to publish one volume of it in folio. He also wrote the life of Harry Guithery bishop of Dunkeld, and died at Drumfooy 1726, aged 61.

CRAWFORD (WILLIAM), was born at Kelfo 1676, and educated in the university of Edinburgh, where he took his degrees, and was ordained minister of a small country parish in the Merse. In 1711 he made a most vigorous opposition to the settlement of ministers by presentations, in which he was supported by some of the most popular clergy in Scotland. In 1734 he took part with Messrs. Ralph and Ebenezer Erskine, but did not think proper to join with them in their secession. He wrote a small work intituled *Dying thoughts*; and some sermons which have been published in 2 vols. 12mo. He died 1742, aged 66.

CRAYER (GASPAR DE), was born at Antwerp in 1585, and was a disciple of Raphael Coxis, the son of that Coxis who had studied under Raphael; but he soon shewed such proofs of genius, and of an elevated capacity, that he far surpassed his master, and therefore quitted him. Afterwards he made judicious observations on the particular excellencies of the most renowned masters to which he had any access: and taking nature for his constant director and guide, he formed for himself a manner that was extremely pleasing. The first work which established him in the favour of the court of Brussels, was a portrait of cardinal Ferdinand, brother to the king of Spain, which he painted at full length, and as large as life.

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In that picture he succeeded so happily, that it was sent to Madrid, and received there with such concurrent approbation of the king and the whole court, that it laid the foundation of the fame and fortune of Crayer. For the king, as an acknowledgement of the painter's merit, sent him a gold chain with a medal; and added, as a farther instance of his favour, an appointment for a considerable pension. But nothing places the talents of Crayer in a stronger light, than the testimony of so excellent an artist as Rubens. That great man went to Antwerp, particularly to visit Crayer, and to see his works; when, after examining attentively a picture of his painting, in the refectory of the abbey of Affleghem, he publicly declared that no painter could surpass Crayer. Nor was this master less distinguished by Vandyck, who always expressed a real esteem and friendship for him, and painted his portrait. He had somewhat less fire in his compositions than Rubens; but his design is frequently more correct. His composition generally consisted of a small number of figures; and he very judiciously avoided the encumbering his design with superfluous particulars, or loading his subject with any thing that seemed not to contribute to its elegance or probability. He grouped his figures with exquisite skill, and his expressions have all the truth of nature. There is a remarkable variety in his draperies, and an equal degree of simplicity in their folds; and as to his colouring, it is admirable. Of all his contemporaries in the art he was reckoned to approach nearest to Vandyck, not only in history, but in portrait. He principally painted religious subjects, and was continually at work; and although he lived to a great age, yet his temperance and constant regularity preserved to him the full use of all his faculties; and to the last month of his life his pencil retained the same force and freedom which it possessed in his most vigorous days. The subject of that picture which was so highly honoured by the approbation of Rubens, is the centurion alighting from his horse to prostrate himself at the feet of Christ. It is a capital design of Crayer; and though it consists of a great number of figures, the harmony and union are well preserved.

CRÉBILLON (PROSPER JOLIOT DE), a french writer of tragedy, and usually ranked after Corneille and Racine, was born at Dijon in 1674. He was originally destined to the profession of the law, and placed at Paris with that view; but, the impetuosity of his passions rendering him unfit for business, he was urged by some friends, who discerned very well his natural turn, to attempt dramatic compositions. He complied, but not till after many refusals; and gave at length a tragedy, which met with great success. He then marched on in the career he had begun, but was checked by a fit of love for an apothecary's

daughter; which fit of love ended in marriage. His father, doubly enraged at his son for thus surrendering himself to the two demons of love and poetry, disinherited him; but falling sick some years after, in 1707, and dying, he re-established him in all his rights. Crebillon was, however, little better for his acquisitions, the greatest part being probably wasted before they came, and thus, though high in fame and at the prime of life, he still continued poor. He lost his wife in 1711, and a grievous loss it seems to have been, for they were a most affectionate pair: nor did fortune look favourably upon him till a long time after, when he obtained a place in the french academy, and the employment of censor of the police. He was afterwards in good circumstances, and happy to the end of his life, which was a very long one; for he did not die till 1762, aged 88.

He was much regretted and lamented, as old as he was; being a very worthy man, and of many and great virtues. He was of a temperament extremely robust, without which he could not have held out so long; for he ate prodigiously, and continued to the last so to do. He slept little, and lay as hard as if upon the floor; not from any pious principle of mortification, but because he liked it. He was always surrounded with about 30 dogs and cats; and used to smoke a deal of tobacco, to keep his room sweet against their exhalations. Whenever he was ill he used to manage himself according to his own fancy and feelings: for he always made a jest of physic and physicians. He was a dealer in *bons mots*. Being asked one day in full company, which of his works he thought the best? "I don't know," says he, "which is my best production" but this, pointing to his son "is certainly my worst."

CREBILLON (CLAUDE PROSPER JOLIOT DE), son of the foregoing, was born at Paris February 12, 1707, and died there April 12, 1777, at the age of 70. His father had gained his fame as a manly and nervous writer; the son was remarkable for the ease, elegance and caustic malignity of his conversation and writings, and might be surnamed the Petronius of France, as his father had been characterised by that of the Æschylus. The abbé Boudot, who lived on familiar terms with him, said to him one day in reply to some of his jokes: "Hold thy tongue!—Thy father was a great man; but as for thee, thou art only a great boy." "Crebillon the father," says M. d'Alembert, "paints in the blackest colours the crimes and wickedness of man. The son draws, with a delicate and just pencil, the refinements, the shades, and even the graces of our vices; that seducing levity which renders the french what is called *amiable*, and which does not signify *worthy of being beloved*; that restless activity, which makes them feel ennui even in the midst of pleasure;

pleasure; that perversity of principles, disguised, and as it were softened, by the mask of received forms; in short, our manners, at once frivolous and corrupt, wherein the excess of depravity combines with the excess of ridiculousness." This parallel, which is well drawn, shews the absurdity of the judgment passed by the editor of *l'Advocat*, who says that the romances of Crebillon are extremely interesting, because all the sentiments are drawn from a sensible heart. It certainly is not on that account that they are interesting; and the author describes more than he feels. However this may be, Crebillon never had any other post than that of censor-royal. He lived with his father as with a friend and a brother. His marriage with an english woman, whom Crebillon the father did not approve, only produced a transient misunderstanding. The principal works of the son are: 1. *Letters from the marchioness to the count of \*\*\**, 1732, 2 vols. 12mo. 2. *Tanzaï and Néadarné*, 1734, 2 vol. 12mo. This romance, abounding in satirical allusions and often unintelligible, caused the author to be put into the bastille, and was more cried up than it deserved to be. It is impossible to divine what the author aims at in this work. Besides, the descriptions are too free, and the style is perplexed by long and confused phrases. 3. *Les egarements du coeur & de l'esprit*, 1736, three parts, 12mo. A book more read than it ought to be, from its immoral tendency. 4. *The Sopha*, a moral tale, 1745, 1749, 2 vol. 12mo. This moral tale must be disgusting to all lovers of decency. 5. *Lettres Athéniennes*, 4 vols. 12mo. 1771, on which the same censure may be passed as on his other works. 6. *Ah! quel conte!* 1764, 8 parts, 12mo. 7. *Les Heureux Orphelins*, 1754, 2 vols. 12mo. 8. *La Nuit & le Moment*, 1755, 12mo. 9. *Le hasard du coin du feu*, 1763, 12mo. 10. *Lettres de la duchesse de \*\*\**, &c. 1768, 2 vols. 12mo. 11. *Lettres de la marquise de Pompadour*, 12mo. an epistolary romance, written in an easy and bold style; but relates few particulars of the lady whose name it bears. The works of Crebillon the son have been collected in 11 vols. 12mo. 1779.

CREECH (THOMAS), eminent for his translations of ancient authors both in prose and verse, was son of Thomas Creech, and born near Sherbourne in Dorsetshire, 1659. He was educated in grammar learning under Mr. Gurganven of Sherbourne, to whom he afterwards dedicated a translation of one of Theocritus's *Idylliums*; and entered a commoner of Wadham college in Oxford, 1675. Wood tells us, that his father was a gentleman; but Giles Jacob says, in his "*Lives and characters of english poets*," that his parents were not in circumstances sufficient to support him through a liberal education, but that his disposition and capacity for learning raised him up a patron

in colonel Strangeways, whose generosity supplied that defect. Be that as it will, Creech distinguished himself much; and was accounted a good philosopher and poet, and a severe student. June 13, 1683, he took the degree of M. A. and not long after was elected probationer fellow of All-souls college; to which, Jacob observes, the great reputation acquired by his translation of Lucretius recommended him. Wood tells us, that upon this occasion he gave singular proofs of his classical learning and philosophy before his examiners. He now began to be well known by the works he published; but they were of no great advantage to his fortune, since his circumstances were always indifferent. In 1701, having taken orders, he was presented by his college to the living of Welwyn in Hertfordshire; but before he left Oxford, he put an end to his own life. The motives of this fatal catastrophe are not certainly known. M. Bernard informs us, that in 1700 Creech fell in love with a woman, who treated him contemptuously, though she was complaisant enough to others; that not being able to digest this usage, he was resolved not to survive it; and that he hanged himself in his study, in which situation he was found three days after. Jacob gives a different account of this affair. He says nothing of the particular manner of his death, but only that he unfortunately made away with himself: which he ascribes to a naturally morose and splenetic temper, too apt to despise the understandings and performances of others. "This," says Jacob, "made him less esteemed than his great merit deserved; and his resentments on this account frequently engaged him in those heats and disputes which in the end proved fatal to him."

We will now give an account of his translations; for we do not find him to have been the author of any original works. 1. A translation of Lucretius, printed in 8vo. at Oxford 1682, and reprinted the year after. Dryden, in the preface to the "Miscellany Poems," which were published by him, speaks of this translation in the highest terms of approbation, calling Creech "the ingenious and learned translator of Lucretius;" and every body else entertained the same opinion of it. In the edition of 1714, in 2 vols. 8vo. all the verses of the text, which Creech had left untranslating, particularly those in the fourth book about the nature of love, are supplied; and many new notes added and intermixed by another hand, by way of forming a complete system of the epicurean philosophy. New notes, we say: for Creech had published in 1695 an edition of Lucretius in latin, with notes, which were afterwards printed at the end of the english translation. Another edition of this, much enlarged, was published in 1717 in 8vo. 2. In 1684 he published a translation of Horace; in which however he has  
omitted

omitted some few odes. As to the satires, he was advised, as he tells us in his preface, "to turn them to our own time; since Rome was now rivalled in her vices; and parallels for hypocrisy, profaneness, avarice, and the like, were easy to be found. But those crimes," he declares, "were out of his acquaintance; and since the character is the same whoever the person is, he was not so fond of being hated, as to make any disobliging application. Such pains," says he, "would look like an impertinent labour to find a dunghill." These are his capital performances; but he translated other things of a smaller kind, as, 3. The idylliums of Theocritus, with Rapin's discourse of pastorals, 1684, 8vo. 4. The second elegy of Ovid's first book of elegies; the sixth, seventh, eighth, and twelfth of the second book; the story of Lucretia, out of his book de Fastis; and the second and third of Virgil's eclogues; printed in a collection of miscellany poems, 1684. 5. The thirteenth satire of Juvenal, with notes. Printed in the english translation of the satires, 1693, in folio. 6. A translation into english of the verses prefixed to Quintinie's Complete Gardener. 7. The lives of Solon, Pelopidas, and Cleomenes, from Plutarch. 8. The life of Pelopidas, from Cornelius Nepos. 9. Laconic apophthegms, or remarkable sayings of the Spartans, from Plutarch. 10. A discourse concerning Socrates's dæmon, and the two first books of the Symposiacks, from Plutarch. These translations from Plutarch were published in the english translations of his Lives and Morals. 11. A translation of Manilius's Astronomicon, dated from All-souls, Oct. 10, 1696.—On his father's monument he is called "the learned, much admired, and much envied Mr. Creech."

CRELLIUS (JOHN), was born, 1590, in a village near Nuremberg. After having received his education in that place, he embraced some heterodox opinions; but the country where he lived not tolerating a liberty of conscience, he panted after a freer air, "*ubi sentire quæ vellet, & quæ sentiret dicere liceret*;" "where he might think what he pleased, and speak what he thought," as the writer of his life expresses it. He went into Poland therefore in 1612, where the unitarians had a school, in which he became professor, and was afterwards made minister. He has written several tracts upon the new Testament, and an answer to a book of Grotius's, intituled "*De satisfactione Christi*," which Grotius drew up against the doctrine of Socinus. He wrote also a book of morals, in which he is charged with maintaining, that it is lawful for men upon certain occasions to beat their wives; which, if true, would probably expose him more to the resentment of the ladies, than all his other singularities of opinion. He died at Racovia of an epidemic fever in his 43d year [c].

[c] See the life of Crellius prefixed to the second volume of *Bibliotheca fratrum Polonorum*.

He was a man of very uncommon abilities, and is allowed to have been so by those who cannot be suspected of the least partiality to him. "I thank you," says Grotius, "for your letter and the kind present of your book. I am resolved to read over and over again whatever you shall write, as I am sure I cannot do it but with great advantage to myself. When I received your letter, I was intent upon your commentary on the epistle to the Galatians. You have very happily hit upon the scope and design of this epistle, and shewn the connection which plainly runs through it." And in another place, speaking of Crellius's book against himself, he owns it to be written with great modesty and erudition, though he does not approve the sentiments contained in it [D].

"Crellius," says father Simon, "is a grammarian, a philosopher, and a divine throughout. He has a wonderful address in adapting St. Paul's words to his own prejudices. He supports the doctrines of his sect with so much subtlety, that he does not seem to say any thing of himself, but to make the Scriptures speak for him, even where they are most against him [E]." These are prodigious things for men to say of one another, who are all the while at variance about what they call the fundamentals of religion: especially if we consider, how common it is for one party to wish the other damned, only for not believing perhaps quite so much as they do.

CREMONINI (Cæsar), professor of philosophy at Ferrara and at Padua, raised himself to such a pitch of fame, that princes and kings were ambitious to procure his portrait. He was born at Cento in the Modenese, in 1550; he died at Padua, of the plague, at the age of 80. His principal works are: 1. *Aminta e Clori favola silvestre*, Ferrara, 1591, 4to. 2. *Il nascimento di Venetia*, Bergamo, 1617, 12mo. 3. *De physico auditu*, 1596, folio. 4. *De calido innato*, 1626, 4to. 5. *De sensibus & facultate appetiva*, 1644, 4to. and other works which shew that his religious creed was reducible to very few articles. He thought that, according to the principles of Aristotle, the soul is material, capable of corruption, and mortal, as well as the souls of brutes.

CRENIUS (THOMAS), of the marche of Brandenburg, rector in Hungary, corrector of the press at Rotterdam and at Leyden, died at the latter place in 1728, at 89 years of age, after drenching Europe with his compilations. The most useful of them are: 1. *Consilia & methodi aureæ studiorum optimè instituendorum*, Rotterdam 1692, 4to. This volume was followed by two others, printed in 1696, at Leyden. The first intitled: *De philologia, & studiis liberalis doctrinæ*. The se-

[D] Grotius, *epist.* p. 1. *ep.* 197, & commentateurs du nouveau testament, &c.  
532. par Rich. Simon.  
[E] *Histoire critique des principaux*

cond: De eruditione comparanda. 2. Musæum philologicum, 2 vols. 12mo.. 3. Thesaurus librorum philologicorum, 2 vols. 8vo. 4. De furibus librariis, Leyden, 1705, 12mo. 5. Fasciculi dissertationum philologo-historicarum, 5 vol. 12mo. 6. Dissertationes philologicæ, 2 vols. 12mo. 7. Commentationes in varios auctores, 3 vols. 12mo.

CREQUI (CHARLES DE,) prince de Foix, duc de Lesdiguières, governor of Dauphiny, peer and marshal of France; distinguished himself at all opportunities, from the siege of Laon, in 1594, until his death. His duel with don Philippin, bastard of Savoy, conduced very much to increase his renown. The quarrel arose about a scarf. Créqui having gained a fort from the troops of the duke of Savoy, don Philippin, obliged to retire in haste, changed dresses with a common soldier, without perceiving that he left a very fine scarf, now fallen to the lot of a man in the regiment of Créqui. The next day a trumpet from the troops of Savoy came to demand the dead. Créqui charged him to tell don Philippin, to be more careful for the future in keeping the favours of ladies. Incensed at this reproachful message, don Philippin sent him a cartel. The Frenchman had the fortune by a thrust of the sword to lay the Savoyard on the ground, granted him his life, and gave him a surgeon to look after his wounds. A report was spread, that Créqui had boasted that he had shed the blood of Savoy. Don Philippin, irritated at this conduct in the duke, sent once more to call him out. The bastard of Savoy was not more successful than in the former affair; he lost his life near the Rhône in 1599. From the time of this transaction, Créqui proceeded to signalize himself without interruption. He received the baton of marshal of France in 1662, relieved Ast, and Verrue, besieged by the Spaniards; took Pignerol and the Maurienne, in 1630, defeated the forces of Spain at the battle of Thésin in 1636, and was killed by a cannon ball at the siege of Bremen in 1638, at about 60 years of age, as he was seating himself near a large tree to make observations with his glasses. This distich was made on his death:

Qui fuit eloquii flumen, qui flumen in armis,  
Ad flumen, Martis flumine, clarus obit;

in allusion to his eloquence, which was very persuasive, and which he still rendered more efficacious by his politeness and generosity. He displayed these qualities at Rome, where he was sent by the king as ambassador extraordinary to pope Urban VIII. in 1633. Créqui successively married two daughters of the constable de Lesdiguières. He had children only by his former wife. His real name was Blanchefort; but his father having married Mary de Créqui, obtained the estate of

that family only on condition that he should take the name and bear the arms of it.

CREQUI (FRANÇOIS DE,) great grandson of the foregoing, marshal of France in 1668, was defeated, notwithstanding the prodigies of valour he shewed, in 1675, near Confarbrick on the Sare. "He was a man," says M. de Voltaire, "of an enterprising courage, capable of the most brilliant and the boldest actions, dangerous to his country no less than to the enemy." No sooner escaped with difficulty from the battle of Confarbrick, than he rushed upon new dangers to throw himself into Treves. He chose rather to be forced to surrender at discretion than capitulate. He was taken prisoner by Charles IV. duke of Lorraine, through the treachery of a certain Bois-Jourdan, who entered into a capitulation unknown to the marshal. The two campaigns of 1677 and 1678 shewed him to possess superior talents. He barred the entrance into Lorraine, against duke Charles V. beat him at Kochersberg in Alsatia; took Fribourg before his face, passed the river Kins in his presence, pursued him towards Offenburg, attacked him in his retreat; and having immediately after taken fort Kehel sword in hand, he went and burnt the bridge of Straßburg. In 1684 he took Luxemburg, and died three years afterwards, Feb. 4, 1687, at the age of 63, with the reputation of a man who would have been a fit successor to marshal Turenne, when age should have moderated the impetuosity of his courage. The marshal de Créqui was commander of the gallies from 1661. The grand Condé was not an admirer of this general; and yet, after the affair of Confarbrick, he could not refrain from saying to Louis XIV: "Your majesty has now the greatest warrior your service ever knew." He left by his consort, Armande de St. Gelais, only one daughter, married to Charles Holland de Tremoilles duke de Floar.

CRESCIMBENI (JOHN MARIA), an Italian, was born at Macerata in Ancona, 1663. His talents for poetry and eloquence developed themselves early. His verses at first had too much pomp and point; but residing in Rome, and reading the best Italian poets, brought him back to nature. He not only reformed himself, but undertook to reform bad taste in general. From this motive he projected the establishment of a new academy, under the name of Arcadia; the members of which at the first did not exceed fourteen, but afterwards increased much. They called themselves the shepherds of Arcadia, and each took the name of some shepherd and some place in that antient kingdom. The founder of this society was appointed the director of it in 1690, and held this honourable post thirty-eight years; namely, to the year of his death, which happened in 1728. Among a great number of works, in verse and prose,

the principal is, "An history of the italian poetry," very much esteemed, and reprinted, 1731, at Venice, in six vols. 4to. This history is accompanied with a commentary, containing anecdotes of italian poets. He published also "An history of the academy of Arcadia, together with the lives of the most illustrious Arcadians:" and many other works.

CRESCENTIIIS (PETER DE), native of Boulogne, travelled thirty years as a practitioner in the law, for the sake of avoiding the distresses of his country. At the age of 70 he returned, in order to set about a work on agriculture, which he dedicated to Charles II. king of Sicily, who died in 1308. It is entituled: *Opus ruralium commodorum*. There are two scarce editions of it: Louvain 1474, and Florence 1481, folio. It is also in the *Rei rusticæ scriptores*, by Gesner, Leipzig, 1735, 2 vols. 4to. A french translation has been made of it, Paris, 1486, folio; and one in italian, Florence, 1605, 4to.

CRESSEY, or CRESSY (HUGH PAULIN, or SERENUS), a celebrated writer in behalf of the papists, and one of their ecclesiastical historians, was born at Wakefield in Yorkshire in the year 1605. His father was Hugh Cressley, esq. barrister of Lincoln's-inn; his mother's name was Margery, the daughter of Dr. Thomas Doyle, an eminent physician in London. He was educated at a grammar school in the place of his nativity, till he had attained the age of about 14, when, in lent term 1619, he was removed to Oxford, where he studied with great vigour and diligence; and in 1626 was admitted fellow of Merton-college, in that university. After taking the degrees of B. A. and M. A. he entered into orders, and became chaplain to Thomas lord Wentworth, then lord president of the north, with whom he lived some years. About 1638 he went over to Ireland with that wise and worthy nobleman Lucius Carey, lord viscount Falkland, to whom he was likewise chaplain, and by him much countenanced and esteemed. By the favour of this nobleman, when secretary of state, he was, in 1642, promoted to a canonry of Windsor, and to the dignity of dean of Loughlin in Ireland; but through the disturbances of the times, he never attained the possession of either of these preferments. After the unfortunate death of his patron, who was killed in the battle of Newbury, he found himself in a manner destitute of subsistence, and therefore readily accepted a proposal that was made him of travelling with Charles Bertie, esq. afterwards created earl of Falmouth, a great favourite of king Charles II. unhappily slain in a battle at sea in the first dutch war after the restoration. He quitted England in 1644, and making the tour of Italy with his pupil, moved by the declining state of the church of England, he began to listen to the persuasion of the romish divines; and in 1645 made a public profession at Rome of his being reconciled

ciled to that church. He went from thence to Paris, where he published the motives of his conversion, which was highly applauded by the romanists, and is still considered by them as a performance of extraordinary merit. After taking this step, he was much inclined to become a monk of the carthusian order, and had thoughts of entering into the monastery of english carthusians at Nieuport in Flanders; but from this he was dissuaded by some of his zealous countrymen, who were desirous that he should continue to employ his pen in defence of their religion; for which the severe discipline of that order would have allowed him but little time; and therefore, by their advice, he laid aside that design; and being recommended to Henrietta Maria, queen dowager of England, he was taken under her protection; and, being invited by the benedictine college of english monks at Douay in Flanders, he at length resolved to retire thither; and for the expence of his journey received one hundred crowns, as a bounty from that princess, who could but ill spare even so small a sum at that time. Some time after his arrival at Douay he entered into the benedictine order; and upon that occasion changed the name he received at his baptism, of Hugh Paulin, for that of Serenus de Cressy, by which he was afterwards known to the learned world. He remained about seven years or more in that college; and during his residence there published a large work of the mystical theology. After the restoration, and the marriage of Charles II. queen Catherine appointed our author, who was then become one of the mission in England, her chaplain, and thenceforward he resided in Somerset-house in the Strand. The great regularity of his life, his sincere and unaffected piety, his modest and mild behaviour, his respectful deportment to persons of distinction, with whom he was formerly acquainted when a protestant; and the care he took to avoid all concern in political affairs, or intrigues of state, preserved him in quiet and safety even in the most troublesome times. He was, however, a very zealous champion in the cause of the church of Rome, and was continually writing in defence of its doctrines, or in answer to the books of controversy, written by protestants of distinguished learning or figure; and as this engaged him in variety of disputes, he quickly gained a great reputation with both parties; the papists looking upon him as one of their ablest advocates, and the protestants allowing that he was a grave, a sensible, and a candid writer. But that which, of all his performances, contributed most to make him known, was his large and copious ecclesiastical history, which was indeed a work of great pains and labour, and executed with much accuracy and diligence. He proposed to have published another volume of it, which was to have brought the history as low as the dissolution of monasteries by king  
Henry

Henry VIII. but before he had proceeded full three hundred years lower than the Norman conquest, his life and labours were together suspended. We are not however to suppose from hence that his whole time was devoted to this large work. On the contrary, we find him very warmly engaged in all the controversies of the times; and yet that he had some leisure to bestow upon works of another nature. His last dispute was in reference to a book written by the learned Dr. Stillingfleet, afterwards bishop of Worcester; to which, though several answers were given by the ablest of the popish writers, there was none that seemed to merit reply, excepting that penned by father Cressley; and this procured him the honour of a very illustrious antagonist, his old friend and acquaintance at Oxford, Edward earl of Clarendon, who, notwithstanding, treated him on this occasion somewhat severely, which induced our author to address to him an "Epistle apologetical to a person of honour," 1674, 8vo. Being now grown far in years, and having no very promising scene before his eyes, from the warm spirit that appeared against popery amongst all ranks of people, he was the more willing to seek for peace and silence in a country retirement; and accordingly withdrew for some time to the house of Richard Caryll, esq. a gentleman of affluent fortune at East Grinstead in Sussex; and, dying on the 10th of August, 1674, being then near the 70th year of his age, was buried in the parish church of that place. His loss was much regretted by those of his communion, as being one of their ablest champions; ready to draw his pen in their defence on every occasion, and sure of having his pieces read with singular favour and attention. His memory also was revered by the protestants, as well on account of the purity of his manners, and his mild and humble deportment, as for the plainness, candour, and decency with which he had managed all the controversies in which he had been engaged, and that had procured him in return far more kindness and respect, than almost any other of his party had met with, or indeed deserved.

CRETIN (GUILLAUME DU BOIS, surnamed), chanter of the Ste. Chapelle at Paris, treasurer of that at Vincennes, chronicler royal, that is, historian, under the kings Charles VIII. Lewis XII. and Francis I. died in the year 1525. Clement Marot styles him the sovereign of french poets; but this sovereign would not be now on the gallic Parnassus, unless it were among the slaves of the muses. His productions, reprinted at Paris in 1724, 12mo, abound too much in puns, points, and equivoques (as Rabelais has remarked in his Pantagruel, where Crétin appears under the name of old Rominagrobis). This flat and insipid playing upon words re-appeared in France, not many years ago, under the name of calembours. The last century had already seen the ridiculous fancies of old Crétin revived, under the name of turlupins. When literature and polite-

ness were at their height, under the reign of Lewis XIV. the court was infected with it; and M. D'Armagnac, grand-ecuyer of France, having asked Henry Julius, prince of Condé, why they said *guet-à-pen*, and not *guet-à-l'Inde*? "For the same reason," returned the prince, "that it is said, that M. D'Armagnac is a *turlupin*, and not a *turluchêne*."

CREW (DR. NATHANAEL), bishop of Durham, a man much more considerable for his birth and station, in which he lived with great hospitality, than for the firmness of his conduct. He was the fifth son of John lord Crew, to which title he succeeded upon the death of his elder brother. He was born Jan. 31, 1634, and was educated at Lincoln-college, Oxford, of which university he was proctor in 1663. In April 1668, he was made clerk of the closet to Charles II. and the same month dean of Chichester, and in 1671 bishop of Oxford, from which see he was translated to that of Durham in October 1674. At the accession of James II. he was made dean of the Chapel-royal, and sworn of the privy-council; and in 1686 was appointed of the ecclesiastical commission. Upon the suspension of the bishop of London, he was commissioned, with Dr. Sprat, bishop of Rochester, and Dr. White, bishop of Peterborough, to exercise ecclesiastical jurisdiction in that diocese. He was present in this office in February 1686, at the examination of Mr. Henry Wharton for orders; and admiring the readiness of his answers, promised to make Mr. Wharton his chaplain, but broke his word with him; for which reason that learned writer, in his MS. diary of his life, speaks of him with great contempt, as a man of no veracity. His lordship was on all occasions so compliant with the court, that he was forward in shewing respect to the pope's nuncio sent thither; and refused to introduce Dr. Patrick, dean of Peterborough, to kiss the king's hand, on account of his zeal against popery. But the apprehension of the prince of Orange's landing immediately put an end to his concurrence with the measures of king James, from whose council-board he withdrew: and the dread of the consequences of his former behaviour induced him to abscond upon the abdication of that king, in which situation he offered to compound for his offences by a resignation of his bishopric, particularly to Dr. Burnet, on whose generosity he would depend for an allowance of a thousand pounds a year during his life; which offer the doctor refused. The bishop afterwards ventured out of his retreat to the convention-parliament, in order to make a merit with the new government by voting for it. But their majesties had so ill an opinion of him, that he was excepted out of the act of indemnity passed in 1690. However, at last a full pardon was procured for him by the dean, as well from his own disposition to offices of that kind, as the solicitations of his friend

Dr.

Dr. William Bates, the politest writer among the presbyterians of his time, who had been engaged in the bishop's interest. His lordship lived to the age of eighty-eight, dying Sept. 12, 1721.

CRÉVIER (JOHN BAPTIST LEWIS), a Parisian, was trained up under the celebrated Rollin, and afterwards became professor of rhetoric. Upon the death of his master, in 1741, he took upon him to finish his "Roman History." He published other works, and was greatly serviceable to the cause of virtue and religion, as well as letters. His death happened, 1765, in a very advanced age. Besides the continuation just mentioned, he published, 1. An edition of Livy, 1748, cum notis, in 6 vols. 4to; and afterwards another edition, better adapted to the use of his pupils, in 6 vols. small 8vo. 2. L'histoire des empereurs des Romains jusqu'à Constantin, 1749, 12 tom. 12mo. 3. Histoire de l'université de Paris, 7 tom. 12mo. 4. Rhetorique Française; a methodical and useful work. 5. Observations sur l'Esprit des Loix. Here he ventured out of his depth; he should have kept within the precincts of the belles lettres.

CRICHTON (JAMES), was a scots gentleman, who lived in the xvth century, and of whom very extraordinary things are related, with regard to his endowments both of body and mind. These were esteemed so great, that he obtained the appellation of "The admirable Crichton," and by that title he has continued to be distinguished down to the present day. The accounts given of his abilities and attainments are indeed so wonderful, that they seem scarcely to be credible; and many persons have been disposed to consider them as almost entirely fabulous, though they have been delivered with the utmost confidence, and without any degree of hesitation, by various writers. The time of Crichton's birth is said by the generality of authors, to have been in 1551; but according to lord Buchan, it appears from several circumstances, that he was born in the month of August, 1560. His father was Robert Crichton of Elliock in the county of Perth, and lord advocate of Scotland in queen Mary's reign, from 1561 to 1573; part of which time he held that office in conjunction with Spens of Condie. The mother of James Crichton was Elizabeth Stuart, the only daughter of sir James Stuart of Beath, who was a descendant of Robert duke of Albany, the third son of king Robert II. by Elizabeth Muir, or More as she is commonly called. It is hence evident, that when the admirable Crichton boasted, as he did abroad, that he was sprung from scottish kings, he said nothing but what was agreeable to truth. Nevertheless, Thomas Dempster, who sufficiently amplifies his praises in other respects, passes a severe censure upon him on this account; which is the more remarkable, as Dempster lived so near the time, and was well acquainted with the genealogies of the great families of Scotland. James  
Crichton

Crichton is said to have received his grammatical education at Perth, and to have studied philosophy in the university of St. Andrew. His tutor in that university was Mr. John Rutherford, a professor at that time famous for his learning, and who distinguished himself by writing four books on Aristotle's Logic, and a commentary on his poetics. But nothing, according to Mackenzie, can give us a higher idea of Rutherford's worth and merit, than his being master of that wonder and prodigy of his age, the great and admirable Crichton. However, it is not to this professor alone that the honour is ascribed of having formed so extraordinary a character. There are others who may put in their claim to a share in the same glory; for Aldus Manutius, who calls Crichton first cousin to the king, says that he was educated, along with his majesty, under Buchanan, Hepburn and Robertson, as well as Rutherford. Indeed, whatever might be the natural force of his genius, many masters must have been necessary, in order to his acquiring such a variety of attainments as he is represented to have possessed. For it is related, that he had scarcely reached the twentieth year of his age, when he had run through the whole circle of the sciences, and could speak and write to perfection in ten different languages. Nor was this all; for he had likewise improved himself to the highest degree in riding, dancing and singing, and in playing upon all sorts of instruments. Crichton, being thus accomplished, went abroad upon his travels, and is said to have gone to Paris; of his transactions at which place the following account is given. He caused six placards to be fixed on the gates of the schools, halls and colleges belonging to the university, and on the pillars and posts before the houses of the most renowned men for literature in the city, inviting all those who were well versed in any art or science to dispute with him in the college of Navarre, that day six weeks, by nine o'clock in the morning, where he would attend them, and be ready to answer to whatever should be proposed to him in any art or science, and in any of these twelve languages, hebrew, syriac, arabic, greek, latin, spanish, french, italian, english, dutch, flemish, and sclavonian; and this either in verse or prose, at the discretion of the disputant. During this whole time, instead of closely applying to his studies, he regarded nothing but hunting, hawking, tilting, vaulting, riding of a well-managed horse, tossing the pike, handling the musquet, and other military feats; or else he employed himself in domestic games, such as balls, concerts of music vocal and instrumental; cards, dice, tennis, and the like diversions of youth. This conduct so provoked the students of the university, that, beneath the placard that was fixed on the Navarre gate, they caused the following words to be written: "If you would meet with this monster of perfection, to search for him, either in the

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tavern or the brothel is the readiest way to find him." Nevertheless, when the day appointed arrived, Crichton appeared in the college of Navarre, and acquitted himself beyond expression in the disputation which lasted from nine in the morning till six at night. At length, the president, after extolling him highly, for the many rare and excellent endowments which God and nature had bestowed upon him, rose from his chair; and, accompanied by four of the most eminent professors of the university, gave him a diamond ring and a purse full of gold, as a testimony of their approbation and favour. The whole ended with the repeated acclamations and huzzas of the spectators; and henceforward our young disputant was called "The admirable Crichton." It is added, that he was so little fatigued with the dispute, that he went the very next day to the Louvre, where he had a match at tilting, an exercise then in great vogue; and, in presence of some princes of the court of France, and a great many ladies, carried away the ring fifteen times successively, and broke as many lances on the Saracen.

The next account we have of Crichton is, that he went to Rome, where he fixed a placard in all the eminent places of the city, in the following terms: "Nos Jacobus Crichtonus, Scotus, cuicumque rei propositæ ex improvise respondebimus." In a city which abounded in wit, this bold challenge, to answer to any question that could be proposed to him, without his being previously advertised of it, could not escape the ridicule of a pasquinade. It is said, however, that being nowise discouraged, he appeared at the time and place appointed; and that, in presence of the pope, many cardinals, bishops, and doctors of divinity, and professors in all the sciences, he displayed such wonderful proofs of his universal knowledge, that he excited no less surprise than he had done at Paris. Boccalini, who was then at Rome, gives something of a different relation of the matter. According to this author, the pasquinade against Crichton, which was to the following effect, "And he that will see *it*, let him go to the sign of the Falcon, and *it* shall be shewn," made such an impression upon him, that he left a place where he had been so grossly affronted as to be put upon a level with jugglers and mountebanks. From Rome he went to Venice, at his approach to which city he appears to have been in considerable distress, of mind at least, if not with regard to external circumstances. This is evident from the following lines of his poem, *In suum ad urbem Venetam appulsum*:

Sæpè meos animo casus meditabar iniquos,  
Sæpe humectabam guttis stillantibus ora.

The chief design of Crichton in his poem was to obtain a favourable reception at Venice, and particularly from Aldus Manutius,

nutius, whose praises he celebrates in very high strains. When he presented his verses to Manutius, that critic was struck with a very agreeable surprise; and judged, from the performance, that the author of it must be a person of an extraordinary genius. Upon discoursing with the stranger, he was filled with admiration; and, finding him to be skilled in every subject, he introduced him to the acquaintance of the principal men of learning and note in Venice. Here he contracted an intimate friendship not only with Aldus Manutius, but with Laurentius Massa, Spero Speronius, Johannes Donatus, and various other learned persons, to whom he presented several poems in commendation of the city and university. Three of Crichton's odes, one addressed to Aldus Manutius, and another to Laurentius Massa, and a third to Johannes Donatus, are still preserved. At length he was introduced to the doge and senate; in whose presence he made a speech, which was accompanied with such beauty of eloquence, and such grace of person and manner, that he received the thanks of that illustrious body; and nothing was talked of through the whole city but this *rara in terris avis*, this prodigy of nature. He held likewise disputations on the subjects of theology, philosophy and mathematics, before the most eminent professors, and large multitudes of people. His reputation was so great, that the desire of seeing and hearing him brought together a vast concourse of persons from different quarters to Venice. It may be collected from Manutius, that the time in which Crichton exhibited these demonstrations of his abilities, was in the year 1580. During his residence at Venice, he fell into a bad state of health, which continued for the space of four months. However, before he was perfectly recovered, he went, by the advice of his friends, to Padua, the university of which city was at that time in great reputation. The next day after his arrival, there was a meeting of all the learned men of the place, at the house of Jacobus Aloysius Cornelius; when Crichton opened the assembly with an extemporary poem in praise of the city, the university, and the company who had honoured him with their presence. After this, he disputed for six hours with the most celebrated professors, on various subjects of learning; and he exposed, in particular, the errors of Aristotle, and his commentators, with so much solidity and acuteness, and, at the same time, with so much modesty, that he excited universal admiration. In conclusion, he delivered, extempore, an oration in praise of ignorance, which was conducted with such ingenuity and elegance, that his hearers were astonished. This display of Crichton's talents was on the 14th of March, 1581. Soon after, he appointed another day for disputation at the palace of the bishop of Padua; not for the purpose of affording higher proofs of his abilities,

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for that could not possibly be done, but in compliance with the earnest solicitations of some persons, who were not present at the former assembly. However, several circumstances occurred, which prevented this meeting from taking place. Such is the account of Manutius; but Imperialis relates, that he was informed by his father, who was present upon the occasion, that Crichton was opposed by Archangelus Mercenarius, a famous philosopher, and that he acquitted himself so well as to obtain the approbation of a very honourable company, and even of his antagonist himself. Amidst the discourses which were occasioned by our young Scotsman's exploits, and the high applauses that were bestowed on his genius and attainments, some persons there were who endeavoured to detract from his merit. For ever therefore to confound these invidious impugnors of his talents, he caused a paper to be fixed on the gates of St. John and St. Paul's churches, wherein he offered to prove before the university, that the errors of Aristotle, and of all his followers, were almost innumerable; and that the latter had failed, both in explaining their master's meaning, and in treating on theological subjects. He promised likewise to refute the dreams of certain mathematical professors; to dispute in all the sciences; and to answer to whatever should be proposed to him, or objected against him. All this he engaged to do, either in the common logical way, or by numbers and mathematical figures, or in an hundred sorts of verses, at the option of his opponents. According to Manutius, Crichton sustained this contest without fatigue, for three days; during which time he supported his credit, and maintained his propositions, with such spirit and energy, that, from an unusual concourse of people, he obtained acclamations and praises, than which none more magnificent were ever heard by men.

The next account we have of Crichton, and which appears to have been transmitted, through sir Thomas Urquhart, to later biographers, is of an extraordinary instance of bodily courage and skill. It is said, that at Mantua there was at this time a gladiator, who had foiled, in his travels, the most famous fencers in Europe, and had lately killed three persons who had entered the lists with him. The duke of Mantua was much grieved at having granted this man his protection, as he found it to be attended with such fatal consequences. Crichton being informed of his highness's concern, offered his service, not only to drive the murderer from Mantua, but from Italy, and to fight him for fifteen hundred pistoles. Though the duke was unwilling to expose such an accomplished gentleman to so great a hazard, yet, relying upon the report he had heard of his warlike achievements, he agreed to the proposal; and, the time and place being appointed, the whole court attended to behold

the performance. At the beginning of the combat, Crichton stood only on his defence; while the Italian made his attack with such eagerness and fury, that, having over-acted himself, he began to grow weary. Our young Scotsman now seized the opportunity of attacking his antagonist in return; which he did with so much dexterity and vigour, that he ran him through the body in three different places, of which wounds he immediately died. The acclamations of the spectators were loud and extraordinary upon this occasion; and it was acknowledged by all of them, that they had never seen art grace nature, or nature second the precepts of art, in so lively a manner as they had beheld these two things accomplished on that day. To crown the glory of the action, Crichton bestowed the prize of his victory upon the widows of the three persons who had lost their lives in fighting with the gladiator. It is asserted, that, in consequence of this, and his other wonderful performances, the duke of Mantua made choice of him for preceptor to his son Vincentio di Gonzaga, who is represented as being of a riotous temper and a dissolute life. The appointment was highly pleasing to the court. Crichton, to testify his gratitude to his friends and benefactors, and to contribute to their diversion, framed, we are told, a comedy, wherein he exposed and ridiculed all the weaknesses and failures of the several employments in which men are engaged. This composition was regarded as one of the most ingenious satires that was ever made upon mankind. But the most astonishing part of the story is, that Crichton sustained fifteen characters in the representation of his own play. Among the rest, he acted the divine, the philosopher, the lawyer, the mathematician, the physician, and the soldier, with such inimitable grace, that every time he appeared upon the stage he seemed to be a different person.

From being the principal actor in a comedy, Crichton soon became the subject of a dreadful tragedy. One night, during the time of carnival, as he was walking along the streets of Mantua, and playing upon his guitar, he was attacked by half a dozen people in masks. The assailants found that they had no ordinary person to deal with; for they were not able to maintain their ground against him. In the issue, the leader of the company, being disarmed, pulled off his mask, and begged his life, telling him, that he was the prince his pupil. Crichton immediately fell on his knees, and expressed his concern for his mistake; alleging, that what he had done was only in his own defence, and that if Gonzaga had any design upon his life, he might always be master of it. Then, taking his own sword by the point, he presented it to the prince, who immediately received it, and was so irritated by the affront which he thought he had sustained, in being foiled with all his attendants, that he

he instantly ran Crichton through the heart. Various have been the conjectures concerning the motives which could induce Vincentio di Gonzaga to be guilty of so ungenerous and brutal an action. Some have ascribed it to jealousy, asserting that he suspected Crichton to be more in favour than himself with a lady whom he passionately loved; and sir Thomas Urquhart has told a story upon this head which is extravagant and ridiculous in the highest degree. Others, with greater probability, represent the whole transaction as the result of a drunken frolic; and it is uncertain, according to Imperialis, whether the meeting of the prince and Crichton was by accident or design. However, it is agreed on all hands, that Crichton lost his life in this rencontre. The time of his decease is said, by the generality of his biographers, to have been in the beginning of July, 1583; but lord Buchan, most likely in consequence of a more accurate inquiry, fixes it to the same month in the preceding year. There is a difference likewise with regard to the period of life at which Crichton died. The common accounts declare that he was killed in the 32d year of his age; but Imperialis asserts that he was only in his 22d, when that calamitous event took place; and this fact is confirmed by lord Buchan. Crichton's tragical end excited a very great and general lamentation. If sir Thomas Urquhart is to be credited, the whole court of Mantua went, three quarters of a year, into mourning for him; the epitaphs and elegies that were composed upon his death, and stuck upon his hearse, would exceed, if collected, the bulk of Homer's works; and, for a long time afterwards, his picture was to be seen in most of the bed-chambers and galleries of the Italian nobility, representing him on horseback, with a lance in one hand and a book in the other. On the whole it is evident that he was a youth of such lively parts as excited great present admiration, and high expectations with regard to his future attainments. He appears to have had a fine person, to have been adroit in his bodily exercises, to have possessed a peculiar facility in learning languages, to have enjoyed a remarkably quick and retentive memory, and to have excelled in a power of declamation, a fluency of speech, and a readiness of reply. His knowledge likewise was probably very uncommon for his years; and this, in conjunction with his other qualities, enabled him to shine in public disputation. But whether his knowledge were accurate or profound, may justly be questioned; and it may equally be doubted whether he would have arisen to any extraordinary degree of eminence in the literary world. It will always be reflected on with regret, that his early and untimely death prevented this matter from being brought to the test of experiment.

CRILLON (LOUIS DE BERTHON DE), of an illustrious family  
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of Italy, established in the comtat Venaissin, knight of Malta, one of the greatest generals of his age, was born in 1541. He entered into the service in 1557. At the age of 15, he was at the siege of Calais, and contributed greatly to the taking of that place, by a brilliant action that brought him to the notice of Henry II. He afterwards signalized himself against the huguenots at the battles of Dreux, of Jarnac, and of Moncontour, in 1562, 1568 and 1569. The youthful hero so greatly distinguished himself in his caravans, especially at the battle of Lepanto in 1571, that he was made choice of, though wounded, to carry the news of the victory to the pope and to the king of France. We find him two years afterwards, in 1573, at the siege of la Rochelle, and in almost all the other considerable rencontres of that period. He every where shewed himself worthy of the name usually given him by Henry IV. of *the brave Crillon*. Henry III. who was well acquainted with his valour, made him knight of his orders in 1585. The specious pretences of the league, the mask of religion which it put on, could never shake the fidelity of the brave Crillon, however great his antipathy to the huguenots. He rendered important services to his prince in the affair of the Barricades, at Tours, and elsewhere. Henry III. ventured to propose to Crillon to assassinate the duke de Guise, a rebellious subject whom he was afraid to put to death by the sword of the law. Crillon offered to fight him; but disdained to hear of assassination. When Henry IV. had made the conquest of his kingdom, Crillon was as faithful to him as he had been to his predecessor. He repulsed the leaguers before Boulogne. The army of Villars having invested Villebœuf in 1592; he vigorously defended that place, replying to the besiegers, on their summoning the besieged to surrender: "Crillon is within, and the enemy without." The bon Henri, however, did but little for him; "because," said he, "I was sure of the brave Crillon; and I had to gain over my persecutors." The peace of Vervins having put an end to the wars that had troubled Europe, Crillon retired to Avignon, and there died, in the practice of those folies which by the papists are called exercises of piety and penance, the 2d of December 1615, at the age of 74. Francis Bening, a jesuit, pronounced the discourse at his funeral: a piece of burlesque eloquence, printed in 1616, under the title of *Bouclier d'Honneur*, the Buckler of Honour, and reprinted not many years since, as a specimen of ridiculous jargon and bombastic nonsense. Mademoiselle de Lussan published in 2 vols. 12mo. the life of this hero, called by his contemporaries *l'Homme sans peur* (the man without fear), *le Brave des braves* (the bravest of the brave). He was a second chevalier Bayard, not on account of his fantastic and sullen humour, but from  
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the excellence of his heart and his attachment to religion. It is well known that being present one day at a sermon on the sufferings of Christ, when the preacher was come to the description of the flagellation, Crillon, seized with a sudden fit of enthusiasm, put his hand to his sword, crying out: "Where wert thou, Crillon!" These sallies of courage, the effect of an exuberant vivacity of temper, engaged him too frequently in duels, in which he always came off with honour. We cannot refrain from embellishing this article with a couple of instances of intrepidity highly descriptive of this great man. At the battle of Moncontour, in 1569, a huguenot soldier thought to serve his party by dispatching the bravest and most formidable of the catholic generals. In this view he repaired to a place where Crillon, in his return from pursuing the fugitives, must necessarily pass. The fanatic no sooner perceived him, than he drew the trigger of his piece. Crillon, though severely wounded in the arm, ran up to the assassin, laid hold on him, and was instantly going to thrust him through with his sword, when the soldier threw himself at his feet and begged his life. "I grant it thee," said Crillon; "and if any faith could be put in a man that is at once a rebel to his king, and an apostate to his religion, I would put thee on thy parole never to bear arms but in the service of thy sovereign." The soldier, confounded at this act of magnanimity, swore that he would for ever shake off all correspondence with the rebels, and return to the catholic religion. — The young duke of Guise, to whom Henry IV. had sent him at Marseilles, was desirous of trying how far the fortitude of Crillon would go. In this design he caused the alarm to be sounded before the quarters of his brave commander, and two horses to be led to his door. Then, running up to his apartments, pretended that the enemy was master of the port and town, and proposed to him to make his escape, that he might not swell the triumph of the conquerors. Though Crillon was hardly well awake, when he heard these tidings, he snatched up his arms without the least trepidation, maintaining that it was better to die sword in hand, than survive the loss of the place. Guise finding it impossible, by all the arguments he could use, to alter his resolution, accompanied him out of the chamber; but, when they were about the middle of the stairs, he burst out into a violent laughter, which plainly discovered the trick to Crillon. He then put on a graver countenance than when he thought he was going to fight; and griping the duke of Guise by the hand, he said, with an oath, according to his custom: "Young man, never again amuse thyself with putting to the test the heart of an honest man. Par la mort! if thou hadst found me weak, I would have poignarded thee!" After these words he retired without saying any thing more. — We

will conclude with the laconic billet written to him from the field of battle by Henry IV. after the victory of Arques, where Crillon was unable to be present: "Hang thyself, Crillon! We have been fighting at Arques, and thou wert not there. Adieu, brave Crillon! I love thee whether right or wrong."

CRINESIUS (CHRISTOPHER), born in Bohemia 1584, professed theology with some distinction at Altorf, and died there in 1626, aged 42 years. We have several works of his, which evince great erudition. 1. A dissertation on the confusion of tongues. 2. *Exercitationes Hebraicæ*. 3. *Gymnasium & lexicon Syriacum*, 2 vols. 4to. 4. *Lingua Samaritica*, 4to. 5. *Grammatica Chaldaica*, 4to. 6. *De auctoritate verbi divini in Hebraico codice*; Amsterdam, 1664, in 4to.

CRINITUS (PETRUS), born at Florence in 1465, taught the belles lettres there, after the death of Angelus Politianus, who had been his master. He acquired great reputation by his wit and learning, but tarnished all by being addicted to the most detestable of sensualities. He died, 1505, aged 40. He composed the "Lives of the latin Poets, and a work "De honesta disciplina," printed at Paris, 1520, in folio. Paul Jovius and Erasmus have praised this latter work; but Muretus, Vossius, and many others, hold it light. Crinitus was also a writer of poems; which may be deemed very much below mediocrity.

CRISP (TOBIAS), the great champion of antinomianism, was rector of Brinkworth in Wiltshire, where he was admired for his hospitality, preaching, diligence, and irreproachable behaviour. In 1642 he came up to London, where his tenets respecting grace drew him into a controversy with fifty-two divines. By intense application, he contracted a distemper, that soon brought him to his grave the 27th Feb. 1642. His sermons were reprinted in 1689.

CRISPUS, or CRISPO (JOHN BAPTIST), a theologian and poet of Gallipoli in the kingdom of Naples, died 1595, while Clement VIII. was seriously intending to raise him to the episcopate. His principal works are: 1. *De ethnicis philosophis cautè legendis*. This work, published in 1594, in folio at Rome, is become scarce. 2. The life of Sannazar; Rome 1583, and Naples, 1633, 8vo. a curious work and well written. 3. The plan of the town of Gallipoli.

CROESE (GERARD), a protestant divine, born at Amsterdam in 1642, is the author of the history of the Quakers, 1695, 8vo. translated into english; and of a strange work, intitled: *Homerus Hebræus, sive historia Hebræorum ab Homero*, 1704, 8vo. He died in 1710, at the age of 68, in a hamlet not far from Dordrecht. Justness of thought was not his distinctive quality; but his works may be agreeable to those who are fond of literary criticism and learned investigation.

CROFT (HERBERT), an eminent bishop, and third son of sir Herbert Croft of Croft-castle in Herefordshire, was descended of an ancient family, and born Oct. 18, 1603, at Great Milton near Ithame in Oxfordshire, in the house of sir William Green; his mother being then on a journey to London. At 13 years of age he was sent to Oxford; but upon his father's turning papist, and becoming a lay-brother in the benedictine monastery at Douay, he was removed from Oxford, and carried over thither. After some short stay at Douay, he was sent to the english college of Jesuits at St. Omer's; where he was not only reconciled to the church of Rome, but persuaded also to enter into the order. Some time before his father's death, which happened above five years after his going abroad, he was sent back into England, to transact some family affairs; and becoming acquainted with Morton, bishop of Durham, he was by him brought back to the church of England. At the desire of Dr. Laud, he went a second time to Oxford, and was admitted a student of Christ-church; and the university generously allowing the time he had spent abroad to be reckoned as if he had resided there, he soon after took the degree of B. D. entered into orders, and became minister of a church in Gloucestershire, and rector of Harding in Oxfordshire. August 1639 he was collated to a prebend in the church of Salisbury; and the year after took the degree of D. D. being then chaplain in ordinary to the king. The same year he was made a prebendary of Worcester, and the year after a canon of Windsor. In 1644 he was nominated dean of Hereford, where he married Mrs. Anne Brown, the daughter of his predecessor, though in constant peril of his then small fortune, and sometimes of his life. He suffered extremely for his loyalty to Charles I; but at length, in 1659, by the successive deaths of his two elder brothers, became possessed of the family-estate. At the restoration he was reinstated in his preferments; and Dec. 2, 1661, promoted to the see of Hereford, which he never would quit, though he was offered a better see more than once. He became afterwards, about 1667, dean of the royal chapel, which he held to 1669, and then resigned it; being weary of a court life, and finding but small effects from his pious endeavours. He then retired to his diocese, where he lived an example of that discipline he was strict in enjoining others; and was extremely beloved for his constant preaching, hospitable temper, and extensive charity. He was very intent upon reforming some things in the church, which he thought abuses, and not tending to edification. He was very scrupulous in his manner of admitting persons into orders, and more especially to the priesthood; and he refused to admit any prebendaries into his cathedral church, except such as lived within his diocese; that the duty of the church might

not be neglected, and that the addition of a prebend might be a comfortable addition to a small living. These seem to have been good resolutions; and it is said he continued inflexible in them.

In the mean time, he was not so intent upon his private concerns in his diocese, but that he shewed himself ready to serve the public as often as he thought it in his power. Accordingly, in 1675, when the quarrel with the non conformists was at its height, and the breach so artfully widened that the papists entertained hopes of entering through it, he published a piece, intituled, "The naked Truth; or, the true state of the primitive church," 4to. which was printed at a private press, and addressed to the lords and commons assembled in parliament. This, though no more than a small pamphlet of four or five sheets, made a prodigious noise, and was read and studied by all people of sense and learning in the kingdom. The author's design in it was to try, whether the legislature could be prevailed upon to take any measures for reconciling the differences among protestants, and for securing the church against the attempts of papists. He begins with articles of faith; and having shewn the danger of imposing more than are necessary, especially as terms of communion, he proceeds next through all the great points in dispute between the church of England and those that dissent from her: labouring to prove throughout, that protestants differ about nothing that can truly be styled essential to religion; and that, for the sake of union, compliances would be more becoming, as well as more effectual, than enforcing uniformity by penalties and persecution. The whole is written in a spirit of piety, and with great force of argument: nevertheless it was attacked with great zeal by the intolerant part of the clergy, and some of them wrote against it furiously: Dr. Turner, master of St. John's college in Cambridge, particularly in his "Animadversions on a pamphlet, called The naked Truth, 1676," 4to. This was answered by Andrew Marvell, in a piece, intituled, "Mr. Smirke, or the divine in Mode;" in which he ridicules the animadverter with his usual life and spirit, and gives the following character of bishop Croft's work: "It is a treatise," says he, "which, if not for its opposer, needs no commendation, being writ with that evidence and demonstration of truth, that all sober men cannot but give their assent and consent to it unasked. It is a book of that kind, that no christian can scarce peruse it, without wishing himself to have been the author, and almost imagining that he is so: the conceptions therein being of so eternal idea, that every man finds it to be but a copy of the original in his own mind." Many other pamphlets were written against "The naked Truth;" but the author did not vouchsafe them any reply, truth and public service, not vain wrangling and debate, being  
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the points he had in view. It was reprinted in 1680, and many times since.

This was the first thing bishop Croft published, except two sermons: one on *Isaiah xxvii. ver. last*, preached before the house of lords upon the fast-day, Feb. 4, 1673; the other before the king at Whitehall, April 12, 1674, on *Philipp. i. 21*. In 1678 he published a third sermon, preached Nov. 4, at the cathedral church in Hereford, and intituled, "A second call to a farther humiliation." The year after he published "A letter written to a friend concerning popish idolatry:" and also a second impression corrected, with additions, of his "Legacy to his diocese; or a short determination of all controversies we have with the papists by God's holy word," 4to. After the epistle to all the people within his diocese, especially those of the city of Hereford, comes a preface; then three sermons upon *John v. 39*. "Search the scriptures, for in them ye think ye have eternal life;" and lastly, a supplement to the preceding sermons, together with a tract concerning the holy sacrament of the lord's supper, promised in the preface. This work was calculated by him to preserve the people of his diocese from the snares of popish missionaries, who were then very active all over the kingdom. In 1685 he published some animadversions on a book, intituled, "The theory of the earth;" and in 1688, "A short discourse concerning the reading his majesty's late declaration in churches." This, which was the last employment of his pen, was shewn by a certain courtier to king James; who ordered so much of the discourse, as concerned the reading of the declaration, to be published to the world, and the rest to be suppressed, as being contrary to the views with which that declaration had been set forth. It is remarkable of this excellent prelate, that he had taken a resolution some years before his death, of resigning his bishopric; to which, it seems, he was moved by some scruples of conscience. His motives he expressed in a long letter to Dr. Stillingfleet; who however, in an answer, satisfied his conscience, and disposed him to continue his episcopal charge with his usual earnestness and vigour. He died at his palace at Hereford, May 18, 1691, and was buried in the cathedral there, where there remains this short inscription over his grave-stone: "*Depositum Herberti Croft de Croft, episcopi Herefordensis, qui obiit 18 die Maii A. D. 1691, ætatis suæ 88; in vitâ conjuncti:*" that is, "Here are deposited the remains of Herbert Croft of Croft, bishop of Hereford, who died May 18, 1691, in the 88th year of his age; in life united." The last words, "in life united," allude to his lying next dean Benson, at the bottom of whose grave-stone are these, "*in morte non divisi,*" that is, "in death not divided:" the two grave-stones having hands engraven on them, reaching from  
one

one to the other, and joined together, to signify the lasting and uninterrupted friendship which subsisted between these two reverend dignitaries.

As bishop Croft lived, so he died, without the least tincture of that popery, which he had contracted in his youth, as appears clearly enough from the preamble to his will. "I do," says he, "in all humble manner most heartily thank God, that he hath been most graciously pleased, by the light of his most holy gospel, to recall me from the darkness of gross errors and popish superstitions, into which I was seduced in my younger days, and to settle me again in the true antient catholic and apostolic faith, professed by our church of England, in which I was born and baptized, and in which I joyfully die, &c." He had one only son, Herbert, who was educated in Magdalen college, Oxford, was created baronet by Charles II. Nov. 1671, and was twice knight of the shire in the reign of king William. He died 1720, and was succeeded by his son Archer, and he by his son and namesake 1761.

CROFT (WILLIAM), a musician, was born at Nether-Eatington in Warwickshire; but it is not said in what year. He was educated in the royal chapel under Dr. Blow, and became organist at St. Anne's, Westminster. In 1700 he was admitted a gentleman-extraordinary of the chapel royal, and in 1704 organist of the same. In 1708 he succeeded Dr. Blow as master of the children and composer to the chapel royal, and also as organist at Westminster-abbey. In 1712 he published, but without his name, "Divine harmony, or a new collection of select anthems;" to which is prefixed, "A brief account of church music." In 1715 he was created doctor in music at Oxford: his exercise for that degree was an english and also a latin ode, written by Mr. afterwards Dr. Joseph Trapp, which, with the music, were published with the title of "Musicus apparatus academicus." In 1724 he published by subscription a noble work of his own, intituled, "Musica sacra, or select anthems in score," in 2 vols. the first containing the burial service, which Purcell had begun, but lived not to complete. He died Aug. 1727, of an illness occasioned by attending upon his duty at the coronation of George II; and there is a monument erected for him in Westminster-abbey, from the inscription upon which we learn that he was near 50 years of age.

CROFTON (ZACHARY). He was born in Ireland, and for the most part had his education in Dublin. When the irish troubles broke out he came over to England; and having but one groat in his pocket, he spent it the first night at his quarters. His first living in the church was at Wrenbury in Cheshire, from whence he was expelled for refusing to take the engagement, 1648; but he afterwards complied, and obtained the living of St.

Botolph's

Botolph's near Aldgate, where he continued until the restoration. Having entered into a controversy with bishop Gauden concerning the solemn league and covenant, the bishop being fairly worsted, procured an order for Mr. Crofton's imprisonment in the Tower, where he continued until he was obliged to petition for his liberty. He afterwards went into Cheshire, where he was again imprisoned; but obtaining his liberty, he took a small farm for the support of his family. In 1667 he returned to London, and took a school near Aldgate, where he died about 1672. He published a great number of controversial pamphlets, but they are now little known.

**CROIX DU MAINE (FRANCIS LA)**, born in the province of Maine, lived to the latter end of the xvth century. He was sieur or lord of the manor of Croix du Maine, and of Vieille Cour, four leagues from Mans. From his very youth he had a passionate inclination for learning and books, having collected so great a library at the university in greek and latin authors, and most european languages, that, as he says himself, the catalogue of them would make a volume. In 1584 he published his French Library, being a general account of all authors that wrote in that language. He died during the civil wars, but it is not certainly known in what year.

**CROIX (FRANCIS PETIS DE LA)**, secretary and interpreter to the king of France in the turkish and arabic languages, died Nov. 4, 1695, in his 73d year; after having executed this employment for the space of 44 years. And it appears that he executed it with as much integrity as abilities: for, when the Algerines sought for peace of Lewis XIV, conditions were offered, by which they were required to reimburse to this monarch 600,000 franks. The terms being thought exorbitant, they had recourse to stratagem: and they offered a large sum to la Croix, who was the interpreter of all that passed, if he would put into the treaty "crowns of Tripoli," instead of "french crowns;" which would have made to the Algerines a difference of more than 100,000 livres. But the integrity of the interpreter triumphed over the temptation; which however was the greater, as it was next to impossible he should be discovered.

Besides the turkish and the arabic, the persian and the tartarian, he also understood the æthiopian and armenian languages. He is well known to the learned world by many works. He translated the history of France into the turkish language. He digested the three volumes of "Voyages into the East-Indies" of M. Thevenot. He made an accurate catalogue of all the turkish and persian books in the king's library. He composed two complete dictionaries for the french and turkish languages; and, when he was dying, he was about to present the world with the history of Gegnhis khan. He undertook this history by the order

der of M. Colbert: for this minister, altogether intent upon aggrandizing his master, was accustomed every week to call together, either in the king's library or his own, certain of the learned, whom, according as they excelled in their several departments in literature, he constantly set to work. This history, which cost la Croix more than ten years labour, is useful, not only to the learned who are curious to know past events, or to geographers who had hitherto been greatly ignorant of the greater Tartary, but likewise to all who trade to China, Persia, or other eastern parts of the world.

There is a good map of northern Asia drawn by M. de l'Isle, accompanying the work; which M. Petis de la Croix, the author's son, not only revised, but, to render it more curious, added to it an abridgement of the lives of all those authors from whom it was extracted. It was translated into english, and published at London, 1722, 8vo.

CROMPTON (WILLIAM), M. A. was born at Barnstaple, and had his education in Oxford. During the time of the civil wars he was some time chaplain to a regiment in the service of the parliament, and afterwards obtained the living of Barnstaple, which he held until his ejection for refusing to comply with the act of uniformity. Being an inoffensive man he lived with his people, and preached in a meeting after the revolution until his death, 1696. He was the author of several small tracts.

CROMWELL (THOMAS), earl of Essex, an eminent statesman in the reign of Henry VIII. and one of the chief instruments of the reformation, was the son of a blacksmith at Putney in Surrey; and born, as we should imagine, about 1490. He had by nature a strong constitution and excellent parts, to which he added uncommon industry. As his extraction was mean, so his education was low; and his highest proficiency in learning was getting the latin version of the New Testament by heart. When he was come to years of discretion he travelled abroad for his improvement; and was retained for some time as clerk or secretary to the english factory at Antwerp. But this situation not suiting his aspiring spirit, he travelled into divers countries, in which he was secretly employed about the king's affairs: he thus learned various languages; and that he might gain some knowledge of the art of war, he served for some time as a soldier under the duke of Bourbon, and was at the sacking of Rome.

On his return to England, he was admitted into the family of cardinal Wolsey as his solicitor; to whom he approved himself by his fidelity and diligence in several important affairs; and whom he defended in the house of commons against the articles of impeachment with so much wit and eloquence, as to make his integrity and abilities much praised and admired.

After

After the cardinal's fall the king employed him in his own service; to whom he rendered himself very acceptable, by discovering to him, that the bishops had incurred a premunire by their oaths to the pope at their consecration, which subjected all their possessions to his pleasure, and gave him an opportunity of accumulating great riches. He was raised in a short time to several eminent dignities; was successively made a privy-counsellor, and master of the jewel-house; clerk of the hanaper, and chancellor of the exchequer; and principal secretary of state, and master of the rolls; lord keeper of the privy seal, a baron of the realm; and vicar-general, and vicegerent over all the spirituality, under the king, who was declared supreme head of the church.

He was the chief instrument in dissolving the abbeys and other religious houses, and in depressing the clergy, whom he usually called, on account of their acknowledging the papal authority, the king's half subjects. With respect to the expulsion of the monks, he observed, that it was only reducing them to labour and a lay character, which was their original institution; and as to the strictness and austerities of life, enjoined them by the rules of their several orders, he alleged, that they might practise all this discipline and self-denial without the forms of a monastic confinement.

He made use of his power for destroying popery, and promoting the reformation. He caused certain articles to be set forth and enjoined by the king's authority, which struck at many essentials of the romish religion, such as tradition, worshipping of images, purgatory, and the seven sacraments. Some injunctions were likewise laid on the clergy, not to extol in their sermons images, relics, miracles or pilgrimages, but to exhort their people to serve God, and to make provision for their families; to inculcate the duty of parents to teach their children the Lord's prayer, the creed, and the ten commandments in the vulgar tongue; that an english bible should be provided for every parish church; and that they should for every church keep one book of register for christenings, weddings, and burials.

Having been thus instrumental in promoting a reformation, the king granted him many noble manors and large estates, the spoils of the religious houses; advanced him to the dignity of earl of Essex; and constituted him lord high chamberlain of England. The tide of prosperity, which had hitherto flowed in upon him, began now to take a turn. A scheme he laid to secure his greatness proved his ruin; such is the weakness of human policy! He used his utmost endeavours to procure a marriage between Henry and Ann of Cleves. As her friends were all lutherans, he imagined it might tend to bring down the popish party at court; and he expected great support from a  
queen

queen of his own making. But the capricious monarch, being disgusted with her person on the first night's cohabitation, took an invincible aversion to the promoter of the marriage.

Many circumstances concurred to his ruin. By reason of his low birth he was odious to the nobility; to the roman catholics, on account of his dissolution of the abbeys; to the nation in general, on account of the large subsidies he had demanded and obtained. With these causes concurred a new and more secret reason. The king not only hated his new queen, but had now settled his affection upon Catherine Howard; and, finding his government grown uneasy, thought it good policy to cast all that had been done amiss upon a minister, whose ascendancy over him had been notorious. He was arrested at the council table when he least suspected it, and committed to the Tower; and in his fall had the common fate of all disgraced ministers, to be forsaken by his friends; only archbishop Cranmer, with a friendship uncommon to courtiers, wrote earnestly to the king in his favour, declaring no monarch of England had ever so valuable a servant. But his ruin was determined. The unjust practice of attainting without hearing the parties answer for themselves, which he had too much promoted, was now turned upon himself. He was accused of several crimes and misdemeanors, and of several heretical principles and practices; though some of these were improbable, and he might have cleared himself of others by producing the king's orders: yet no one durst venture to plead for him, and he was attainted of high treason and heresy.

He used all his efforts to procure mercy; and once wrote to the king in such pathetic terms, that his majesty caused the letter to be thrice read, and seemed to be affected with it. But the charms of Catherine Howard, and the solicitations of the duke of Norfolk and the bishop of Winchester, at length prevailed; and he was executed on Tower-Hill, after six weeks imprisonment, in July 1540. On the scaffold he prayed fervently for the king, and declared that he died in the catholic faith.

His character is variously represented by papists and protestants; by the former, as crafty, cruel, ambitious and covetous; by the latter, as carrying his greatness with admirable temper and moderation, in his highest elevation obliging and grateful to his friends, and very bountiful to the poor. And it is observed, that he preferred more men of abilities and integrity, both ecclesiastics and laymen, than any one of his predecessors in power had ever done.

CROMWELL (OLIVER), protector of the commonwealth of England, was descended, both by his father and mother, from families of great antiquity. He was the son of Mr. Robert Cromwell, who was the second son of sir Henry Cromwell of

Hinchinbrooke, in the county of Huntingdon, knt. whose great grandfather is conjectured to have been one Walter Cromwell, a blacksmith at Putney; and his grandmother sister to Thomas Cromwell, earl of Essex, prime minister and favourite to Henry VIII. We say conjectured; for when Goodman, bishop of Gloucester, who turned papist, and was very desirous of making his court to the protector, dedicated a book to him, and moreover presented a printed paper to him, by which he pretended to claim kindred with him, as being himself someway allied to Thomas earl of Essex, the protector with some warmth told him, "that lord was not related to his family in any degree." Sir William Dugdale deduces John lord Williams, of Thame, from the same family with sir Richard Williams, who assumed the name of Cromwell, and was great grandfather of the protector. Hence it is more probable, he was son of sir Thomas Cromwell sheriff of Cambridge and Huntingdon shires, 28 Hen. VIII. as was sir Richard himself four years after. Sir Richard was in high favour with Hen. VIII. who granted him the site of five religious houses in the county of Huntingdon; viz. Hinchinbrooke, Saltrey, St. Neot's, Huntingdon, and Ramsay; of which he made Ramsay abbey his residence; and rebuilt the house which his great grandson Henry sold to col. Titus. Hinchinbrooke descended to his grandson Oliver, who was made a knight of the Bath at the coronation of James I. and sold it to an ancestor of the present earl of Sandwich, whose seat it now is. Robert, younger brother of sir Oliver, and father of the protector, was settled at Huntingdon, and had four sons (including the protector) and seven daughters. Though by the interest of his brother he was put into the commission of the peace for Huntingdonshire, he had but a slender fortune; most of his support arising from a brewhouse in Huntingdon, chiefly managed by his wife. She was Elizabeth, daughter of a Stewart, of Rothfeyth in Fifeshire, and sister of sir Robert Stewart, of the isle of Ely, knt. who has been reported, and not without some foundation of truth, to have been descended from the royal house of Stuart; as appears from a pedigree of her family still in being. Out of the profits of this trade, and her own jointure of 60*l.* per annum, Mrs. Cromwell provided fortunes for her daughters, sufficient to marry them into good families. The eldest, or second surviving, was the wife of Mr. John Desborough, afterwards one of the protector's major-generals; another married, first, Roger Whetstone, esq. and afterwards colonel John Jones, who was executed for being one of the king's judges; the third espoused colonel Valentine Walton, who died in exile; the fourth, Robina, married first Dr. Peter French, and then Dr. John Wilkins, a man eminent in the republic of letters, and after the restoration bishop of Chester. It may not  
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be amiss to add, that an aunt of the protector's married Francis Barrington, esq. from whom descended the Barringtons of Essex; another aunt John Hampden, esq. of Buckinghamshire, by whom she was mother of the famous John Hampden, who lost his life in Chalgrave field; a third was the wife of Mr. Whaley, and the mother of colonel Whaley, in whose custody the king was while he remained at Hampton-court; the fourth aunt married Mr. Dunch.

Having given this short account of Cromwell's family, let us proceed to speak of himself. He was born in the parish of St. John, Huntingdon, where his father mostly lived, April 25, 1599, and baptized 29th of the same month; and educated in grammar-learning at the free-school in that town. We have very different accounts of his behaviour while he remained at school: some say that he shewed very little propensity to learning; others, that he made a great proficiency in it. It is very probable that both are wrong; and that he was not either incorrigibly dull, or wonderfully bright; but that he was an unlucky boy, and of an uneasy and turbulent temper, is reported by authors of unsuspected veracity. Many stories are told of his enthusiasm in this early part of his life; one of which we shall mention: Lying melancholy upon his bed, in the day-time, he fancied he saw a spectre, which told him, that he should be the greatest man in the kingdom. His father being informed of this, was very angry, and desired his master to correct him severely, which, however, had no great effect; for Oliver was still persuaded of the thing, and would sometimes mention it, notwithstanding his uncle Stewart told him, "it was too traitorous to repeat it." Sir Philip Warwick tells us, that he was very well acquainted with one Dr. Simcot, Cromwell's physician in the earlier part of his life, who assured him, that he was a very fanciful man, and subject to great disorders of imagination: and it is certain, that he was not altogether free from these fits during his whole life, not even in the height of his prosperity.

From Huntingdon he was removed to Sidney college in Cambridge, where he was admitted fellow-commoner, April 23, 1616. The entry of his admission is in these words: "Oliv<sup>er</sup>us Cromwell, Huntingdonensis, admissus ad com<sup>m</sup>eatum sociorum coll. Siden. Aprilis 23, 1616; tutore M. Ricardo Howlet." We have very different accounts of the progress he made in his studies while a member of the university. It is certain that he was well read in the greek and roman history; but whether he acquired this knowledge at Cambridge, is a point that may be doubted; since, as several writers inform us, he spent much of his time there at foot-ball, cricket, and other robust exercises, for his skill and expertness in which he was famous.

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His father dying about two years after he had been at college, he returned home; where the irregularity of his conduct so disturbed his mother, that, by the advice of friends, she sent him to London, and placed him in Lincoln's-inn. But this did not answer the end proposed; for, instead of applying to the study of the law, he gave himself up to wine, women, and play; so that he quickly dissipated what his father had left him. His stay at Lincoln's-inn could not be long, nor was this season of wildness of much continuance; for he was married by the time he was 21, as appears from the parish register of St. John, Huntingdon; in which we find, that his eldest son Robert, who died a child, was born Oct. 8, 1621; so that if he staid but two years at the university, and it is very probable that he did not stay there longer, there was not above two years more for his going to Lincoln's inn, and running through the whole circle of his follies. The lady he married was Elizabeth, daughter of sir James Bouchier of Essex, knt. descended from the ancient earls of Essex of that name; whom he gained more by the interest of his relations Hampden, Barrington, Stewart, &c. than by his own. She was a woman of spirit and parts, and it is said not without a considerable share of pride.

Soon after he returned to Huntingdon, where he led a very grave and sober life. Some have imputed this very sudden renunciation of his vices and follies, to his falling in with the puritans; but it is certain, that he remained then, and for some time after, a zealous member of the church of England, and entered into a close friendship with several eminent divines. He continued at Huntingdon till an estate of above 400l. a year, devolving to him by the death of his uncle sir Thomas Stewart, induced him to remove into the isle of Ely. It was about this time that he began to fall off from the church, and to converse with the puritans, whose notions he soon after embraced with his usual warmth. He was elected a member of the third parliament of Charles I. which met Jan. 20, 1628; and was of the committee for religion, where he distinguished himself by his zeal against popery, and by complaining of Neile bishop of Winchester's licensing books which had a dangerous tendency. After the dissolution of that parliament, he returned into the country, where he continued to express much concern for religion, and to frequent silenced ministers, and to invite them often to lectures and sermons at his house. By this he brought his affairs again into a very indifferent situation, so that, by way of repairing his fortune, he took a farm at St. Ives, which he kept about five years, but which rather helped to run out the remainder of it, and had totally undone him, if he had not thrown it up. These disappointments revived in him a scheme, which his bad circumstances first sug-

gested while at Lincoln's-inn, of going over into New England. This was in 1637; and his design, it is thought, had certainly been executed, if he had not been hindered by the issuing out a proclamation for restraining such embarkations. The next year he had less time upon his hands; for the earl of Bedford, and some other persons of high rank, who had large estates in the fen country, were very desirous of seeing it better drained; and though one project of this sort had failed, they set on foot another, and got it countenanced by royal authority, and settled a share of the profits upon the crown. This, though really intended for a public benefit, was opposed as injurious to private property; and at the head of the opposition was Cromwell, who had a considerable interest in those parts. The activity and vigilance which he shewed upon this occasion, first rendered him conspicuous; and gave occasion to his friend and relation Hampden, to recommend him afterwards in parliament, as a person capable of contriving and conducting great things. Notwithstanding this, he was not very successful in his opposition, and, as his private affairs were still declining, he was in a very necessitous condition at the approach of the long parliament.

In these circumstances one might wonder, how he should form a design, at a time when elections were considered as things of the utmost consequence, of getting himself chosen, more especially for the town of Cambridge, where he was so far from having any interest, that he was not so much as known; and, if he had been known, would never have been elected. But the whole of that affair was owing to an accidental intrigue, in which himself had at first no hand. One reason why he quitted Huntingdon was, a dispute he had with Mr. Bernard, upon his becoming recorder, about precedency; a point in which he was very nice. After he came to Ely, he resorted entirely to nonconformist meetings, where he quickly distinguished himself by his gifts, as they were styled in those days, of preaching, praying, and expounding. At one of these meetings he met with Richard Tims, a tradesman of Cambridge, who rode every Sunday to Ely for the sake of pure doctrine; and captivated his heart entirely. This man, hearing that a parliament was to be called, and being himself one of the common-council, took it into his head, that there could not be a fitter man to be their burghers, than Mr. Cromwell; and with this notion he went to Wildbore, a draper in the town, and a relation of Cromwell's, who agreed with him exactly as to the fitness of the person, but told him the thing was impossible, as he was not a freeman. Tims, not satisfied with that, addressed himself next to Evett, a tallow-chandler, who was also a puritan. He relished the thought; but, for the same reason, pronounced

pronounced the design impracticable. However, Tims was hardly got out of his house, before Evett sent for him back, and whispered, that the mayor had a freedom to bestow, and that one Kitchingman, an attorney, who had married his wife's sister, and was of their party, had a great influence over him. He advised him therefore to move Kitchingman in it, who was to use his interest with the mayor, under colour that Mr Cromwell was a gentleman of fortune, and had a mind to come and live in the town, which was then in a poor condition; but with a strict charge to hide the true design, alderman French, who was then the mayor, being a declared royalist. When they came to make this application to him, French said he was sorry, but that in reality they came too late, for he had promised his freedom to the king's fisherman. Kitchingman easily removed this objection, by undertaking that the town should confer a freedom upon the person he mentioned; and so, at the next court-day, the mayor declared his intention to bestow his freedom upon a very worthy gentleman of the isle of Ely, one Mr Cromwell; who, being apprized of his friend's industry, came to town over night, and took up his lodgings at Almond's, a grocer. Thither the mace was sent for him, and he came into court dressed in scarlet, richly laced with gold; where, having provided plenty of claret and sweetmeats, they were so well circulated among the corporation, that they unanimously declared Mr Mayor's freeman to be a civil worthy gentleman. When the election came on, the mayor discovered his mistake; but it was then too late, for the party among the burgesses was strong enough to choose him, which they accordingly did at the next election the ensuing year.

When he came into parliament, he was very constant in his attendance, and a frequent speaker; though he did not at that time discover any of the great qualities which afterwards appeared, and which seem to have been called out as occasion required. He affected not only plainness but carelessness in dress, was very uniform in his conduct, and spoke warmly and roundly, but without either art or elocution. He was very forward in censuring what were called grievances, both in church and state, though he had not framed to himself any plan of reformation. This he frankly acknowledged, with respect to ecclesiastical affairs, when pressed by sir Thomas Chicheley and Mr. Warwick to declare his sentiments on that subject. "I can tell," said Cromwell, "what I would not have, though I cannot tell what I would have." He was very zealous in promoting the remonstrance, which was carried Nov. 14, 1641, and which in reality laid the basis of the civil war; and declared to lord Falkland afterwards, that if the remonstrance had not been carried, he was resolved to have converted the small remains of

his estate into ready money the next day, and to have quitted the kingdom upon the first opportunity. His firmness upon this occasion recommended him so effectually to Hampden, Pym, and the rest of the leaders on that side, that they took him into all their councils; where he acquired that clear insight into things, and knowledge of men, of which afterwards he made such astonishing use. As soon as the parliament formed any scheme of raising forces, which was in the beginning of 1642, Cromwell shewed his activity, by going immediately to Cambridge; where he soon raised a troop of horse, of which himself was appointed commander. He fixed his head quarters there, where he acted with great severity; towards the university more especially, after he missed seizing the plate contributed by the loyal colleges for the king's service, and sent down to the king at the very time that he set up his standard at Nottingham. It was probably about the same time that Cromwell had a very remarkable interview with his uncle, of which sir Philip Warwick had an account from the old gentleman himself. "Visiting old sir Oliver Cromwell, his uncle and godfather, at his house at Ramsey, he told me this story of his successful nephew and godson, that he visited him with a good strong party of horse, and that he asked him his blessing; and that the few hours he was there, he would not keep on his hat in his presence; but at the same time that he not only disarmed, but plundered him, for he took away all his plate." He was more successful in his next enterprise; for being informed that the king had appointed sir Thomas Coningsby sheriff of Hertfordshire, and had sent him a writ, requiring him to proclaim the earl of Essex and his adherents traitors, Cromwell marched with his troop directly to St. Alban's, where he seized sir Thomas Coningsby for that action, and carried him prisoner to London. He received the thanks of the parliament for this; and we find him soon after at the head of 1000 horse, with the title of colonel. Strange as it may seem, it is confirmed by historians on all sides, that, though he assumed the military character in his 43d year, in the space of a few months he not only gained the reputation of an officer, but really became a good one; and still stranger, that by mere dint of discipline he made his new-raised men excellent soldiers, and laid the foundation of that invincible strength, which he afterwards exerted in behalf of the parliament. The nature of our work will not suffer us to enter into a detail of all Cromwell's exploits in the course of the civil war; we must content ourselves with mentioning in a general way some few memorable acts, referring our reader to histories for more particular accounts. In the spring of 1643, having settled matters in the six associated counties of Essex, Hertford, Norfolk, Suffolk, Cambridge, and Huntingdon, he advanced into Lincolnshire,

colnshire, where he did great service by restraining the king's garrison at Newark, giving a check to the earl of Newcastle's troops at Horncastle, and many other things, which increased his credit high with the parliament. The Scots having been invited to England by the parliament, it was judged highly requisite that the army under the earl of Manchester and Cromwell, who was now declared lieutenant-general of the horse, should join them; the better to enable them to reduce York, which they had closely besieged. This service was performed with great vigour and diligence, especially by Cromwell; for though the earl had the title, the power was chiefly in Cromwell; and things were so dextrously managed between him and his friends at Westminster, that, as they knew they might depend upon him, they took care to put as much in his hands as they could. In the battle of Marston Moor, fought July 3, 1644, it is unanimously agreed, that Cromwell's cavalry, who were commonly stiled *Ironsides*, changed the fortune of the day, as that battle did of the war; for the king's affairs declined, and the parliament's flourished ever after. Some, however, though they allow this readily to Cromwell's forces, have yet represented him as acting in a pitiful cowardly manner, and so terrified, as even to run away: but allowance must be made for the relators. It is certain, that on the 19th of the same month he stormed the earl of Exeter's fine house at Burleigh; and no man's courage, conduct and services were more valued at London. He was also in the second battle at Newbury, Sept. 17, in the same year; and is said to have made so bold a charge with his horse upon the guards, that his majesty's person had been in the utmost danger, if the old earl of Cleveland had not come in to his relief, and preserved his master's liberty at the expence of his own. And in the winter, when the disputes in parliament ran higher than ever, nothing but Cromwell's merit and good fortune were talked of by his party; some of whom even stiled him the saviour of the nation.

The wisest men and the best patriots saw very clearly whither these excessive praises tended. That the nation might be made as fully convinced of it, the earl of Manchester exhibited a charge against him in the house of lords; and Cromwell, in return, brought another against the noble peer in the house of commons. It is true, that neither of these charges was prosecuted; but it is nevertheless true, that Cromwell and his friends absolutely carried their point, by bringing in what was called the self-denying ordinance, which excluded the members of either house from having any commands in the army; from which, however, on account of his extraordinary merit, that set him above all ordinances, Cromwell was at first occasionally, and at length absolutely, exempted. From being lieutenant-

general of the horse he became lieutenant-general of the army; and he procured an address from his regiment declaring their satisfaction with the change. He continued to distinguish himself by his military successes, and to receive the thanks of both houses for the services he did. He shone particularly at the battle of Naseby June 14, 1646, and had also his share in reducing the west; till, upon the surrender of Exeter, April 13, 1645, he found leisure to return to London. Upon taking his seat in the house, thanks were returned him, in terms as strong as words could express; and the prevailing party there received from him such encouragement, as induced them to believe he was wholly at their devotion. But in this they were mistaken; for while they thought the lieutenant-general employed in their business, he was in reality only attentive to his own. Thus, when the parliament inclined to disband a part of their forces, after the king had delivered himself to the Scots, and the Scots had agreed to deliver him to the parliament, Cromwell opposed it vigorously, if not openly. For, in the first place, he insinuated by his emissaries to the soldiers, that this was not only the highest piece of ingratitude towards those who had fought the parliament into a power of disbanding them, but also a crying act of injustice, as it was done with no other view than to cheat them of their arrears. Secondly, he procured an exemption for sir Thomas Fairfax's army, or, in other words, for his own, the general only having that title and appointments, while Cromwell had the power; and the weight of the reduction fell upon Massey's brigade in the west, together with the troops which colonel Poyntz commanded in Yorkshire; men of whom he had good reason to doubt, and upon whom the parliament might have depended. Thus he dextrously turned to his own advantage the means which, in truth, were contrived for his destruction.

Nov. 12, 1646, the army marched triumphantly through London; and in February following, the Scots having received the money agreed on, delivered up the king, who was carried prisoner to Holmby. At this time Cromwell had a very nice game to play. What wore the legal appearance of power was evidently in the hands of the parliament, in which the presbyterian party was still prevalent; and as the general sir Thomas Fairfax was likewise in that interest, it looked as if the real power was also on their side. At the bottom, however, the army, now taught to know their own strength, were in reality the masters; and they were entirely directed by Cromwell, though they knew it not themselves. He saw the necessity of having a strong place, and getting the king's person into their power; and he contrived to do both, without seeming to have a hand in either. Oxford was at that time in a good condition, and well supplied with  
artillery,

artillery, upon which the army seized it with the magazines, and every thing else; and Cromwell, then at London, prevailed upon cornet Joyce to seize the king's person with a strong detachment of horse, not only without the general's orders, but without any orders at all, except those verbal instructions from Cromwell. This was executed June 4, 1647, notwithstanding the parliament's commissioners were then with the king; who was conducted from Holmby to Childersly in Cambridgeshire, then the army's head quarters. Here, through the management chiefly of Cromwell and his son-in-law commissary Ireton, the king was treated, not only with reverence, but with kindness; and when sir Thomas Fairfax, who knew nothing of the taking of the king away, and disliked it, would have sent him back again with the commissioners, under the guard of two regiments of horse, the king absolutely refused to move. Nay, to such a degree was that monarch convinced of the sincerity of his new friends, that he had the indiscretion to tell sir Thomas Fairfax, when he made him a tender of his duty and respect, with promises of fair treatment, that "he thought he had as good an interest in the army as himself."

The remaining six months of this year were the most critical of Cromwell's whole life: for, in order to succeed in his schemes, it was absolutely necessary for him to deceive the king, the parliament, and the army, which in turn was effected, though not without danger and difficulty. The king relied entirely upon Cromwell and Ireton; and they, on the other hand, spoke of and acted towards him in such a manner, that they were looked upon as absolute courtiers. Nor is it at all wonderful that the king gave credit to them, when they brought the army to send a letter to the parliament, which was delivered July 9, 1647; avowing the king's cause to be theirs, and that no settlement could be hoped for, without granting him his just rights. As to the parliament, so long as they enjoyed their power, Cromwell always spoke the language of a member of the house of commons; shewed a high regard for their privileges; and professed, that he was suspected and disliked by the army, for his attachment to the civil government. This did not, however, hinder his being disbelieved by many; till at length he found it necessary, for his own safety, to make his escape from the house with some precipitation. That mutinous spirit which the soldiers discovered against the parliament was raised, fomented, and managed by Cromwell and Ireton; the former declaring at Triploe-heath, when the parliament had been obliged to erase their own declaration out of their journals, that "now they might be an army as long as they lived."

Soon after this, a new party sprung up among the soldiers, under the title of Levellers, who made no secret of their hating

equally both king and parliament; and it was to save himself from these people, who, as he was informed by Cromwell, fought his life, that the king, Nov. 11, fled from Hampton court to the isle of Wight, after having rejected the parliament's proposals by Cromwell's and Ireton's advice. Immediately after this, Cromwell altered his behaviour to the king entirely; for, having made use of the king's presence to manage the army, and of the power which the army had thereby acquired, to humble and debase the parliament, there remained no end to be answered by keeping measures any longer with the king. The parliament, now much altered from what it was, upon the king's refusing to pass four bills they had sent him, fell into very warm debates; in which it is asserted that Cromwell was a principal speaker, and inveighed bitterly against his majesty, saying, "the king was a very able man, but withal a great dissembler; one in whom no trust could be reposed, and with whom therefore they ought to have nothing to do for the future." However this might be, the parliament, Jan. 5, voted, that no more addresses should be made to the king; and from that time he was more strictly imprisoned than ever. In the mean time, there were risings in several parts of the kingdom; which employing the military power, the city of London and the parliament were left in some measure at liberty to pursue their own sentiments; and what these were, quickly appeared. For on June. 27, 1648, the city petitioned for a personal treaty with the king, which was very well received, and some steps taken thereupon. A few days after, the commons recalled their vote for non-addresses, set on foot a personal treaty with the king at the isle of Wight, and at length voted his majesty's concessions satisfactory. An attempt was also made to impeach Cromwell of high treason. But the army having now reduced all things, and returning towards London, Nov. 20, sent a remonstrance to the house of commons, disapproving all they had done. The remonstrance was carried by colonel Ewers, who went next into the isle of Wight, where he seized the person of the king, and carried him to Hurst castle. This was resented by the parliament, who commanded the general to recall his orders; but instead of this, the army marched directly to London; and, in December, took possession of it, purged the house of commons, turning out the greater part of its members, and then forcing the rest to do what they pleased. In most of these proceedings Cromwell appeared very active, and is, with good reason, believed to have directed them all.

It is not necessary to dwell particularly upon those well-known circumstances relating to the king's being brought before the high court of justice, and to the sentence of death passed upon him there; since the part Cromwell acted therein was open and

and public. He sat at the court; he signed the warrant; and he prosecuted the accomplishment of it by the bloody execution of the king. When the first proposition was made in the house of commons for trying the king, he rose up, and said, that "if any man moved this upon design, he should think him the greatest traitor in the world; but since Providence and necessity had cast them upon it, he should pray God to bless their councils, though he was not provided on the sudden to give them counsel." But not long after he was: for, being a great pretender to enthusiasm and revelations, he told them, that as he was praying for a blessing from God on his undertaking to restore the king to his pristine majesty, his tongue cleaved to the roof of his mouth, that he could not speak one word more; which he took as a return of prayer, that God had rejected him from being king. Many applications were made to Cromwell for saving the king's life; and some of the passages relating to them are curious and worth notice. One of the most remarkable, as it greatly illustrates the character of the man, we think it necessary to relate; and that is, the transaction between the lieutenant-general and a cousin of his, colonel John Cromwell, an officer in the service of the States. This gentleman is said to have been in England while the king was in the hands of the army; and that, in a conference he had with the lieutenant-general, the latter made use of this expression, "I think the king the most injured prince in the world;" and then, clapping his hand upon his sword, added, "But this, cousin, shall do him right." The colonel returning to Holland soon after, reported what he took to be truth, that the lieutenant-general had a great respect for the king. When therefore the news of the king's trial reached Holland, he was sent over with letters credential from the States, to which was added a blank with the king's signet, and another of the prince's, both confirmed by the States, for Cromwell to set down his own conditions, if he would now save his majesty's life. The colonel went directly to his kinsman's house; who was so retired and shut up in his chamber, with an order to let none know he was at home, that it was with much difficulty he obtained admittance, after he had declared who he was. Having mutually saluted each other, the colonel desired to speak a few words with him in private; and began with much freedom to set before him the heinousness of the fact then about to be committed, and with what detestation it was looked upon abroad: telling him, that "of all men living he could never have imagined he would have had any hand in it, who in his hearing had protested so much for the king." To this Cromwell answered, "It was not he but the army; and though he did once say some such words, yet now times were altered, and Providence seemed to order things otherwise."

otherwise." And it is said he added, that "he had prayed and fasted for the king, but no return that way was yet made to him." Upon this the colonel stepped a little back, and suddenly shut the door, which made Cromwell apprehend he was going to be assassinated; but pulling out his papers, he said to him, "Cousin, this is no time to trifle with words: see here, it is now in your own power, not only to make yourself, but your family, relations, and posterity happy and honourable for ever; otherwise, as they changed their name before from Williams to Cromwell, referring to an old tradition in the family, so now they must be forced to change it again: for this fact will bring such an ignominy upon the whole generation of them, as no time will be able to deface." At this Cromwell paused a little, and then said, "I desire you will give me till night to consider of it; and do you go to your inn, but not to bed, till you hear from me." The colonel did accordingly; and about one in the morning, a messenger came to tell him, "He might go to rest, and expect no other answer to carry to the prince; for the council of officers had been seeking God, as he also had done the same, and it was resolved by them all, that the king must die."

The government being now entirely changed, for in five days after the king's death the house of lords was voted useless, it became necessary to think of some expedient for managing the executive power; and therefore it was resolved to set up a council of state, of which John Bradshaw was president, and lieutenant-general Cromwell a principal member. But before he had well taken possession of this new dignity, he was again called to action; and that too as brisk, and at least as hazardous, as any in which he had hitherto been concerned. The persons he had to engage were part of the army he commanded; who being dissatisfied on some account or other, set forth their sentiments by way of remonstrance presented to the general. For this high offence they were seized, and tried by a court martial, and sentenced to ride with their faces to their horses' tails, at the head of their respective corps, with a paper expressing their crime fixed on their breasts, after which their swords were to be broke over their heads, and themselves cashiered; every circumstance of which was strictly executed, March 6, in Great Palace-yard. This served only to increase the flame: for several regiments of horse, and among the rest Cromwell's own, mutinied, put white cockades in their hats, and appointed a rendezvous at Ware; where Cromwell appeared, when he was least suspected, and brought with him some regiments quartered at a distance, that he could depend on. Here, without any previous expostulations, he with two regiments of horse surrounded one regiment of the mutineers, and, calling four men by name out of their ranks,

ranks, obliged them to cast dice for their lives; and the two that escaped were ordered to shoot the others, which they did: upon which the rest thought fit to slip their white cockades into their pockets, and to secure themselves by a submission. The same spirit of mutiny broke out in another regiment of horse; but it was entirely subdued by Cromwell, and the fomenters of it punished. After this he and Fairfax went, first, to Oxford, where they were made doctors in civil law; and thence to London, where they were splendidly entertained by the city, and had presents of great value when they took leave. At this time England, if not quiet, was totally subdued: the Scots were discontented, but not in arms; so that Ireland became the principal object of the parliament's care, since in that island, of three parties which had for many years been shedding each other's blood, their own was the weakest. In August therefore 1649, Cromwell embarked with an army for Ireland, where his successes, as in England, were attended with so few disappointments, that, by June 1650, he had in a manner subdued the whole island. By that time his presence was required in England, not only by those who wished him well, but even by his most inveterate enemies; and therefore constituting his son-in-law Ireton his deputy, he took ship for Bristol, where after a dangerous passage he safely arrived, leaving such a terror upon the minds of the Irish, as made every thing easy to those who succeeded him, and completed the conquest of that country.

His return to London was a kind of triumph; and all ranks of people contended, either from love or fear, who should shew him the most respect. At his taking his seat in the house, he had thanks returned him for his services in the highest terms. When these ceremonies were over, they proceeded to matters of greater consequence: for, by this time, the parliament had another war upon their hands, the Scots having invited home Charles II. and prepared an army to invade England. There is no doubt that the parliament would readily have trusted this war to the conduct of lord Fairfax, a brave man and good officer; but Fairfax had taken the covenant, and, such were his scruples, he could not bring himself to think of breaking it by attacking the Scots in their own country. Cromwell thought, and rightly, that they should not wait for an invasion, but prevent one invasion by another; and therefore pressed Fairfax to continue in his command, and the more earnestly, because he knew he would not do it; declaring that he thought it a greater honour to serve as his lieutenant-general, than to command in chief the finest army in the world. Fairfax however remained inflexible in his resolution; so that, June 26, an ordinance passed for repealing his commission, and at the same time another for appointing Cromwell general and commander  
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in chief of all the forces of the commonwealth. He had now such power as might have satisfied the most ambitious mind; for though he offered to resign his lieutenantancy of Ireland, the parliament would not accept it. He marched with an army to Scotland, and, Sept. 3, gained the victory of Dunbar, than which none ever did him greater credit as a commander. He continued the war all the winter: in the spring was severely attacked by an ague: of which recovering, he, after several successes, forced the king into England, and blocked him up in Worcester. Sept. 3, 1651, he attacked and carried that city, totally defeated the king's forces, and gained what he himself called, in his letter to the parliament, the crowning victory. It is said, that this signal stroke of success took Cromwell a little off his guard. He would have knighted two of his principal commanders upon the field of battle, and was with difficulty dissuaded from it: his letter to the parliament on this occasion was conceived in higher and loftier terms than usual: and Ludlow says, that his behaviour was altered from that day, and that all who were about him observed it. It is certain, nevertheless, that he afterwards behaved with great humility and submission to the parliament; though in the mean time he took all care imaginable to make the army sensible of their own importance, and to let them see that nothing could divide their interests from his own. This was the true foundation of his growing greatness, and of the gradual declension of the parliament's power; which, though they clearly discerned, they knew not how to prevent.

He did not remain long with the troops, but directed his march to London; where, besides many considerable marks of honour that were paid him, a general thanksgiving was appointed for his victory, and Sept. 3d made an anniversary state holiday. When these ceremonies and acknowledgements were over, he had leisure to look about him, and to consider his own condition as well as that of the nation. He saw himself at present general and commander in chief of a great army in England, and at the same time was lord lieutenant of Ireland. But then he knew that all this was derived to him from the parliament; and he clearly discerned, that, whether independents or presbyterians sat there, they would endeavour to perpetuate supreme power in their own hands, which for many reasons he disliked. He therefore sifted the most eminent persons, in order to find out their sentiments about the establishment of the kingdom; which was a new phrase invented to cover the design of subverting the parliament. In a meeting among them, held some time after the battle of Worcester, he proposed the question fairly; when some declared for a monarchy, as others did for a commonwealth: but this conference came to nothing.

Nov. 7, 1652, meeting the lord commissioner Whitlocke in the Park, he entered into a long discourse with him upon this important subject: in which he undertook to shew Whitlocke, that the parliament was now become a faction; that they were resolved to ruin all, and to rule for ever, merely for their own sakes; that they gave all employments to themselves, their relations, and friends; that they drew every thing within their own cognizance, by which the subject lost the benefit of the law, and held his property by a precarious tenure; that, all this considered, they had fought themselves into a worse condition; and that, instead of a monarch with a prerogative royal, they had now many masters, who made laws and broke them at their pleasure; that, on the other hand, the army was very sensible of this; that they bore it with great reluctance; that they too had great disputes among themselves: and that it could not be long before those mischiefs broke out into a new flame. Whitlocke very readily agreed, that he had described both parties truly; but at the same time acknowledged, that, notwithstanding he was acquainted with the diseases of the commonwealth, he was entirely ignorant of any right method of cure. "What," said Cromwell, "if a man should take upon himself to be king?" Whitlocke replied by shewing him, that he would get nothing by it; that he had more power already than former kings ever had, and that by assuming the name he might run great hazard of losing the thing. Cromwell then pressed to know, what he would have done? Upon which Whitlocke proposed compromising matters with Charles Stuart: the debating of which Cromwell declined, as an affair of much difficulty. Cromwell had many conversations of this sort with the most intelligent of all parties; but we will only refer to one more, which is already related in our Life of Calamy.

Notwithstanding all this, he behaved in public with great decency and duty towards that body of men he was contriving to remove. The whole winter of 1652 was spent in contrivances and cabals on both sides; by the friends of the parliament to support and maintain its authority, by their opponents to bring things into such a situation, as to render the necessity of dissolving that assembly universally apparent. April 19, 1653, Cromwell called a council of officers once more to debate this point; in which as he had many friends, so he had also some opponents, who insinuated, that what he did proceeded from self-interest and ambition. Major-general Harrison, a zealous fanatic, but absolutely deceived by Cromwell, assured the assembly, in the sincerity of his heart, that "the lord-general fought only to pave the way for the government of Jesus and his faints;" to which major Streater briskly returned, that "then he ought to come quickly; for if it was after Christmas,

mas, he would come too late." Upon this, Cromwell adjourned the meeting till the next morning, when a new point was started, whether it might not be expedient for the house and the army, to appoint 20 persons on a side to be intrusted with the supreme power? In the midst of this dispute advice came that the house had under consideration their own dissolution; and upon this, such as were members withdrew, and went thither to promote that design. But in reality the parliament had framed a bill, to continue themselves to Nov. 5th of the next year, proposing in the mean time to fill up the house by new elections. Cromwell, informed what the house was upon, was so enraged, that he left the council, and marched directly with a party of 300 soldiers to Westminster. There placing some of them at the door, some in the lobby, and others on the stairs, he went into the house; and, addressing himself first to his friend St. John, told him, that "he then came to do that which grieved him to the very soul, and what he had earnestly with tears prayed to God against; nay, that he had rather be torn in pieces than do it; but that there was a necessity laid upon him therein, in order to the glory of God, and the good of the nation." Then he sat down, and heard their debates for some time on the fore-mentioned bill; after which, calling to major-general Harrison, who was on the other side of the house, to come to him, he told him, that "He judged the parliament ripe for a dissolution, and this to be the time of doing it." Harrison answered, "Sir, the work is very great and dangerous; therefore I desire you seriously to consider of it before you engage in it." "You say well," replied Cromwell; and thereupon sat still for about a quarter of an hour. Then the question being put for passing the said bill, he declared again to Harrison, "This is the time, I must do it:" and so standing up of a sudden, he bade the speaker leave the chair, and told the house that they had sat long enough, unless they had done more good; that some of them were whoremasters, others drunkards, others corrupt and unjust men, and scandalous to the profession of the gospel; that it was not fit they should sit as a parliament any longer, and therefore he must desire them to go away." He charged them with not having a heart to do any thing for the public good, and with being the supporters of tyranny and oppression. When some of the members began to speak, he stepped into the midst of the house, and said, "Come, come, I will put an end to your prating:" then walking up and down the house, he cried out, "You are no parliament, I say, you are no parliament;" and stamping with his feet, he bid them for shame be gone, and give place to honest men. Upon this signal the soldiers entered the house, and he bade one of them take away that bauble, pointing to the mace; and Harrison taking

taking the speaker by the hand, he came down. Then Cromwell, addressing himself again to the members, who were about 100, said, "'Tis you that have forced me to this; for I have fought the Lord night and day, that he would rather slay me, than put me upon the doing of this work." And then seizing on all their papers, he ordered the soldiers to see the house cleared of all members; and having caused the doors to be locked up, went away to Whitehall. Here he found a council of officers still assembled, and this grand point yet in debate: upon which he told them roundly, "they need trouble themselves no farther about it, for he had done it." "Done what?" replied colonel Okey, who was not one of his creatures, and, upon his telling him, expostulated the point warmly. But Cromwell talked so much louder than he, of the glory of God and the good of the nation, the removing of yokes and badges of slavery, that Okey very soon thought proper to be silent, and to wait for the conclusion of the affair. In the afternoon of the same day, Cromwell, attended by the majors-general Lambert and Harrison, went to the council of state, and, finding them sitting, addressed them in the following terms: "Gentlemen, if you are met here as private persons, you shall not be disturbed; but if as a council of state, this is no place for you. And since you cannot but know what was done at the house this morning, so take notice, that the parliament is dissolved." Serjeant Bradshaw boldly answered, "Sir, we have heard what you did at the house in the morning, and before many hours all England will hear it. But, Sir, you are mistaken to think that the parliament is dissolved, for no power under heaven can dissolve them but themselves; and therefore take you notice of that." Some others also spoke to the same purpose: but the council finding themselves to be under the same force, all quietly departed.

The true reason why Cromwell thus dismissed this council of state, was, because he intended to have another of his own framing; these being men entirely devoted to the parliament, from whom they derived their authority. He now projected such measures as appeared to him the most proper for the support of that great authority which he had attained. He continued for a few days to direct all things by the advice of the council of officers; but afterwards a new council of state was called, by virtue of letters or warrants under the lord-general's hand. But this consisting chiefly of fifth-monarchy and other madmen, soon dissolved of itself; and then the power returned into the hands of Cromwell, from whom it came. Harrison, and about 20 more, remained in the house, and seeing the reign of the saints at an end, placed one Moyer in the speaker's chair, and began to draw up protests; but they were soon interrupted  
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by colonel White with a party of soldiers. White asking them what they did there, they told him, "they were seeking the Lord;" to which he replied, "that to his knowledge, the Lord had not been sought there many years;" and so turned them out of doors. The scene thus changed, the supreme power was said to be in the council of officers again; and they very speedily resolved, that the lord-general, with a select council, should have the administration of public affairs, upon the terms contained in a paper, intituled, "The Instrument of Government;" and that his excellency should be protector of the commonwealth of England, Scotland, and Ireland, and have the title of highness. Accordingly he was invested therewith Dec. 16, 1653, in the court of chancery in Westminster-hall, with great solemnity; and thus, in his 54th year, assumed the sovereign power, which he well knew how to exercise with dignity. When he had thus reduced the government into some order at least, he proceeded very wisely and warily; appointed a privy-council, in which there were great and worthy men, who he knew would either not act at all, or not very long with him; but their names giving a sanction for the present, he proceeded, with the advice of as many of them as attended, to make several ordinances that were necessary, as also to dispose matters for the holding a new parliament. He applied himself also to the settlement of the public affairs, both foreign and domestic; he concluded a peace with the states of Holland and Sweden; he obliged the king of Portugal, notwithstanding all that had passed between the parliament and him, to accept of a peace upon his terms; and adjusted matters with France, though not without some difficulty. As to affairs at home, he filled the courts in Westminster-hall with able judges; and directed the lawyers themselves to make such corrections in the practice of their profession, as might free them from public odium. The same moderation he practised in church matters; professing an unalterable resolution to maintain liberty of conscience. He gave the command of all the forces in Scotland to general Monk, and sent his son Henry to govern Ireland. By an ordinance dated April 12, 1654, he united England and Scotland, fixing the number of representatives for the latter at 30; and soon after he did the same by Ireland. He affected to shew great zeal for justice, in causing the brother of the ambassador from Portugal to be executed for murder; which he did July 10, in spite of the greatest application to prevent it.

But, notwithstanding the pains which he took to gain the affections of the people, he found a spirit rising against him in all the three kingdoms; and his government so cramped for want of money, that he was under an absolute necessity of calling a parliament, according to the form which he had prescribed

in the Instrument of Government. He fixed Sept. 3, for the day on which they were to assemble, esteeming it particularly fortunate to him; and to this he peremptorily adhered, though it happened to fall upon a Sunday. The parliament was accordingly opened on that day, after hearing a sermon at Westminster-abbey, to which the protector went in very great state. He received this house of commons in the painted chamber, where he gave them a full account of the nature of that government which he had thought fit to establish, the ends he proposed, and the means he had used to promote those ends, &c. When they came to the house, they fell to debating, whether the supreme legislative power of the kingdom should be in a single person, or a parliament; which alarming the protector, who found himself in danger of being deposed by a vote of this new parliament, he caused a guard to be set at the door, on the 12th of the same month, to prevent their going into the house of commons; then sent for them into the painted chamber, where he gave them a very sharp rebuke; nor did he permit any to go into the house afterwards, before they had taken an oath to be faithful to the protector and his government. While this parliament was sitting, an odd accident happened to the protector. He had received a set of Friesland horses from the duke of Holstein as a present; and would needs drive his secretary Thurloe in his coach, drawn by these horses, round Hyde Park. But the horses, proving as ungovernable as the parliament, threw his highness out of the box, and in his fall one of his pocket pistols went off; notwithstanding which he escaped, without either wound or broken bones. By the Instrument of Government, the parliament was to sit five months; but finding they were about to take away his power, and would give him no money, he, Jan. 23, sent for them once more into the painted chamber, where after a long and bitter speech he dissolved them.

The protector's mother lived with him at Whitehall, and shared in the splendour of his court, but enjoyed it not. Though she troubled him but little with her remonstrances, her fears were so strong, that she could not believe he was safe if she did not see him twice a day; and if by accident she heard a pistol at any time discharged, she could not help crying out, "My son is shot!" She died Nov. 18, 1654; Cromwell caused her remains to be interred in Henry VIIIth's chapel; but this was contrary to her desire, for she easily foresaw that they would never rest in peace there.

The opening of 1655 proved but cloudy: the dissolution of the parliament stirred all the ill blood in the kingdom; so that Cromwell found himself beset with conspiracies on all sides, and by all parties; but he had the good luck to discover them before

they could be executed. Upon Feb. 13, he went to Guild-hall; and declared, that the republicans and cavaliers had formed designs against his person. Of the former, major John Wildman, who had been an intimate friend of his, was seized while penning a paper, intituled, "A declaration of the people of England against the tyrant Oliver Cromwell;" and other violent men of that party he imprisoned, but was afraid of doing more. As to the royalists, he suffered them to go on a little; for, by the help of one Manning, who was his spy in the court of Charles II. he was so well acquainted with their projects, as to put them upon measures which turned to his own account. And this is a true solution of that insurrection which broke out at Salisbury, where the king was proclaimed, and Cromwell's judges seized; which act of open force left no doubt with the public, that there were designs against the protector. For this insurrection several persons suffered death; and hence the protector, who had hitherto shewn an inclination to govern as a lawful prince if he could, seemed to lay aside his disposition, and no longer to make any difficulty of supporting his authority in any manner and by any means. In the spring of this year was carried into execution that famous expedition, by which the protector hoped to make himself master of the spanish West Indies; where, though his forces did not succeed in their main design, yet they made themselves masters of Jamaica, which island has remained ever since part of the british dominions. The alliance which had been so long in treaty with the crown of France, was signed Nov. 24, 1655, and proclaimed the 28th; by which it was stipulated, that Cromwell should send over a body of english troops, to act in conjunction with the French against the Spaniards in the Low Countries; and that, on the other hand, the french king should oblige the royal family to quit his dominions. The new king of Sweden sent over an ambassador to compliment the protector. He was most graciously received; but the intended visit of queen Christina, who had just resigned the crown, he judged proper to avoid. The glorious successes of admiral Blake in the Mediterranean, and the great sums he recovered from several powers for depredations committed by their subjects on the english merchants, did much honour to the protector's government; and, to conclude the transactions of this year, it must be allowed, that how much soever he might be disliked at home, his reputation at this time was very great abroad.

The loss he sustained in the discovery of Manning, whom king Charles caused to be shot for corresponding with Thurloe, was most effectually repaired by a person of superior character, who was chancellor Hyde's great correspondent, and supposed to be one of the most active and determined royalists in England.

land. Though the war with Spain under Blake's management had brought two millions of money into the protector's coffers, he still felt some wants, which he judged nothing but a parliament could supply; and having concerted more effectual methods, as he conceived, for bending them to his will, than had been practised before the last, he fixed the meeting of that assembly Sept 19, 1656. It met accordingly; but with a guard posted at the door of the house, who suffered none to enter, till they had taken the oaths prepared for them, by which many were excluded. The parliament, however, chose a speaker; passed an act for disannulling the king's title, another for the security of his highness's person, and several money bills: for all which the protector gave them his most gracious thanks. About the close of this year a new plot was either discovered or invented, for which one Miles Sindercombe was condemned; but he disappointed the protector, by poisoning himself the night before he was to be executed. In the spring of 1657 it plainly appeared what the protector aimed at, by the pains he had taken with the parliament; for now a kind of legislative settlement of the government was upon the carpet, under the title of "The humble Petition and Advice;" in which there was a blank for the supreme governor's title, and a clause prepared to countenance the establishing something like peers, under the name of the other house. At length the whole came to light; for one alderman Pack, a forward, time-serving, money-getting fellow, deep in all the jobs of the government, moved that the first blank might be filled with the word *King*. This was violently opposed by the army-members; but at length, after various debates, carried, as well as the clause empowering him to make something like lords; and in this form the petition was presented to his highness, who desired some time to consider before he gave his answer. The protector would have been glad to have had the kingship forced upon him, but that he found some of his best friends and nearest relations averse to it; who carried their opposition so far, as to promote a petition from the army to the parliament against it. This determined Cromwell to refuse that honour which he had been so long seeking; and therefore, May 8, 1657, he told them in the banqueting-house, that he could not with a good conscience accept the government under the title of king. The parliament then thought proper to fill up the blank with his former title of protector; and his highness himself, that all the pains he had taken might not absolutely be thrown away, resolved upon a new inauguration, which was accordingly performed June 26, 1657, in Westminster-hall, with all the pomp and solemnity of a coronation. After this, the house of commons adjourned to Jan. 20th following, in order to give the protector time to regulate all

things according to the new system; with a view to which he summoned his two sons, and others, to take their seats in the other house. This year he was extremely disconcerted with a small treatise, which captain Titus, under the name of William Allen, published with this title, "Killing no Murder:" in which was shewn so plainly, that one who had violated all laws, could derive protection from no law, that Oliver thenceforward believed himself in continual danger. But his attempt to apprehend the true author failed of success.

In the beginning of 1658 he pleased himself with the hopes of being once at the head of an assembly somewhat resembling the antient parliaments of England; and, pursuant to their own adjournment, the commons met Jan. 20, as the other house also did, agreeably to the writs of summons issued by the lord protector. He sent for them by the black rod, and began his speech with the pompous words, "My lords, and you the knights, citizens, and burgesses of the house of commons, &c." All this only served to shew that his administration was founded in military force, and nothing else: for the antient nobility would not resume their seats in such company as he had assigned them; and the house of commons would have nothing to do with the new nobles in the other house; and the new nobles could do nothing by themselves. Thus in less than a fortnight the new system was in a fair way of being pulled to pieces; and this occasioned the protector to come, Feb. 4th, and to dissolve them with great bitterness of speech and sorrow of heart: for now he plainly saw that a regular establishment was a thing impracticable. Some farther designs against him were soon after discovered, not of the cavaliers only, but of the fifth-monarchy men also. With the latter he was obliged to observe some measures; the former he delivered over to a high court of justice. By the sentence of that court, Dr. Hewett, a divine of the church of England, suffered death for contumacy, June 8, 1658; having refused to plead, or to own the jurisdiction of the court. Aug. 6, the protector's favourite daughter Elizabeth, wife of John Claypole, esq. of Narborough in Northamptonshire, died, which affected him greatly on more accounts than one. For her illness being very painful, disordered her mind not a little; and in her deliriums she exclaimed vehemently against him for his cruelties, and especially for the death of Dr. Hewett, on whose behalf she had made the most importunate intercessions. He is said to have been from that time wholly altered, and daily more reserved and suspicious: and indeed not without reason; for he found a general discontent prevailed through the nation, a signal disaffection in the army, and a great increase of the influence of the republicans, to whom some of his relations, and even his wife, inclined: so that he  
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knew not which way to turn, or what to expect. These cares having long tormented his mind, at last affected his body; so that while at Hampton-Court, he fell into a kind of slow fever, which soon degenerated into a tertian ague. For a week this disorder continued without any dangerous symptoms, inasmuch that every other day he walked abroad; but one day after dinner his five physicians coming to wait upon him, one of them having felt his pulse, said that it intermitted. At this being somewhat surprised, he turned pale, fell into a cold sweat, and when he was almost fainting, ordered himself to be carried to bed; where, by the assistance of cordials, being brought a little to himself, he made his will with respect to his private affairs.

It is impossible to have a better account of his last sickness, than that given by Dr. Bates, who was his physician. After mentioning the circumstance of making his will, he tells us, that the next morning early, when one of his physicians came to visit him, he asked him, "why he looked so sad?" and, when answer was made, that so it became any one, who had the weighty care of his life and health upon him; "Ye physicians," said he, "think I shall die: I tell you, I shall not die this time; I am sure of it. Do not think," said he to the physician, looking more attentively at him on these words; "do not think that I am mad; I speak the words of truth upon surer grounds than Galen or your Hippocrates furnish you with. God Almighty himself hath given that answer, not to my prayers alone, but also to the prayers of those who entertain a stricter commerce and greater interest with him. Go on cheerfully, banishing all sadness from your looks; and deal with me as you would do with a serving-man. Ye may have a skill in the nature of things, yet nature can do more than all physicians put together; and God is far more above nature." He was then desired to take his rest, because he had not slept the greatest part of the night; and this physician left him. But as he was coming out of the chamber, he accidentally met another; to whom, said he, I am afraid our patient will be light-headed. "Then (replied the other) you are certainly a stranger in this house. Do not you know what was done last night? The chaplains, and all who are dear to God, being dispersed into several parts of the palace, have prayed to God for his health: and have brought this answer, he shall recover." Nay, to such a degree of madness they came, that a public fast being for his sake kept at Hampton-Court, they did not so much pray to God for his health, as thank him for the undoubted pledges of his recovery; and they repeated the same at Whitehall. These oracles of the saints were the cause that the physicians spake not a word of his danger. Being removed to London, he became much worse, grew first lethargic, then deli-

rious; and after recovering a little, but not enough to give any distinct directions about public affairs, he died Sept. 3, 1658, aged somewhat more than 59 years. A little before his death, the physicians awakened the privy-council, by representing the danger he was in; and at an appointed time he was urged to name his successor. But when in a drowsy fit he answered out of purpose, they again asked him, if he did not name Richard his eldest son for his successor? To which he answered, Yes. Then being asked where his will was, which heretofore he had made concerning the heirs of the kingdom, he sent to look for it in his closet and other places; but in vain—for he had either burnt it, or somebody had stolen it. It has been imagined that Cromwell was poisoned, but without any reason. Dr. Bates gives us the following account of his disorder. “His body being opened, in the animal parts the brain seemed to be overcharged; in the vitals the lungs a little inflamed; but in the natural, the source of the distemper appeared; the spleen, though found to the eye, being within filled with matter like to the lees of oil. Nor was that inconsistent with the disease he had for a long time been subject to; since, for at least thirty years, he had at times complained of hypochondriacal indispositions. Though his bowels were taken out, and his body filled with spices, wrapped in a fourfold sear-cloth, put first into a coffin of lead, and then into one of wood, yet it purged and wrought through all, so that there was a necessity of interring it before the solemnity of the funeral.” A very pompous funeral was ordered at the public expence, and performed from Somerset-house, with a splendour superior to any that has been bestowed on crowned heads. Some have related, that his body was, by his own particular order, secretly buried in Naseby field; others that it was wrapped in lead, and sunk in the deepest part of the Thames, to prevent any insult that might be offered to it; others that it was taken from the gallows after the restoration, and deposited in the family vault of the Claypoles, at Narborough near Peterborough. From the account of what passed upon the order to disinter him after the restoration, it seems that his body was interred at Westminster. “In the middle aisle of Henry VII’s chapel, at the east end, in a vault, was found his corpse. In the inside of the coffin, and upon the breast of the corpse, was laid a copper plate finely gilt, inclosed in a thin case of lead; on the side whereof were engraven the arms of England, impaled with the arms of Oliver; and on the reverse the following legend: *Oliverius protector reipublicæ Angliæ, Scotiæ, & Hiberniæ, natus 25 April 1599, inauguratus 16 Decembris 1653, mortuus 3 Septembris ann. 1658. Hic situs est.*” But this in some writers is considered as a delusion; and that some other, if not the body of Charles I. was inclosed in  
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this coffin. It has also been said, that the body of his daughter Claypole was found at the same time and place, with a silver plate with an inscription; but the workmen quarrelling about this plate, it was thrown into the vault again. The inscription on it, however, was shewn to the Society of Antiquaries, 1738, by Dr. Cromwell Mortimer, whose father married to his first wife a daughter of Richard Cromwell. The plate on Oliver's coffin was in 1773 in the possession of the hon. George Hobart, of Nocton, in Lincolnshire, and shewn to the same society by Mr. Wills.

Odious as Cromwell's reign had been, many marks of public approbation were bestowed upon his memory. The poems of Waller, Sprat, and Dryden, though the authors lived to change their sentiments, will not fail to give a very high idea of the man. In his life-time his actions had been celebrated by the learned abroad, as well as by his own secretary Milton at home; and with these panegyrics he seems not to have been displeased, as we may judge from the circumstances mentioned in the life of Casaubon. We have indeed various characters of him from persons of various sentiments; yet in most of these there seems to be a mixture of flattery or prejudice. His panegyrists knew not where to stop their praises; and his enemies were as extravagant in their censures. Lord Hollis, in his "Memoirs," will hardly allow him any great or good qualities; and one principal design of Ludlow's Memoirs is to represent him as the vilest of men. Cowley seems to have excelled all others, as well in respect to the matter as the manner of representing him in the different lights of praise and censure; so that his performance may justly be esteemed the most perfect of any, as it is beyond comparison the most beautiful. It is said, that cardinal Mazarine styled him a fortunate madman: but father Orleans, who relates this, dislikes that character, and would substitute in its place that of a judicious villain. Clarendon calls him a brave, wicked man: and Burnet is of opinion, that "his life and his arts were exhausted together; and that, if he had lived longer, he would scarce have been able to preserve his power." But this only proves, that the bishop did not discern what resources he had. "How blameworthy soever the protector might have been in the acquisition of his high office, or how wickedly soever he acquired it, certain it is, he rivalled the greatest of the english monarchs in glory, and made himself courted and dreaded by the nations around him. The peace he gave the Dutch was honourable to himself and the nation; and whether he acted prudently or not in breaking with Spain and allying himself with France, the inequality between the two crowns was far from being as visible then as it has since appeared, and Cromwell always had it in his power to throw himself into the opposite scale

if necessary; and he distinguished himself by his interposition in behalf of the persecuted subjects of the french crown. His own government was however far from being free from blame. His edict against the episcopal clergy was very cruel, as it deprived them in a good measure of their maintenance, and liberty of worshipping God in a way that appeared best to their own understandings. The cavaliers had hard measure from him, as they were almost without exception subjected to heavy taxes and other inconveniences, on account of the rashness and imprudence of some of their party. Nor must we forget his institution of major-generals, who, in a variety of instances, lorded over an oppressed country; nor his sometimes making use of packed juries, and displacing judges for refusing to follow his directions, establishing high-commission courts, and so frequently violating the privileges of parliament." Concessions like these make part of the character of Oliver Cromwell, as drawn by Mr. Harris: but when he attempts to vindicate his illegal and tyrannical actions, on the ground of his being disappointed of regal power, and that had he accepted the kingship, which was offered by his parliament, a firmer settlement and a milder administration might have taken place, there seems little reason to doubt but the support even of that rank, considering the dangerous and uncertain terms on which he must have held it, would have urged him to the same violent and unwarrantable measures.

In his public way of living, there was a strange kind of splendour at Whitehall; for sometimes his court wore an air of stately severity; at other times he would unbend himself and drink freely—never indeed to excess, but only so far as to have an opportunity of founding men's thoughts in their unguarded moments. Sometimes, in the midst of serious consultations, he started into buffoonery; sometimes the feasts that were prepared for persons of the first distinction, were, by a signal of drums and trumpets, made the prey of his guards. There was a kind of madness in his mirth, as well as of humour in his gravity, and much of design in all. Some have commended him for keeping up a great face of religion in his court, and through the nation: but it is not easy to know what they mean: certain it is, that religion never wore so many faces as in his time; nor was he pleased to discover which face he liked best. The presbyterians he hated: the church of England he persecuted; against the papists he made laws; but the sectaries he indulged. Yet some of the presbyterian divines he courted; affected kindness to a few of the ministers of the church of England; and entered into some very deep intrigues with the papists. This made sir Kenelm Digby's favourite father White write in defence of his government and even of his conduct; and the popish primate of Ireland sent precepts through all his province under his seal, to pray

pray for the health, establishment, and prosperity of the protector Cromwell and his government. As for the judges in Westminster-hall, he differed with St. John, and was sometimes out of humour with Hale. He set up high courts of justice unknown to the law, and put Dr. Hewett to death for not pleading before one of them, though he offered to plead, if any one that sat there, and was a lawyer, would give it under his hand, that it was a legal jurisdiction; and Whitlocke himself owns, that though he was named in the commission, he would never sit, because he knew it was not lawful. His majors-general, while they acted, superseded all law; and the protector himself derided Magna Charta, so much respected by our kings. He was indeed kind to some learned men. Milton and Marvel were his secretaries. He would have hired Meric Casaubon to have written his history; and have taken the famous Hobbes into his service for writing the Leviathan, probably because in that celebrated work power is made the source of right and the basis of religion—the foundation on which Cromwell's system, as well as Hobbes's, was entirely built. He gave archbishop Usher a public funeral in Westminster-abbey; yet he paid but half the expence, and the other half proved a heavy burden upon that prelate's poor family.

For his conduct towards foreign courts, it is certain that he carried his authority very far; and perhaps the english honour never stood higher. The queen of Sweden paid great respect to him, who, to express his regard for her on the other side, hung her picture in his bed-chamber. He treated very haughtily the kings of Denmark and Portugal; and obliged the ambassador of the latter to come and sign the peace at Whitehall, the very morning his brother was executed on Tower-hill. He refused the title of cousin from the french king, expecting that of brother; and so artfully played the Spaniard with him at a critical conjuncture, that the two crowns contended for his friendship with an earnestness which made them both ridiculous. Their advances were so extraordinary, and their acts of submission so singular, that the Dutch struck a medal, with the bust of Cromwell and his titles on one side, with Britannia on the other, and Cromwell laying his head in her lap with his breeches down and his backside bare, the spanish ambassador stooping to kiss it, while the french ambassador holds him by the arm, with these words inscribed, "*Retire toi, l'honneur appartient au roi mon maitre :*" that is, Keep back, that honour belongs to the king my master.

Very little of Cromwell's private life is known; he being near forty years of age when he first distinguished himself in opposing the project for draining of the fens. Yet there were some who knew and understood him thoroughly, before his extraordinary talents

talents were made known to the world; and in particular his cousin Hampden, of which the following was a remarkable instance. When the debates ran high in the house of commons, and Hampden and lord Digby were going down the parliament stairs, with Cromwell just before them, who was known to the latter only by sight: "Pray," said his lordship to Hampden, "who is that man, for I see that he is on our side, by his speaking so warmly to-day?" "That sloven," replied Hampden, "whom you see before us, who has no ornament in his speech; that sloven, I say, if we should ever come to a breach with the king, which God forbid! in such a case, I say, that sloven will be the greatest man in England." This prophecy, which was so fully accomplished, rose chiefly from the sense Hampden had of Cromwell's indefatigable diligence in pursuing whatever he undertook. He had another quality, which was equally useful to him; that of discerning the temper of those with whom he had to deal, and dealing with them accordingly. Before he became commander in chief, he kept up a very high intimacy with the private men: taking great pains to learn their names, by which he was sure to call them; shaking them by the hand, clapping them on the shoulder; or, which was peculiar to him, giving them a slight box on the ear; which condescending familiarities, with the warm concern he expressed for their interests, gave him a power easier conceived than described. He tried to inveigle the earl of Manchester; but finding that impracticable, he fell upon him in the house of commons, and procured his removal. He carried himself with so much respect to Fairfax, that he knew not how to break with him, though he knew that he had betrayed him. He not only deceived Harrison, Bradshaw, and Ludlow, but outwitted Oliver St. John, who had more parts than them all; and he soiled sir Henry Vane with his own weapons. In short, he knew men perfectly, worked them to his purposes as if they had been cattle, and, which is still more wonderful, did that often while they conceived that they were making a tool of him. He had a reach of head, which enabled him to impose even upon the greatest bodies of men. He fed the resentment of the house of commons against the army, till the latter were in a flame, and very angry with him: yet when he came to the army, it was upon a flea-bitten nag, all in a foam, as if he had made his escape from that house: in which trim he signed the engagement of Triploe-heath, throwing himself from his horse upon the grass, and writing his name as he lay upon his belly. He had yet another faculty beyond these; and that was, the art of concealing his arts. He dictated a paper once to Ireton, which was imposed upon the agitators as if founded upon their instructions; who sent it express by two of their number to Cromwell, then lieutenant-

lieutenant-general, at his quarters at Colchester. He was in bed when they came; but they demanded and obtained admittance. When they told him their commission, he asked them, with the greatest rage and resentment in his look, how they durst bring him papers from the army? They said, that paper contained the sense of the army, and they were directed to do it. "Are you sure of that?" said he with the same stern countenance, "Let me see it." He spent a long time in reading it; and, as it seemed to them, in reflecting upon it: then with a mild and devout look, he told them, it was a most just thing, and he hoped that God would prosper it, adding, "I will stand by the army in these desires with my life and fortune."

With such arts and qualities as these, joined to his great military skill and reputation, we may account for all his successes, and that prodigious authority to which he raised himself, without having recourse to that contract of his with the devil, of which, as Echard pretends, colonel Lindsey was eye and ear-witness. In the course of his life he was temperate and sober, and despised those who were not so. In his family he shewed great kindness, but without any diminution of his authority. He was very respectful to his mother, and very tender to his wife; yet neither had any influence over him. He expressed a deep sense of the concern which the former discovered for his danger, heard whatever she said to him patiently, but acted as he thought proper; and in respect to her burial, directly against her dying request. His wife is said to have made a proposition tending to restore the king; but he rejected it unmoved, as he had shewn himself before, when his son Richard threw himself at his feet, to dissuade him from taking the king's life. He did not seem offended at applications of the same kind from other persons, as from Whitlocke, though that gentleman thought he lost his confidence by it; from the marquis of Hertford, whom he treated very respectfully; and from Dr. Brownrig, bishop of Exeter, to whom he shewed more kindness than to any other man of his rank and profession. Asking advice once of this prelate, "My advice," said he to him, "must be in the words of the gospel: Render to Cæsar the things that are Cæsar's, and unto God the things that are God's:" to which Cromwell made no reply. He shewed a great respect for learning and learned men, without affecting to be learned himself. His letters however are the best testimonies of his parts; for they are varied in their style in a wonderful manner, exactly adapted to the purposes for which they were written, and the persons to whom they were addressed. A great number of them are to be found in Thurloe's and Nichols's collections, as well as in Rushworth and Whitlocke. His public speeches were long, dark, and perplexed; and though mixed with the cant of

the times, yet have sentiments in them, which shew a superiority of understanding. Several of these are in Whitlocke's "Memorials." In his conversation he was easy and pleasant, and could unbend himself without losing his dignity. He made an excellent choice in those he employed, but trusted none of them farther than was necessary.

It may seem strange, that in drawing together his character, there should be nothing said of his principles as to government or religion; but the real truth is, that neither can be discovered with certainty. We know that he hated a commonwealth and the presbyterians; but what his sentiments were in other respects, it is not possible to say. When he recollected himself after the follies of his youth, there seems to be no doubt that he had serious impressions of religion; and these seem to be very strong proofs that he was afterwards tinctured with enthusiasm. It is impossible to suppose him a fanatic in the time of his elevation; it were more reasonable to suppose him gradually to have lost all sense of religion, and only to have preserved the mask of it, for the better carrying on his designs, and managing the different parties. Clarendon mentions his speaking kindly of bishops, as if there was something good in that order, if the dross was scoured off; and seems to think he was in earnest. But the whole of his life proves that he was not steady to any form of religion, supposing him to have retained any principles at the bottom; and there seems to be little doubt, that the true meaning of these flattering words was, his design to return to the old form of government; for whatever he intended, this was his great aim. He did not overturn the constitution to leave it in ruins, but to set it up again, and himself at the head of it: and though he compared his own government at first to that of a high constable, yet all he laboured at afterwards was plainly to get the chaos new formed, and his own authority sanctified by the regal title, and the appearance of a legal parliament.

He had many children, of whom six, Richard, Henry, Bridget, Elizabeth, Mary, Frances, survived to advanced age. Richard his eldest son was born Oct. 4, 1626, and died July 13, 1712, at Cheshunt in Hertfordshire. His father has been censured for keeping him at a distance from business, and giving him no employment; but for this perhaps there was not any just ground. He married him to a daughter and coheir of Richard Major of Hunley in Hampshire, esq. who brought him a good fortune. He suffered him to pursue the bent of his inclinations, and to lead the life of a plain, honest, country gentleman; which for a time was highly suitable to his own interest, as it seemed to correspond with the terms of the instrument of government; and with the dislike which the protector, when first so called, had expressed of hereditary right. When he had afterwards

terwards brought about a change in affairs, he altered his conduct towards his son; named him the first lord in his other house; resigned to him the chancellorship of Oxford; and conferred upon him all the honours he could. His second son Henry, born Jan. 20, 1627, he sent over into Ireland, where he raised him gradually to the post of lord lieutenant. Though in this he seemed to give him the preference to Richard, yet in reality he used him more harshly; for though his abilities were good, his manners irreproachable, and his submission exemplary, yet he paid no great deference to his recommendations, and allowed him as little power as could well be imagined. This son died March 25, 1674, having married a daughter of sir Francis Ruffel of Chippenham in Cambridgeshire. He was buried in the church of Wicken in the same county, in which Spinney abbey his mansion-house stood, and has this simple epitaph in the chancel: "*Henricus Cromwell de Spinney obiit 23 die Martii, anno Christi 1673, annoque ætatis 47.*" His lady died April 7, 1687, aged 52, and was buried by him. He married all his daughters well, and was kind to their husbands; but it is said that he gave them no fortunes. Bridget his eldest first married commissary-general Ireton, and after his decease lieutenant-general Fleetwood. Cromwell is said never to have had but one confidant, and that was Ireton; whom he placed at the head of affairs in Ireland, where he died of the plague in 1651. This daughter was a republican, as were her two husbands, and consequently not quite agreeable to her father; otherwise a woman of very good sense, and regular in her behaviour. By Ireton she had one daughter of her own name, married to Mr. Bendish. Elizabeth, his second and favourite daughter, was born in 1630, and married John Cley-pole, esq. a Northamptonshire gentleman, whom the protector made master of the horse, created a baronet in 1657, and appointed him one of his lords. Mary, his third daughter, born in 1636, was married with great solemnity to lord Fauconberg, Nov. 18, 1657; but the same day more privately by Dr. Hewett, according to the office in the common-prayer-book. She was a lady of great beauty, and of a very high spirit; and, after her brother Richard was deposed, is thought to have promoted very successfully the restoration of king Charles: for it is remarkable, that all Cromwell's daughters, except the eldest, had a secret kindness for the royal family, of which however he was not ignorant. Lord Fauconberg was sent to the Tower by the committee of safety, and was in very high favour with Charles II. He was raised to the dignity of an earl by king William; and died Dec. 31, 1700. His lady survived him to March 1712, and distinguished herself to her death, by the quickness of her wit, and the solidity of her judgment. Frances,

the

the protector's youngest daughter, was married first to Mr. Robert Rich, grandson to the earl of Warwick, in 1657, who died Feb. 16th following; and, secondly, to sir John Russel of Chippenham in Cambridgeshire, by whom she had several children, and lived to a great age.

CRONECK (JOHN FREDERICK BARON DE), born at Anspach in 1731, died of the small-pox in 1758, at the age of 27, was of an antient family. Endowed with a lively imagination, he had a considerable taste for poetry, and distinguished himself in Germany as an amiable, ingenious, and sensible poet, though too frequently somewhat careless. He travelled over a great part of Europe, and made the most stay at Paris, where he gained the friendship and esteem of the learned, especially that of Mad. de Graffini. His works were printed in german at Leipzig in 1760. Among them are several poems; dramatical pieces, some whereof are not destitute of merit; a sort of elegies, under the name of solitudes, &c.

CROOK (SIR GEORGE), lord chief justice of England in the reign of Charles I. He was born at Chilton in Buckinghamshire, about 1661, and bred at Oxford. He was successively double reader in the Inner Temple, and the king's serjeant; justice of the common pleas, afterwards chief justice of England; and, as a member of the house of commons, voted against ship-money. He built a chapel at Beachley in Bucks, and an hospital in the same parish, with a liberal endowment. When old, he sued out a writ of ease, and afterwards died at Watstock in Oxfordshire, in 1641, aged 82 years.

CROSBY (BRASS), was born at Stockton upon Tees, in 1725, and bred to the profession of the law; but came early in life to London, where he practised several years as an attorney. In 1758 he was elected one of the common council for Tower Ward; in 1760 he purchased for 3600*l.* the office of city remembrancer, which in 1761 he was permitted to sell again; in 1764 he was a volunteer candidate for the office of sheriff, and obtained it; and in February 1765 was, without opposition, chosen alderman of the ward of Bread-street. He was elected lord mayor Sept. 24, 1770, and in his address of thanks, clapping his hand on his heart, he assured his fellow citizens, "that at the risk of his life, he would protect them in their just privileges and liberties." That this profession was not a mere parade of words, was evinced by his conduct in March 1771, in the case of the proclamation against Wheble and other printers. Alderman Oliver was committed to the Tower; and Mr. Crosby (then lord mayor) was ordered into the custody of the serjeant at arms; but on his spiritedly observing, "that if any offences had been committed, he was the greatest offender, and that he longed to join his brother in office," an order was signed for his commitment to the Tower, permitting him, however, to sleep that

that night in the Mansion-house. The thanks of the court of common council were given to the lord mayor, and to the aldermen Wilkes and Oliver, "for having supported, on this important occasion, the liberties of the corporation, and for having defended the constitution." During the time of his imprisonment, the lord mayor was honoured with the freedom of the city of Worcester and the town of Bedford; with addresses from the counties of Caermarthen, Pembroke, and Cardigan; from the towns of Newcastle, Stratford, and Honiton; from the common council of almost every ward in the city of London; and from many patriotic clubs. The parliament was prorogued the 23d of July; when the lord mayor, being released of course, was carried from the Tower to the Mansion-house with every possible mark of the approbation of his fellow citizens; and after the expiration of his mayoralty, was again rewarded by the thanks of the corporation, and a cup of 100l. in value. His activity as a magistrate, and his strict attendance on the variety of public stations which he filled, were almost proverbial. He died Feb. 14, 1793 [F].

CROSS (MICHAEL), an english artist, and famous copier of paintings, who flourished in the reigns of Charles I. and Charles II. A pleasant story goes of him, that being employed by the first of these kings to copy several eminent pieces in Italy, and having leave of the state of Venice to copy the celebrated madonna of Raphael in St. Mark's church, he performed the task so admirably well, that he is said to have put a trick upon the Italians, by leaving his copy, and bringing away the original; and that several messengers were sent after him, but that he had got the start of them so far as to carry it clear off. This picture was afterwards, in Oliver Cromwell's days, bought by the spanish ambassador, when the king's goods were exposed to sale. Cross copied likewise Titian's Europa, and other celebrated pieces, admirably well. Lewis Cross, who died 1724, repainted a little picture of Mary queen of Scots in the possession of the duke of Hamilton, and was ordered to make it as handsome as he could. He made the face a round one. It was believed an original, and innumerable copies have been made from it.

CROUSAZ (JOHN PETER DE), a celebrated philosopher and mathematician, was descended of an antient and genteel family, and born at Lausanne in Switzerland, April 13, 1663. His father educated him with great care; and, designing him for the profession of arms, had him particularly instructed in every thing relating to the art military. Croufaz however had no

[F] We are indebted for the above, as very convenient little biographical compendium, published in 1794, as one or two other articles, to a

taste for soldiering, but on the contrary a great love of letters and study: which being observed by his father, he was left to follow the bent of his natural inclination. He studied under several ingenious masters successively; and the reading of Des Cartes's works made him apply himself with great earnestness to philosophy and mathematics, in which he made a considerable progress. Some time after he went to Geneva, to Holland, to France; and at Paris became acquainted with Malbranche and other eminent men. Returning to his own country, he was made an honorary professor. In 1699 he was chosen professor of greek and of philosophy at Bern; afterwards rector of the academy of Lausanne in 1706, and 1722, and mathematical and philosophical professor at Groningen in 1724. Two years after, he was nominated a foreign member of the royal academy of sciences at Paris; about which time he was pitched upon to be tutor to prince Frederic of Hesse Cassel, nephew of the king of Sweden. He managed the education of this illustrious person to the year 1732, when he was appointed by that king counsellor of his embassies. In 1737 he became professor of philosophy and mathematics in the academy of Lausanne; where he died in 1748, aged 85 years. He was the author of many works; as, 1. An essay upon Logic, in french, Amsterd. 1712. He afterwards enlarged this work into 6 vols. 8vo. and so it was printed in the edition of 1741; but, some time before his death, he contracted these 6 volumes into one. 2. A treatise upon beauty, 2 vols. 12mo. 3. A treatise upon the education of children, 2 vols. 12mo. 4. An examination of a treatise upon the liberty of thinking, in 8vo. 5. An examination of antient and modern pyrrhonism, in folio. 6. Sermons. 7. Miscellaneous works. 8. A commentary upon Pope's essay on man. 9. Several pieces upon philosophy and mathematics.

CROWNE (JOHN), an American, was the son of an independent minister in Nova Scotia. Being a man of some genius, and impatient of the gloomy education he received in that country, he resolved upon coming to England, to try if he could not make his fortune by his wits. When he first arrived here, his necessities were extremely urgent; and he was obliged to become gentleman usher to an old independent lady; but he soon grew as weary of that precise office, as he was of the discipline of Nova Scotia. He set himself therefore to writing; and presently made himself so known to the court and the town, that he was nominated by Charles II. to write "The masque of Calypso." This nomination was procured him by the earl of Rochester: it must not however be ascribed entirely to his merit, but to some little spite in this lord, who designed by that preference to mortify Dryden. Upon the breaking out of the two parties, after the pretended discovery of the popish plot, the

the favour Crowne was in at court, induced him to embrace the tory party; about which time he wrote a comedy called the "City Politics," in order to satirise and expose the whigs. This comedy was by many intrigues of the party-men hindered from appearing upon the stage, till the king himself laid his absolute commands on the lord chamberlain to have it acted immediately. About the latter end of this reign, Crowne, tired out with writing, and desirous to shelter himself from the resentment of many enemies he had made by his City Politics, ventured to address the king himself, for an establishment in some office, that might be a security to him for life. The king answered, "he should be provided for;" but added, "that he would first see another comedy." Crowne endeavoured to excuse himself by telling the king, that "he plotted slowly and awkwardly." His majesty replied, that "he would help him to a plot;" and so put into his hand the spanish comedy, called "Non pueð esser," out of which Crowne took the comedy of "Sir Courtly Nice." The play was just ready to appear to the world; and Crowne extremely delighted to think, that he was going to be made happy the remaining part of his life, by the performance of the king's promise. But upon the last day of the rehearsal, he met Underhill the player coming from the house, as he was going to it; upon which, reprimanding him for neglecting so considerable a part as he had in the comedy, and upon the last day too; "Lord, sir," says Underhill, "we are all undone." "How!" says Crowne, "is the playhouse on fire?" "The whole nation," replies the player, "will quickly be so; for the king is dead." The king's death ruined Crowne; who had now nothing but his wits to live on for the remaining part of his life. It is not certain when he died, but supposed to be somewhere about 1703. He was the author of 17 plays, some of which were acted with great success; of "The Church Scuffle, an heroic poem, containing a true history, and shewing the folly, foppery, luxury, laziness, pride, ambition, and contention of the romish clergy;" and of two other poems, called Pandion and Amphignia, and Dæneids.

CROXALL (Dr. SAMUEL) was the son of Samuel Croxall, rector of Hanworth in Middlesex, and Walton upon Thames in Surrey, in the last of which places young Samuel was born. He received his early education at Eton school, and thence was sent to St. John's college in Cambridge. It is said, that while he was at the university, he became enamoured of Mrs. Anna Maria Mordaunt, who first inspired his breast with love; and to whom he dedicates "The Fair Circassian." Croxall was all along designed for orders, and had probably entered them when he published this poem; and this made him cautious of being known to be the author of a piece, so ludicrously written

and yet taken from a book which makes a part of the canon of scripture. The first specimen of this poem, under the title of "Solomon's Song, Chap. iv." appeared in Steele's Miscellany, 1713. The first edition of the whole poem appeared in 1720.

Croxall had not long quitted the university, ere he was instituted to the vicarage of Hampton in Middlesex; and afterwards, Feb. 1731, to the united parishes of St. Mary Somerset and St. Mary Mounthaw, in London, both which he held till his death. He was also chancellor, prebendary, canon residentiary, and portionist of the church of Hereford; in 1732 was made archdeacon of Salop and chaplain to the king; and in Feb. 1734 obtained the vicarage of Selleck in Herefordshire. He died at an advanced age, Feb. 13, 1752. Dr. Croxall, who principally governed the church of Hereford during the old age of bishop Egerton, pulled down the old stone chapel abjoining to the palace, of which a fine plate was published by the society of antiquaries in 1737, and with the materials built a house for his brother Mr. Rodney Croxall. Having early imbibed a strong attachment to the whig interest, he employed his pen in favour of that party during the latter end of queen Anne's reign; and published "Two original cantos, in imitation of Spenser's Fairy Queen," as a satire on the earl of Oxford's administration. In 1715 he addressed a poem to the duke of Argyle, upon his obtaining a victory over the rebels; and the same year published "The Vision," a poem, addressed to the earl of Halifax. In 1720 he published "The Fair Circassian," in 4to; in 1722, a collection of "Fables of Æsop and others, translated into english." He wrote all the dedications prefixed to the "Select novels," printed for Watts, 1729; and was the author of "Scripture politics," 1735, 8vo. His latest publication was "The Royal manual;" in the preface of which he endeavours to shew, that it was composed by the famous Andrew Marvel, found among his MSS. but it was generally believed to be written by himself.

CROZE (MATHURIN VEYSSIERE LA), the son of a merchant, was born at Nantz in 1661; and, after having been to America, became a benedictine of the congregation of St. Maur in 1678. He was already skilled in many languages, antient and modern; his learning extensive and solid; and these, joined to a free and independent way of thinking, and perhaps some little disgusts, which are commonly a motive in these cases, induced him to quit his order and his religion in 1696. He made his abjuration at Basil; passed from thence to Berlin, where he taught youth; became librarian to the king of Prussia; married a young woman of Dauphiné; was made professor of philosophy at Berlin in 1724; and died there in 1739 aged 78. Of a great number of works, the principal are, 1. *Dissertations historiques,*

riques sur different sujets, 4to. 2. Entretiens sur divers sujets d'histoire. 3. An armenian dictionary, in 4to. He was 12 years in compiling it. 4. Histoire du christianisme des Indes, 12mo. 5. Histoire du christianisme d'Ethiopie & d'Armenie, 8vo. &c.

CRUDEN (ALEXANDER M. A.), was born at Aberdeen 1704, and educated in the Marischal college in that city, where he took his degrees, but refused entering upon the ministry because of the patronage act, which set aside the power of popular elections. In 1728 he settled in London, and took a bookseller's shop under the royal exchange: but his principal subsistence arose from his conducting several learned works then in the press. In 1737 he published his Concordance, and then set out upon a romantic scheme to reform the universities of Oxford and Cambridge, for which he was imprisoned in a mad house in Chelsea. In 1761 he published the second edition of his Concordance, which is one of the best books of the kind we have; and soon after he procured a pardon for a condemned criminal, which drove him mad a second time. After all, he was a very learned inoffensive man, and was found dead in a praying posture at Islington 1774, aged 70.

CRUSIUS, or KRANS (MARTIN), is said to have been the first person who taught the greek language in Germany. He was born in the diocese of Bamberg, 1526; became professor of the belles lettres at Tubingen; and died at Ellingen in 1607, aged 81. As little as his name may be known, there are some curious and useful works of his compiling. 1. Turco-Græciæ libri octo. Basil. 1584. This collection is of great use to those who would apply themselves to the history and language of the modern Greeks. 2. Annales Sueveci, ab initio rerum ad annum 1549. 3. Germano-Græciæ libri sex, 1585, fol.

CTESIAS, a native of Cnidos, who accompanied Cyrus the son of Darius in his expedition against his brother Artaxerxes; by whom he was taken prisoner. But curing Artaxerxes of a wound he received in the battle, he became a great favourite at the court of Persia, where he continued practising physic for 17 years; and was employed in several negotiations. He wrote the History of Persia in 23 books; and a History of the Indies; but these works are now lost, and all we have remaining of them is an abridgment compiled by Photius. The most judicious among the antients looked upon Ctesias as a fabulous writer; yet several of the antient historians and modern christian writers have adopted in part his chronology of the Assyrian kings.

CTESIBIUS, of Alexandria, a famous mathematician under Ptolemy Physco, about 120 years before the common æra, was, it is reported, the first inventor of the pump. An accident it

was that unfolded his taste for mechanics. On lowering a mirror that was in his father's shop, he observed that the weight which helped it in moving upwards and downwards, and which was inclosed in a cylinder, made a noise, produced by the friction of the air violently forced by the weight. He set about examining into the cause of this sound, and thought it might be possible to avail himself of it for making an hydraulic organ, in which the air and the water should form the sound; an undertaking which he executed with success. This was followed by an object of greater importance. Ctesibius, encouraged by this production, thought of using his mechanical skill in measuring time. He constructed a clepsydra formed with water, and regulated by cogged wheels; the water by falling turned these wheels, which communicated their motion to a column on which were marked the characters for distinguishing the months and the hours. At the same time that the cogged wheels were put in motion, they raised a little statue, which with a wand pointed to the months and hours marked upon the column.—This is a different person from Ctesibius of Chalcis, who was a cynic philosopher, of a sportive disposition and a cheerful temper, who had the art of being agreeable to the great, without submitting to the vile arts of flattery, and made them hearken to truth, and gave them a taste for virtue, under the name of amusement.

CUDWORTH (RALPH), a learned english divine, was son of Dr. Ralph Cudworth, and born 1617, at Aller in Somersetshire, of which place his father was rector. His mother was of the family of Machell, and had been nurse to prince Henry, eldest son of James I. His father dying when he was only seven years of age, and his mother marrying again, his education fell under his father-in-law, Dr. Stoughton, who conducted it with great care, and was very attentive to the promising genius of his son. In 1630, he was admitted pensioner of Emanuel college Cambridge; of which, after taking the degrees of B. A. and M. A. he was chosen fellow, and became an eminent tutor. Among his pupils, which were numerous, was Mr. William Temple, afterwards a baronet, and famous for his embassies and writings. Somewhere about 1641 he was presented to the rectory of North Cadbury in Somersetshire. In 1642 he gave the world the first specimen of his great abilities and learning, by publishing "A discourse concerning the true notion of the lord's supper." It was printed at London in 4to, with only the initial letters of his name. He contends that the lord's supper is not a sacrifice, but a feast upon a sacrifice; and endeavours to demonstrate, that "the lord's supper in the christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices, both in the jewish

jewish religion and heathenish superstition." Bochart, Spencer, Selden, and other eminent writers, quote this discourse with great commendations. The notion however, though supported by the author with uncommon learning; is generally rejected; the lord's supper being supposed nothing more than a simple commemoration of the death and sufferings of Christ, which seems indeed more agreeable to the plain language of Scripture. The same year likewise appeared his treatise, intituled, "The union of Christ and the church a shadow, by R. C." printed at London, in 4to.

In 1644 he took the degree of B. D. upon which occasion he maintained the two following theses: 1. *Dantur boni & mali rationes æternæ & indispensabiles*; that is, The reasons of good and evil are eternal and indispensable. 2. *Dantur substantiæ corporeæ sua natura immortales*; that is, There are incorporeal substances by their own nature immortal. It appears from these questions, that he was even at that time examining and revolving in his mind those important subjects, which he so long afterwards cleared up with such uncommon penetration in his "Intellectual System," and other works still preserved in MS. The same year he was appointed master of Clare-hall in Cambridge, in the room of Dr. Paske, who had been ejected by the parliamentary visitors. The year after, Dr. Metcalf having resigned the regius professorship of the hebrew tongues, Cudworth was unanimously nominated by the seven electors to succeed him. From this time he abandoned all the functions of a minister, and applied himself only to his academical employments and studies, especially to that of the jewish antiquities. March 31, 1647, he preached before the house of commons at Westminster, upon a day of public humiliation, a sermon upon 1 John ii. 3, 4. for which he had the thanks of that house returned him the same day. This sermon was printed the same year at Cambridge in 4to, with a dedication to the house of commons; of which dedication we will be at the pains to transcribe the first paragraph, merely to give the stranger to his character a just and proper idea of it, and to prevent certain prejudices, which will be apt to rise in his mind against him, from the situation he views him in at present. "To the honourable house of commons: The scope of this sermon, which not long since exercised your patience, worthy senators, was not to contend for this or that opinion, but only to persuade men to the life of Christ, as the pith and kernel of all religion; without which, I may boldly say, all the several forms of religion, though we please ourselves never so much in them, are but so many several dreams. And those many opinions about religion, that are every where so eagerly contended for on all sides, where this doth not lie at the bottom, are but

so many shadows fighting with one another : so that I may well say of the true christian, that is indeed possessed of the life of christianity, in opposition to all those that are but lightly tinctured with the opinions of it, in the language of the poet,

Οἶος πεπνυται, οἱ δ' ὡς σικαὶ αἰσθησι.

Wherefore I could not think any thing else, either more necessary for christians in general, or more seasonable at this time, than to stir them up to the real establishment of the righteousness of God in their hearts, and that participation of the divine nature, which the apostle speaketh of, that so they might not content themselves with mere fancies and conceits of Christ, without the spirit of Christ really dwelling in them, and Christ himself inwardly formed in their hearts; nor satisfy themselves with the mere holding of right and orthodox opinions, as they conceive, whilst they are utterly devoid within of that divine life, which Christ came to kindle in men's souls; and therefore are so apt to spend all their zeal upon a violent obtruding of their own opinions and apprehensions upon others, who cannot give entertainment to them : which, besides its repugnancy to the doctrine and example of Christ himself, is like to be the bellows that will blow a fire of discord and contention in christian commonwealths; whilst in the mean time these hungry and starved opinions and apprehensions devour all the life and substance of religion, as the lean kine in Pharaoh's dream did eat up the fat. Nor, lastly, please themselves only in the violent opposing other men's superstitions, according to the genius of the present times, without substituting in the room of them an inward principle of spirit and life in their own souls; for, I fear, many of us, that pull down idols in our churches, may set them up in our hearts; and, whilst we quarrel with painted glass, make no scruple at all of entertaining many foul lusts in our souls, and committing continual idolatry with them."

In 1651 he took the degree of D. D. and in 1654 was chosen master of Christ's college in Cambridge; in which year also, it is observable that he married. He spent the remainder of his life in this station, proving highly serviceable to the university, and the church of England. Jan. 1657 he was one of the persons nominated by a committee of the parliament, to be consulted about the english translation of the Bible. The lord commissioner Whitlocke, who had the care of this business, mentions him among others; and says, that "this committee often met at his house, and had the most learned men in the oriental tongues, to consult with in this great business, and divers learned and excellent observations of some mistakes in the translation of the Bible in english; which yet was agreed to be the best of any translation in the world." Our author had a great

share in the friendship and esteem of John Thurloe, esq. secretary of state to the protectors Oliver and Richard Cromwell; who frequently corresponded with him, and consulted him about such persons in the university as were proper to be employed in political and civil affairs. Thus, besides several letters of recommendation remaining in MS. there is a printed one in Thurloe's "State papers," in which he recommends to the secretary, for the place of chaplain to the english merchants at Lisbon, Mr. Zachary Cradock, afterwards provost of Eton college, and famous for his uncommon learning and abilities as a preacher [C].

Upon the restoration of Charles II. he wrote a copy of verses, which were published in "Academia Cantabrigiensis ΣΩΤΗΡΙΑ, sive ad Carolum II. reducem, &c. gratulatio;" and in

[C] Jan. 1659 he wrote the following letter to secretary Thurloe, upon his design of publishing some latin discourses in defense of christianity against judaism.

"Sir, having this opportunity offered by doctour Sclater, who desires to wait upon you, upon your kind invitation which I acquainted him with, I could do no less than accompany him with these few lines, to present my service to you. I am persuaded, you will be well satisfied in his ingenuity, when you are acquainted with him. Now I have this opportunity, I shall use the freedom to acquaint you with another business. I am persuaded by friends to publish some discourses, which I have prepared in latine, that will be of a polemicall nature, in defense of christianity against judaisme; explaining some chiefe places of scripture controverted between the jews and us, as Daniel's prophecy of the seventy weeks, never yet sufficiently cleared and improved; and withall extricating many difficulties of chronologie. Which taske I the rather undertake, not only because it is suitable to my hebrew profession, and because I have lighted on some jewish writings upon the argument, as have scarcely ever been seen by any christians, which would the better enable me fully to confute them; but also because I conceive it a worke proper and suitable to this present age. However, though I should not be able myselfe to be any way instrumental to these great transactions of providence, nor without cause hoped for of many amongst the jews; yet I persuade myselfe my pains may not be altogether unprofitable for the settling and establishing of christians; or at least I shall give an account of my spending such vacant hours, as I could redeem from my preaching and other occasions,

and the perpetual distractions of the bur-sarship, which the statutes of this collidge impose upon me. It was my purpose to dedicate these fruits of my studies to his highnes, to whose noble father I was much obliged, if I may have leave or presume to doe; which I cannot better understand by any than yourselfe, if you shall think it convenient, when you have an opportunity to insinuate any such thing, which I permitte wholly to your prudence. I intend, God willing, to be in London some time in March; and then I shall waite upon you to receive your information. In the mean time, craving pardon for this prolixity of mine and freedome, I subscribe myself your really devoted friend and humble servant

R. CUDWORTH."

Jan. 20, 1658,  
Christ. Coll. Cambr.

The "Discourse concerning Daniel's Prophecy of the seventy Weeks," mentioned in this letter, and still extant in MS. is highly commended by Dr. Henry More, in the preface to his "Explanation of the grand Mystery of Godlines;" where he observes, that Dr. Cudworth in that discourse, which was read in the public schools of the univerity, had undeceived the world, which had long been misled by the authority of Joseph Scaliger; and that, taking Funccius's epocha, he had demonstrated the manifestation of the Messiah to have fallen out at the end of the 69th week, and his passion in the 71st of the last, in the most natural and proper sense thereof: "which demonstration of his," says More, "is of as much price and worth in theology, as either the circulation of the blood in phyfic, or the motion of the earth in natural philosophy."

1662 was presented by Sheldon, then bishop of London, to the vicarage of Ashwell in Hertfordshire. In 1678 he was installed a prebendary of Gloucester; and in this year it was that he published at London, in folio, his famous work, intituled, "The true intellectual system of the universe: the first part, wherein all the reason and philosophy of atheism is confuted, and its impossibility demonstrated." The imprimatur by Dr. Samuel Parker, chaplain to archbishop Sheldon, is dated May 29, 1671, seven years before the publication of this work; for it met with much opposition from some people at court, before it was published, who also used all their endeavours to destroy the reputation of it after. The bigots too, on account of some few singularities in it, joined, as they generally do, with the free-thinkers in decrying and abusing it. Thus the rev. Mr. John Turner, in his "Discourse of the Messiah," tells us, that "we must conclude Dr. Cudworth to be himself a tritheistic; a sect for which, I believe, he may have a kindness, because he loves hard words; or something else, without either stick or trick, which I will not name, because his book pretends to be written against it." And again, "The most that charity itself can allow the doctor, if it were to step forth, and speak his most favourable character to the world, is, that he is an arian, a socinian, or a deist."

Dr. Cudworth in his work was so extremely fair an antagonist, that he was supposed by some almost to betray the cause he meant to defend. Thus Dryden tells us, that "he raised such strong objections against the being of a God and providence, that many thought he had not answered them;" and lord Shaftesbury has the following passage: "You know the common fate of those who dare to appear fair authors. What was that pious learned man's case, who wrote the Intellectual System of the universe? I confess, it was pleasant enough to consider, that though the whole world were no less satisfied with his capacity and learning, than with his sincerity in the cause of the deity; yet was he accused of giving the upper hand to the atheists, for having only stated their reasons and those of their adversaries fairly together." Bayle, in his "*Continuation des pensées diverses sur les comètes*," observed, that Cudworth by his plastic nature gave great advantage to the atheists; and laid the foundation of a warm dispute between himself and le Clerc upon this subject, of which we have taken more particular notice in our article of le Clerc. This last-mentioned gentleman expressed his wishes, that some man of learning would translate the Intellectual System into latin; but this design, though formed or entertained and attempted by several persons in Germany, was never executed till 1733, when the learned Mosheim published his translation of it. A second edition of the english

was published by Birch, 1743, in 2 vols. 4to. in which were first added, chiefly from Mosheim's latin edition, references to the several quotations in the Intellectual System: for it was a considerable defect, and frequent among even the best writers of the last century, that the references of their quotations were very few, and those obscure and imperfect. This defect, in regard to Cudworth, was supplied by Mosheim; who had been at the pains to search them all out, and to note them very accurately. In Birch's edition, there are, besides the Intellectual System, the following pieces of our author, viz. A discourse concerning the true notion of the Lord's Supper, and Two Sermons, on 1 John ii. 3, 4. and 1 Cor. xv. 57. to all which is prefixed an account of the life and writings of the author by Dr. Birch.

Cudworth died at Cambridge June 26, 1688, and was interred in the chapel of Christ's college. He was a man of very extensive erudition, excellently skilled in the learned languages and antiquity, a good mathematician, a subtle philosopher, and a profound metaphysician. He embraced the mechanical or corpuscular philosophy; but with regard to the deity, intelligences, genii, ideas, and in short, the principles of human knowledge, he followed Plato, and even the latter Platonists. A great number of writers commend his piety and modesty; and Burnet having observed, that Dr. Henry More studied to consider religion as a seed of a deiform nature, and in order to this, set young students much on reading the antient philosophers, chiefly Plato, Tully, and Plotinus, and on considering the christian religion as a doctrine sent from God, both to elevate and sweeten human nature, tells us, that "Cudworth carried this on with a great strength of genius, and a vast compass of learning; and that he was a man of great conduct and prudence; upon which his enemies did very falsely accuse him of craft and dissimulation." Lord Shaftesbury styles him "an excellent and learned divine, of highest authority at home, and fame abroad." He left several posthumous works [H], which seem to be a continuation of his Intellectual System; of which he had given the world only the first part. One of these was published by Chandler, bishop of Durham, 1731, in 8vo. under this title, "A treatise concerning eternal and immutable morality." This piece was levelled against the writings of Hobbes and others, who revived the exploded opinions of Protagoras; taking away the essential and eternal differences of moral good and evil, of just and unjust, and making them all arbitrary productions of

[H] Of these MSS. (part of which have been handed to the public as Mr. Locke's) the progress is accurately traced in the Critical Review for May 1783, from the library at Oates, to the present more cli-

gible station, of such of them as chance has preserved, in the British Museum.— See also Mr. Ayscough's Catalogue of MSS. there, vol. i. p. 23.

divine or human will. He left also several other MSS. the titles and subjects of which are as follows: 1. A discourse of moral good and evil. 2. Another book of morality, wherein Hobbes's philosophy is explained. 3. A discourse of liberty and necessity, in which the grounds of the atheistical philosophy are confuted, and morality vindicated and explained. 4. Another book de libero arbitrio. 5. Upon Daniel's prophecy of the 70 weeks, wherein all the interpretations of the jews are considered and confuted, with several of some learned christians. 6. Of the verity of the christian religion against the jews. 7. A discourse of the creation of the world, and immortality of the soul. 8. Hebrew learning. 9. An explanation of Hobbes's notion of God, and of the extension of spirits [1].

CUERENHERT (THEODORE VAN), a very extraordinary person, was a native of Amsterdam, where he was born in 1522. It appears, that early in life he travelled into Spain and Portugal; but the motives of his journey are not ascertained. He was a man of science; and, according to report, a good poet. The sister arts he at first considered as an amusement only; but in the end he was obliged, it seems, to have recourse to engraving alone for his support. And though the different studies in which he employed his time prevented his attachment to this profession from being so close as it ought to have been, yet at least the marks of genius are discoverable in his works. They are slight, and hastily executed with the graver alone; but in an open careless style, so as greatly to resemble drawings made with a pen. He was settled at Haerlem; and there pursuing his favourite studies in literature, he learned latin, and

[1] Our author had several sons, who probably died young; but he left one daughter, Damaris, who became second wife to sir Francis Masham, of Oates in the county of Essex, bart. This lady had a great friendship with Locke, who died in her house at Oates in 1704, where he had resided for several years. She was distinguished for her uncommon genius and learning; and in 1696 published in 12mo, without her name, "A discourse concerning the love of God;" containing 126 pages, besides the preface. It was translated into french by Peter Coste, and printed at Amsterdam in 1705. About 1700 she published another treatise under the title of "Occasional thoughts in reference to a virtuous and christian life." 12mo. She lies buried in the abbey church of Bath, where a monument is erected to her memory, with this inscription:

"Near this place lies dame Damaris Masham, daughter of Ralph Cudworth, D. D. and second wife of sir Francis Ma-

sham, of Oates in the county of Essex, bart. who to the fineness and elegance of her own sex, added several of the noblest accomplishments and qualities of the other. She possessed these advantages in a degree unusual to either, and tempered them with an exactness peculiar to herself. Her learning, judgement, sagacity, and penetration, together with her candour and love of truth, were very observable to all that conversed with her, or were acquainted with those small treatises she published in her life-time, though she industriously concealed her name. Being mother of an only son, she applied all her natural and acquired endowments to the care of his education. She was a strict observer of all the virtues belonging to every station of her life; and only wanted opportunities to make those talents shine in the world, which were the admiration of her friends. She was born the 18th of January 1658, and died on the 20th of April 1708."

was made secretary to that town, from whence he was sent several times as ambassador to the prince of Orange, to whom he addressed a famous manifesto, which that prince published in 1566. Had he stopped here, it had been well; but directing his thoughts into a different channel, he undertook an argument as dangerous as it was absurd. He maintained, that all religious communications were corrupted; and that without a supernatural mission, accompanied with miracles, no person had any right to administer in any religious office: he therefore pronounced that man to be unworthy the name of a christian who would enter any place of public worship. This he not only advanced in words, but strove to shew the sincerity of his belief in it by practice; and for that reason would not communicate with either protestant or papist. His works were published in three volumes folio, 1630; and though he was several times imprisoned, and at last sentenced to banishment, yet he does not appear to have altered his sentiments. He died at Tergout in 1590, aged 68. It is no small addition to the honour of this singular man, that he was the instructor of that justly celebrated artist Henry Goltzius. Cuerehert worked conjointly with the Galles and other artists, from the designs of Martin Hemskerck. The subjects are from the old and new Testament, and consist chiefly of middling-sized plates lengthwise. He also engraved several subjects from Frank Floris.

CUEVA (ALFONSUS DE LA), known by the name of Bedmar, of an antient family in Spain, ambassador of Philip. III. to the republic of Venice, conspired, as it is said, in 1618, with the duke of Ossuna, viceroy of Naples, and don Pedro of Toledo, governor of Milan, for ruining the state to which he had been sent. La Cueva brought a party of foreigners into the city, and secured their services by means of money. The conspirators were to set fire to the arsenal of the republic, and then to seize on the most important posts. Troops from the Milanese were to arrive at a certain time over land, and mariners, bribed to that purpose, were to shew the way to barks loaded with soldiers. This horrible plot was discovered. Such of the conspirators as could be found were put to death by drowning. The character of the ambassador was, however, respected in the author of this conspiracy. The senate secretly sent him away, for fear of his being torn to pieces by the populace. In a "copious discussion of this conspiracy," printed at the end of the second edition of "Observations on Italy," the learned and ingenious Grosley undertakes to prove that this conspiracy was nothing but an artifice of the Venetians, contrived by Fra Paoli, to disengage himself from the marquis of Bedmar, whose presence was disagreeable to him. But M. Mallet-Dupan affirms, with several others that, with the exception

ception of some circumstances invented by romancing historians, this conspiracy was very real. If the republic of Venice kept the discovery of this plot a profound secret, it was because it had been frustrated, that Spain was extremely formidable, and that there was no other alternative but to keep silence, or to declare war against that kingdom. Being forced to quit Venice, Bedmar went to Flanders, where he filled the office of president of the council, and received the cardinal's hat. His severity having caused him to be turned out of the government, he retired to Rome, where he died in 1665, considered as one of the most vigorous as well as one of the most dangerous geniuses that ever Spain produced. His sagacity was such, that his conjectures almost passed for prophecies. To this singular perspicacity he added a rare talent for managing the most intricate affairs; a wonderful instinct in the knowledge of mankind; an easy and complaisant disposition, and so much the more impenetrable, as every body thought he saw into him; all the appearances of a perfect tranquillity of mind in the midst of the most cruel agitations. Some writers attribute to him a treatise in italian, against the liberty of the republic of Venice, intituled: *Squitinio della liberta Veneta*; Mirandola, 1612, 4to. and translated into french by Amelot de la Houffaye; but others give it, with greater reason, to Mark Velfer.

CUFF (HENRY), a celebrated wit and excellent scholar, but memorable chiefly for the peculiarity of his fate, was descended from a good family, though some have insinuated the contrary, and born at Hinton St. George in Somersetshire about 1560. He gave early marks of genius and application, and in 1576 was admitted of Trinity college in Oxford; where he soon distinguished himself by his knowledge of the greek tongue, and an admirable faculty in disputing. He became in due time fellow; but he had the misfortune to lose his fellowship for a bon mot, or good thing, which, in the gaiety of his heart, he happened to say upon sir Thomas Pope, the founder of his college. Sir Thomas, it seems, had a very extraordinary way with him, when he went a-visiting, of seizing whatever he could lay his hands on, and carrying it off under his gown or in his pocket; which however was not imputed to dishonesty, but to humour. Now Cuff, upon a time of merriment with his fellows, was led to say, "A pox! this is a poor beggarly college indeed: the plate that our founder stole, would build such another." The president, hearing of this, ejected Cuff from his fellowship; not suffering prophane wit to be thus exercised within his walls, for fear perhaps that it should become contagious. Cuff's merit however was so great, and his reputation for learning so extraordinary, that he was, in 1586, elected probationer of Merton college by sir Henry Savile, then warden of it; and two years after

after made fellow. He was looked upon as a man capable of making a shining figure in life; and how dear he was to sir Henry Savile, appears not only from the instance of kindness just mentioned, but also from a letter of his to the learned Camden, in which he gives him the highest character, and styles him his own and Camden's intimate friend. He wrote a greek epigram in commendation of Camden's *Britannia*, which is prefixed to all the latin editions, and to some of the english translations of it; and which has been much admired. He was afterwards promoted to the greek professorship, and chosen proctor of the university in 1594.

At what time he left Oxford, or upon what occasion, does not appear; but there is some reason to believe, it was for the sake of travelling in order to improve himself. For he was always inclined rather to a busy, than to a retired life; and held, that learning was of little service to any man, if it did not render him fitter to be employed in matters of importance. This disposition of his recommended him much to the favour of the celebrated Robert earl of Essex, who was himself of much the same temper; equally fond of knowledge and business. Cuff became his secretary; but it had been happier for him, if he could have contented himself with an easy and honourable situation, which his own learning, and the assistance of his friends in the university, had procured him. For he was involved in all the misfortunes of that unhappy earl, and did not escape partaking of his fate. Nay, upon the sudden reverse of that earl's fortunes, Cuff found himself in the most wretched condition possible: for he was not only involved in all his misfortunes, but looked upon as the chief if not the sole cause and author of them. Thus, when the earl was tried and condemned, Feb. 19, 1601, and solicited by the divines who attended him while under sentence, he not only confessed matters prejudicial to Cuff, but likewise charged him to his face with being the author of all his misfortunes, and the person who principally persuaded him to pursue violent measures. Sir Henry Neville also, being involved in this unhappy business, mentioned Cuff as the person who invited him to the meeting at Drury-house; where the plot for forcing the earl's way to the queen by violence was concerted. Cuff was brought to his trial March 5th following, and defended himself with great steadiness and spirit. He was however convicted, and with sir Gelly Merrick executed at Tyburn, March 30, 1601; dying, it is said, with great constancy and courage. He declared, at the place of execution, that "he was not in the least concerned in that wild commotion which was raised by a particular great but unadvised earl, but shut up that whole day within the house, where he spent his time in very melancholy reflections: that

that he never persuaded any man to take up arms against the queen, but was most heartily concerned for being an instrument of bringing that worthy gentleman sir Henry Neville into danger, and did most earnestly intreat his pardon, &c."

His character has been harshly treated by lord Bacon, sir Henry Wotton, and other writers. Camden also, who knew him intimately, and had lived many years in great friendship with him, hath this short but bitter reflection: "*vir exquisitissima doctrina, ingenioque acerrimo, sed turbido & tortuoso*;" that is, a man of most exquisite learning and penetrating wit, but of a seditious and crooked disposition. Others are milder in their censures; and all allow him to have been a very able and learned man. He wrote a book in english, very little before his death, which was printed about six years after, under this title: "*The differences of the ages of man's life, together with the original causes, progress, and end thereof, 1607, 8vo.*" It has been printed more than once since, and commended as a curious and philosophical piece. Wood says, that he left behind him other things ready for the press, which were never published. Bishop Tanner has given us the title of one; viz. *De rebus gestis in sancto concilio nicæno*; or, *The transactions in the holy council of Nice, translated out of greek into latin, and believed to have been the work of Gelasius Cyricenus, which was transcribed from the original in the Vatican library by Cuff.* The manner of his death deprived him, as may easily be imagined, of a monument; an old friend however ventured to embalm his memory in the following epitaph:

Doctus eras græcè, felixque tibi fuit alpha,  
At fuit infelix omega, Cuffe, tuum.

Which has been thus translated:

Thou wast indeed well read in greek;  
Thy alpha too was crown'd with hope:  
But, oh! though sad the truth I speak,  
Thy omega proved but a rope.

We conclude with the judicious and salutary reflection of a celebrated author, upon the uneasy life and unfortunate death of this extraordinary person. "*Mingle not,*" says he, "*your interest with a great man's, made desperate by debts or court-injuries, whose breakings-out prove fatal to their wisest friends and followers, averred in the last earl of Essex but one; where Merri-  
rick his steward, and Cuff his secretary, though of excellent parts, were both hanged. For such unconcocted rebellions turn seldom to the hurt of any, but the parties that promote them; being commonly guided by the directions of their enemies, as this was by Cecil, whose creatures persuaded Essex*

to this inconsiderate attempt." Osborn's advice to his son, part I. c. 4.

CUJACIUS (JAMES), a celebrated lawyer, was born at Thoulouse about 1520. His parents were mean: but nature made him more than amends for this misfortune, if it must be called so, by the great talents she bestowed upon him. He was one of those geniuses who did all without a master. He taught himself the greek and latin tongues, and every thing else which related to polite literature: and he arrived to so prodigious a knowledge of law in general, and of civil law in particular, that he is supposed of all the moderns to have penetrated the farthest into the origin and mysteries of it. The means, by which he succeeded in these very deep researches, were the same which the antient lawyers pursued; the etymology of words, and the lights of history. Indeed he was some little time under Arnoldus: but it was so little, that it can be esteemed of no account to him. He had then surely great reason to complain of his country, for refusing him the professor's chair when it was vacant, and presenting one to it who was not capable of filling it with half the honour. Foreigners however did justice to his merit. They came from all parts, and studied under his direction and management; and the ablest magistrates, which France then had, were formed by the hand of this lawyer. From Thoulouse he was invited to the university of Cohors, and thence to Bourges. The king of France shewed him every honour, and permitted him to sit amongst his counsellors of parliament. Emmanuel Philibert, duke of Savoy, invited him to Turin; and pope Gregory XIII. endeavoured to draw him to Bologna, his own native country. This was a very advantageous offer to Cujacius: but his age and infirmities did not permit him to accept it. He continued to teach at Bourges, where he took the greatest pleasure in communicating familiarly to his friends and scholars whatever he had discovered in the law, and shewed them the shortest and easiest way to come to a perfect knowledge of that science. He was remarkable for his friendly manner of treating his scholars. He used to eat and drink with them; and, to encourage them in their studies, lent them money and books, which procured him the name of "Father of his scholars." He died at Bourges 1590; and his works were collected by C. Hannibal Fabrot, and published at Paris in 10 vols. 1659. There is an anecdote, which shews him to have been a very wise and prudent, as well as a very great and good man. When his opinion was asked about some questions in divinity, which were then agitated, as they usually are, with great warmth and tumult, he is reported to have answered, "*Nil hoc ad edictum prætoris:*" as much as to say, Gentlemen, these are matters

matters which lawyers have nothing to do with: pray settle them, if you can; among yourselves.

CULLEN (WILLIAM) was born of respectable though indigent parents in Lanarkshire. Having served a short apprenticeship to a surgeon and apothecary in Glasgow, he obtained the place of a surgeon in one of the merchant's vessels from London to the West Indies. Not liking his employment, he returned to his own country, where he practised a short time in the parish of Shotts, among the farmers and country people. Thence he removed to Hamilton, intending to practise there as a physician. While he resided near Shotts, Archibald duke of Argyle made a visit to a gentleman in that neighbourhood. His grace was engaged in some chemical researches which required elucidation by experiments, for which he then wanted the proper apparatus. The gentleman, recollecting young Cullen, mentioned him as the person who could most probably supply his wants. He was consequently invited to dinner, and presented to the duke, with whom he commenced an acquaintance, to which he was probably indebted for all his future fortune. The name of Cullen having thus become known, his reputation as a practitioner was soon established in the neighbourhood. The duke of Hamilton resided then for a short time in that part of the country, and having been suddenly taken ill, was induced by the character which he had heard of Cullen to send for his assistance. The duke was not only beneficially aided by his science in medicine, but amply gratified with his conversation. He accordingly obtained for him a place in the university of Glasgow, where his talents soon became more conspicuous. He had, while he resided in the country, formed a connection with a man, who, like himself, afterwards became eminent in his profession.—William Hunter, since celebrated for his lectures on anatomy in London, was at that time not more affluent than Cullen. They agreed to pursue their studies together, and entered into a partnership as surgeons and apothecaries, on the condition that alternately one should practise the business, while the other might study medicine in whatever university he preferred. Cullen was allowed the first choice, and in consequence went to Edinburgh. The next winter Hunter chose London for the same purpose. His excellence in dissection and in anatomical preparations, while he resided in that city, was so soon discovered, that Dr. Douglas, a lecturer upon anatomy and man-midwifery, chose him as an assistant. On the death of Dr. Douglas, Hunter succeeded him in both his professions; in which he acquitted himself much to his own reputation, and to the satisfaction of the public. Thus was the partnership suddenly dissolved; but Cullen, unwilling that an engagement with him should prevent the success of his partner,

partner, gave up the articles of agreement, and entered into a friendly correspondence with his former associate in business.

While Dr. Cullen practised in the country, he became attached to Miss Johnston, the daughter of a clergyman in the neighbourhood; and obtained her hand in marriage, when, without fortune or powerful friends, his own personal qualifications and professional abilities were his only recommendations. This lady, who was about his own age, possessed in an eminent degree the most amiable qualities that adorn her sex. Though her fortune would now be accounted small, it was no small acquisition at that time in that country; especially to one whose situation and prospects in life were then so confined. After having participated with him in his various changes of fortune, she died in the summer of 1786, leaving behind her a numerous family, with her husband, to regret the loss. He had taken his degree as doctor of physic in 1740. In 1746 he was appointed lecturer in chemistry in the university of Glasgow, and began his lecture in the latter term [κ] of the same year. Now his various talents and endowments were displayed in a point of view that attracted the attention of the students, and rendered their pursuits more interesting to them than they had ever been before. Some few were envious of his success, but he pursued his literary career, regardless of their efforts: His practice as a physician increased daily, and on a vacancy in the year 1751, he was appointed by the king professor of medicine in the same university; an advancement which still more increased his fame. On the death of Dr. Plumber, professor of chemistry at Edinburgh, in the year 1756, he was invited to accept the vacant place by the unanimous voice of that university. Having accordingly resigned his employments at Glasgow, he began his lectures in the month of October of the same year. On the appointment of Dr. Cullen to the professorship, chemistry, which had before been disregarded, became the favourite study, and his lectures were more frequented than any others, excepting that of anatomy. His success excited envy among his colleagues. They formed a party of opposition among the students, who, misrepresenting his doctrines, induced some men of the most eminence in the university to oppose a system which they knew only by report. Cullen, no officious enquirer into the opinions of others, and inattentive to what might be said of his own, was regardless of their efforts. Never was he heard to traduce the professional character of any one who might have been thought a rival, either as a professor or a physician. The envy which his abilities had created, and his contempt or rather disregard of his opponents, contributed to increase his reputation. He

became more respected as he became more known. In his address affable and engaging, in his manners open and kind, and in his conduct free from the least imputation of interested views, he was the friend and companion of every family that had occasion for his medical assistance; nor could they who had once employed Dr. Cullen be satisfied, if they wanted a physician, without sending for him again. On the death of Dr. Alston, professor of medicine, in 1763, the magistrates of Edinburgh appointed Dr. Cullen to succeed him, with a request that he would finish a course of lectures which his predecessor had begun. He consented, but, instead of contenting himself with reading the imperfect copy which had been consigned to him, undertook a new course which was entirely his own. The number of students increased, and added to the popularity of the new professor. An imperfect copy of his lectures having been printed, he thought it expedient afterwards to publish a more correct edition. The infirmities of age increasing, he resigned his office in favour of Dr. Black, who had been formerly his pupil. On the death of Dr. Rutherford, who had long given lectures on the practice of physic, Dr. Cullen and Dr. John Gregory became candidates for the vacant place. But previous to the time appointed for the election, the parties agreed to a compromise. It was stipulated that each should give lectures alternately, during their respective lives; but that the survivor should retain the class to which he should give the preference. The arrangement having thus been made, Dr. Cullen delivered the first course of Lectures in 1766, and Dr. Gregory in the following year succeeded him. On the unexpected death of his colleague, Dr. Cullen continued to give lectures till within a few months before his death; an event which, to the regret of his friends and family, happened on the 11th of October, in the year 1790.

CULLUM (Rev. Sir JOHN, bart.) was born 21st June 1733, and educated at Bury school; whence he went to Catherine-hall, Cambridge, of which, after having taken the degree of bachelor and master of arts, he was elected fellow 7th December 1759. In March 1774 he became a member of the society of antiquaries; in December that year he was instituted to the living of Great Thurlow in Suffolk; and in March 1775 was elected fellow of the royal society. He was the author of the History and Antiquities of Hawsted in Suffolk. He died at Hardwicke-house 9th October 1785.

CULPEPER (NICHOLAS) was son of Nicholas Culpeper, a clergyman, and grandson of sir Thomas Culpeper, bart. He was some time a student in the university of Cambridge, which he left without degrees. He was soon after bound apprentice to an apothecary, and employed all his leisure hours in the study of astrology, which fallacious study he afterwards professed.

fessed. He was a writer of many books, and likewise translated some out of latin. He was much resorted to for his advice, which he gave gratis to the poor. He died in 1654 at his house in Spitalfields. The most noted of his works is his *Herbal*. In this book he tells us under what planets the simples grow, and speaks of their good and bad qualities as if he had calculated their nativities.

CUMBERLAND (DR. RICHARD), a very learned english divine, and bishop of Peterborough, was the son of a citizen of London, and born there July 15, 1632. He was educated in classical learning at St. Paul's school, and removed thence to Magdalen college in Cambridge, where he took the degree of B. A. in 1653, and that of M. A. in 1656. He had then thoughts of applying himself to physick, and actually studied it for some time; but changing his scheme, he went into orders, and being fellow of his college, was remarkable not only for a diligent application to books, but for an unaffected piety, and unblemished probity of manners. In 1658 he was presented by sir John Norwich to the rectory of Brampton in Northamptonshire, in which rural retirement he minded little else than the duties of his function and his studies. His relaxations from these were very few, besides his journies to Cambridge, which he made frequently, for the sake of preserving a correspondence with the learned in that place. Here he thought to have remained all his life, if his intimate friend and fellow collegiate sir Orlando Bridgman, upon his receiving the seals in 1667, had not invited him up to town, and soon after bestowed upon him the living of Allhallows Stamford.

In 1672 he published a work in latin, intituled: "*De legibus naturæ disquisition philosophica, &c.*" or, A philosophical enquiry into the laws of nature, in which their form, principal heads, order, promulgation, and obligation, are investigated from the nature of things; and in which also the philosophical elements of Hobbes, moral as well as civil, are considered and refuted," 4to. It has twice been translated into english: first, by James Tyrrel, esq. grandson to archbishop Usher, in 1692; and, next, in 1727, by Mr. Maxwell, who has prefixed "An introduction concerning the mistaken notions which the heathens had of the deity, and the defects in their morality, whence the usefulness of revelation may appear;" and has subjoined an appendix of two discourses, one concerning the immateriality of thinking substance, another concerning the obligation, promulgation, and observance of the law of nature.

Notwithstanding the loud applause that was every where bestowed on this performance, Cumberland seemed regardless of it all, and went on doing his duty with the same calmness and cheerfulness as before. In this station of a private clergyman he was importuned, such was his reputation, by the university

and his acquaintance there, to take upon him the trouble of responding at the public commencement. He had distinguished himself, while he was a fellow in the college, by the performance of academical exercises. He went out B. D. at a public commencement in 1663; and afterwards kept an act at another public commencement for his doctor's degree. This he did in 1680, in a very masterly manner. In 1686 he published "An essay on jewish measures and weights," in which he shewed great abilities and learning. Le Clerc has given a very large extract of this work, and it has always been esteemed by the curious. Bernard nevertheless, in his book "*De ponderibus & mensuris antiquis*" published in 1688, ventured to contradict some of his assertions, without naming him: upon which Cumberland wrote some sheets to justify his calculations, but laid them aside, and left his book to shift for itself. It was looked upon at the revolution as a thing necessary to the establishment of the new government, that the men, who were to be raised to high stations in the church, should be only such as had been most eminent for their learning, most exemplary in their lives, and most firm to the protestant interest. While men with these qualifications were looking for, the king was told, that Dr. Cumberland was the fittest man he could nominate to the bishopric of Peterborough; and accordingly he was elected May 15, 1691, in the room of Dr. Thomas White, who refused the new oath.

He now applied himself as attentively and diligently to the work of a bishop, as he had hitherto discharged the duties of a private clergyman: and he did not omit the most minute particular which belonged to his office. He is said to have been in this respect very rigid to himself, and never to have spared himself on any account whatever. To the last month of his life it was impossible to dissuade him from undertaking fatigues, though superior to his strength: his answer and resolution was, "I will do my duty as long as I can." He had acted by a maxim like this in his vigour: for when his friends represented to him, that by his studies and labours he would injure his health, his usual reply was, "A man had better wear out than rust out." In the mean time he did not neglect to cultivate the studies he had all his life pursued: and these included almost every branch of human knowledge that is worthy of attention. He had studied mathematics in all its parts, and the scriptures in their original languages. He was thoroughly acquainted with philosophy in its several branches, had good judgment in physic, knew every thing that was curious in anatomy, and was perfectly acquainted with the classics. Indeed he was a stranger to no part of learning, but was as able, as he is said to have been willing, to talk in a masterly manner upon every subject that could be started.

He spent a good many years of his life in examining Sanchoniatho's Phœnician history: his motives to which are thus related by Mr. Payne, who was first his chaplain, and afterwards, by marrying his daughter, became his son-in-law. The advances, says he, which popery had made under king James, occasioned him to turn his thoughts to enquiring, by what steps and methods idolatry got ground in the world. The oldest account of this he believed he found in Sanchoniatho's fragment. This he saw was a professed apology for idolatry, and he studied it with no other view, than as it led to the discovery of its original: for he spent some time upon it, before ever he had a thought of extracting from it footsteps of the history of the world before the flood. While other divines therefore of the church of England were engaged in the controversy with the papists, he was endeavouring to strike at the root of their idolatrous religion. His first design he finished about the time of the revolution, and would then have printed it; but his bookseller, being a cautious man, did not care to undertake it. Upon this discouragement, he laid aside the thoughts of making it public; but, having entered on a subject in which he thought he had made a great discovery, he went on with it rather for his own entertainment, than with any design of acquainting the world with it. He made a progress on a second part, which he intituled, "*Origines gentium antiquissimæ*;" nor did he discontinue these researches into the oldest times, till 1702. It has seemed surprising to some, that so conscientious a prelate, after having spent so much time and pains in an enquiry which he judged of great importance, and especially after having, as he thought, succeeded in it, should yet never resolve to communicate it to the world: but this neglect, if it was one, has been imputed to his aversion to a controversy, which the novelty of his system might probably have drawn him into. These works however have not been lost, for they were published after his death by his chaplain and son-in-law Mr. Payne: the first, in 1720, 8vo. under this title, "*Sanchoniatho's Phœnician History, translated from the first book of Eusebius de præparatione evangelica: with a continuation of Sanchoniatho's history by Eratosthenes Cyanæus's canon, which Dicæarchus connects with the first olympiad.*" These authors are illustrated with many historical and chronologieal remarks, proving them to contain a series of phœnician and ægyptian chronology, from the first man to the first olympiad, agreeably to the scripture accounts. The second work was published in 1724, 8vo. under this title, "*Origines gentium antiquissimæ; or, Attempts for discovering the times of the first planting of nations,*" in several tracts.

Bishop Cumberland lived to a very great age, and appears to have retained great vigour of mind, as well as great vigour of

body, to the last. When Dr. Wilkins had published his Coptic Testament, he made a present of one of them to the bishop, who sat down to study it when he was past 83. Old as he was, he mastered the language; and went through great part of this version, making remarks and observations all the way. At length, in the autumn of 1718, he was struck in the afternoon with a deadly palsy, from which he could not be recovered. He had no previous notice of this at all; for he rose that morning rather better and more vigorous than usual. He died Oct. 9, in his 87th year, and was buried in his own cathedral. It is doing him no more than justice to say, that he was a man of very uncommon parts, very uncommon learning, and of virtue and true piety still more uncommon.

CUMING (WILLIAM), born in 1714, was the son of Mr. James Cuming, an eminent merchant in Edinburgh. After a suitable education in the high-school of that city, and under the particular tuition of Mr. Alexander Muir, formerly professor of philosophy at Aberdeen, he applied himself to the study of physic four years in the university of Edinburgh, and became connected with some of the most eminent students in that line. In 1735 he spent nine months at Paris, improving himself in anatomy and the french language; and he passed some time at Leyden the following year; but returned just before the death of his father [L]. In 1738 he quitted Edinburgh for London; and while his friends were meditating a settlement for him at Lynne in the room of the late sir William Browne, his friend Dr. Fothergill found out a more promising one for him at Dorchester; where he remained to the last, notwithstanding the most pressing invitations from his friend Fothergill to succeed Dr. Russel in London. In the space of a few years after his establishment at Dorchester, he came to be employed in many, and in process of time, with an exception of three or four at most, in all the families of distinction within the county, and frequently in the adjacent ones. At length his chaste manners, his learning, and his probity, as they were more generally known, rendered him not only the physician, but the confidential friend of some of the best families into which he was introduced. His warm and friendly attention to the interests of the late Mr. Hutchins, author of the history of Dorset,

[L] An elegant ode, addressed to him on his going to France, Aug. 31, 1735, by Mr. S. Boyse, is printed in Nichols's Miscellaneous Poems, vol. vi. p. 342; and in the same volume, p. 328, is the Vision of Patience, an allegorical poem, sacred to the memory of Mr. Alexander Cuming, a young gentleman unfortunately lost in the northern ocean, on his return from China, 1740. He was elder brother of the doctor, and first supercargo of the *Succia*, a swedish

east india ship, which was wrecked on a rock about two miles east of the island of North Ronaldsha, the northernmost of the Orkney islands, Nov. 18, 1740. Immediately on the ship's striking, Mr. Cuming went off in the barge, accompanied by the surgeon, and six of the boldest seamen, in order to discover what the island was, but were never more heard of. Thirty-one of the sailors were saved out of one hundred, the ship's complement.

in bringing into light that well written and well arranged work, cannot better be expressed than in the grateful language of its author: "One of the gentlemen to whom my acknowledgments are eminently due, permitted part of that time which is so beneficially employed to far better purposes, and is so precious to a gentleman of his extensive practice, to be diverted to the work in hand; the publication of which he patronised and promoted with great zeal and assiduity: nor did his success fall short of his zeal. Without his friendly assistance my papers might yet have remained undelivered to the press; or, if they had been committed to the public, would have wanted several advantages and embellishments with which they now appear." The doctor bequeathed his interleaved copy of this work to his friend and coadjutor in its publication. In 1752 he received a diploma from the university of Edinburgh; and was soon after elected a fellow of the royal college of physicians there; and died senior fellow thereof. He was elected in 1769 fellow of the society of antiquaries of London; and in 1781 of that of Scotland. The tenderness of his eyes was, through life, the greatest misfortune he had to struggle with; and, considering the many obstacles which the complaints in those organs have occasioned in the pursuit of knowledge, it is wonderful how he attained the degree of erudition which he was well known to possess. In his retreat from the more busy pursuits of this world, the surviving companions of his youth continued the friends and correspondents of his advanced years; and he enjoyed to the last the singular satisfaction of being visited by the most respectable persons in the country for probity, rank, and fortune. We cannot but regret that the doctor, who has been the means of so many valuable performances being laid before the public, and some of them improved by his pen, had not himself stood forth, to give that information for which he was so well qualified, both in point of classical learning and elegant composition [M]. He died of a dropsy, in the 74th year of his age, the 25th of March 1788.

CUNÆUS (PETER), a very learned lawyer, and professor in the university of Leyden, was born at Flushing, in Zealand, 1586. He was sent to Leyden at 14, where he made great progress in greek, latin, hebrew, chaldaic, and syriac learning,

[M] See memoirs of his life, several of his letters, and a portrait of him by Sharp, after Beach, at the end of the fourth edition of Dr. Lettsom's life of Dr. Fothergill, 1786, 8vo. The *Sherborn Mercury* of March 31 records his death, with this honourable testimony: "He was a physician of learning, strict integrity, and

great humanity: possessed of a happy turn for enquiry and observation; devoted from an early age to the faithful discharge of the duties of his profession. The death of this excellent man is a misfortune to his friends and neighbours more immediately, to the faculty in general, and to all mankind."

under John Drusius; and, with his assistance, gained a deep knowledge in the jewish antiquities. It appears that he was at first designed for divinity, by his maintaining theological theses under Arminius in 1605; but religious disputes running high at that time, he conceived a disgust to it, and applied himself to the belles lettres and the law. He was created LL.D. at Leyden in 1611, at which time he was chosen professor in the latin tongue, or of eloquence. He was afterwards made professor of politics; and in 1615 of civil law, which employment he held to his death, which happened in 1638. He was the author of several ingenious and learned works; and his little book "*De republica Hebræorum*" is still held in high esteem. His "*Satyra menippæa in sui sæculi homines inepte eruditos*" was printed at Leyden in 1632, and as much admired for its wit as learning. He likewise published remarks upon Nonius's "*Dionysiaca*," and some inauguration and other speeches; not to omit a translation which he made of Julian's Cæsars. He was a man of great parts and learning; and we find Vossius, Casaubon, and other great men, speaking of him in the highest terms of applause, and paying the profoundest deference to his judgment. Scaliger says, that he was extremely learned, but of a melancholy humour; no wonder, for it is a humour which arises usually from a sedentary way of life, and into which therefore men of hard application and study are very apt to fall.

CUNINGHAM (WILLIAM). We learn from bishop Tanner that this person was a physician in London, and resided in Coleman-street some years of his life. About the years 1556—1559 he lived at Norwich, and in 1563 he was a public lecturer in Surgeons'-hall, London. Bishop Bull applauded him much for his knowledge in astronomy and physic. He was certainly a man of considerable learning, and his ingenuity in the art of engraving on copper was great.

CUNITIA (MARIA), one of the greatest geniuses in the xviith century, was born in Silesia, and was famous for her extensive knowledge in many branches of learning, but more particularly in mathematics and astronomy, upon which she wrote several ingenious treatises; particularly one under the title of *Urania Propitia*, printed in 1650, in latin and german, and dedicated to Ferdinand III. emperor of Germany. In this work are contained astronomical tables, of great ease and accuracy, founded upon Kepler's hypothesis. But notwithstanding her merit shines with such peculiar lustre as to reflect honour on her sex, history does not inform us of the time of her birth. She learned languages with amazing facility; and understood polish, german, french, italian, latin, greek, and hebrew. With equal ease she acquired a  
knowledge

knowledge of the sciences: history, physic, poetry, painting, music both vocal and instrumental, were familiar to her; and yet these were no more than her amusement. Her favourite study was the mathematics, and especially astronomy, to which she principally applied; insomuch that she was ranked in the number of the most able astronomers of her time. Her astronomical tables acquired her a prodigious reputation. She married Elias de Lewin, M. D.; and died at Pistehen in 1664, much regretted by all lovers of real science, and admirers of female excellence.

CUNNINGHAM (ALEXANDER) was born in Scotland, in the time of Cromwell's usurpation, in 1654: his father was minister at Ettrick, in the shire and presbytery of Selkirk. He was educated, according to the custom of the scotch gentlemen of those times who were of the presbyterian sect of the christians, in Holland, where we may suppose he imbibed his principles of government, and was much with the scotch and english refugees at the Hague before the revolution, particularly with the earls of Argyle and Sunderland. He came over to England with the prince of Orange; and was honoured with the confidence and intimacy of many leading men among the whig party, or the friends and abettors of king William and the revolution. We find him employed, at different times, in the character of a travelling companion or tutor; first to the earl of Hyndford, and his brother Mr. William Carmichael, solicitor-general in the reign of queen Ann for Scotland; secondly, with the lord Lorne, afterwards so well known under the name of John duke of Argyle; and thirdly, with the lord viscount Lonsdale. In his travels we find him at the german courts with the celebrated Mr. Joseph Addison, whose fortune, like that of our author, compelled him to

—become for hire

A travelling tutor to a 'squire.

Lord Lorne, at the time he was under the tuition of Mr Cunningham, though not seventeen years of age, was colonel of a regiment, which the father of the earl of Argyle had raised for his majesty's service in Flanders. Mr. Cunningham's connection with the duke of Argyle, with whom he had the honour of maintaining an intimacy as long as he lived, together with the opportunities he enjoyed of learning in his travels what may be called military geography, naturally tended to qualify him for writing intelligibly on military affairs. On this subject Achilles, it is probable, communicated information to his preceptor Chiron. When we reflect on these circumstances, we shall the less wonder that his accounts of battles and sieges, and in general of all the operations of war, should be so copious,

and

and at the same time so conceivable and satisfactory. It is not unnatural on this occasion to call to mind, that the historian Polybius, so justly renowned for his knowledge of both civil and military affairs, was tutor to Scipio Africanus.

Mr. Cunningham, both when he travelled with the noblemen abovementioned, and on other occasions, was employed by the english ministry in transmitting secret intelligence to them on the most important subjects. He was also on sundry occasions employed by the generals of the confederate armies to carry intelligence and to make representations to the court of Britain. In Carstares' State papers, published by Dr. Macormick, principal of the united college of St. Andrew's, in 1774, there are two letters from our author, dated Paris the 22d and 26th of August 1701, giving an account of his conferences with the marquis de Torcy, the french minister, relative to the scotch trade with France. This commercial negotiation, from the tenor of Cunningham's letters compared with his history, appears to have been only the ostensible object of his attention: for he sent an exact account to king William, with whom he was personally acquainted, of the military preparations throughout all France.

Mr. Cunningham's political friends, Argyle, Sunderland, sir Robert Walpole, &c. on the accession of George I. sent him as british envoy to the republic of Venice, where he resided from 1715 to 1720. His correspondence, at least part of it (for secretary Craggs carried away his official correspondence from the public office, and probably, among others, some of Mr. Cunningham's letters), with the secretaries of state is preserved in the paper-office. His dispatches have been collected and arranged by Mr. Astle, who very obligingly communicated this information to the author of the critical and biographical memoirs prefixed to the translation of the latin manuscript.

A question has, no doubt, been anticipated by the reader of these memorials of Mr. Cunningham, whether he was not the celebrated critic on Horace, and the author of the posthumous criticisms in an edition of Virgil published by Hamilton and Balfour of Edinburgh in 1742. On this question, which is, no doubt, not a little interesting to philologists, but not perhaps so interesting as it would have been 50 or 60 years ago, his editor Dr. Thomson has been at a world of pains, and exhausted not a little reading, enquiry, and probable conjecture. He bestows perhaps more consideration on it than the importance of the question deserves. It must be owned, at the same time, that the circumstances tending to prove the identity of the critic and the historian, and those tending to prove their diversity, are so many, and the evidence for and against each so nicely balanced, that it becomes a question of infinite curiosity on this account,

account, and of importance too, as illustrating the uncertainty of both direct and circumstantial evidence.—The historian Alexander Cunningham was born in Scotland in the time of Cromwell's usurpation; was educated in Holland, where he was intimately acquainted with many of the scotch and english refugees at the Hague, and particularly with the earls of Argyle and Sunderland: he enjoyed, in an eminent degree, the favour and familiarity of the great: he travelled with the duke of Argyle: he was distinguished by his skill in the game of chess; he was in politics a whig; and he lived to extreme old age. Now there is very strong evidence that all these circumstances belong to the life, and point to Alexander Cunningham, the editor and commentator of Horace. It would seem strange indeed, if two Alexander Cunninghams, countrymen, contemporaries, so distinguished for erudition and the familiarity and favour of men of rank and power, and the same men too, should have flourished at the same æra, in modes of life, in places of residence, in peculiarities of character, and other circumstances so nearly parallel. And yet, notwithstanding these accumulated coincidences, there are circumstances too of diversity and opposition that seem incompatible with their identity; and therefore doctor Thomson, after all his enquiries concerning the identity or the diversity of the historian and the critic, on that subject remains sceptical; and from those curious points of coincidence and opposition draws the following pertinent inference: "If the writings of our author have increased the stores of history, the incidents of his life, by shewing the uncertainty of oral tradition, have illustrated its importance."

He lived many years after his return from Venice, which he seems chiefly to have passed in a studious retirement. In 1735 he was visited in London by lord Hyndford, at the instance of his lordship's father, to whom he had been tutor; when he appeared to be very old. It is probable that he lived about two years after; for the body of an Alexander Cunningham lies interred in the vicar chancel of St. Martin's church, who died in the 83d year of his age, on the 15th day of May 1737; and who was probably the same person.

His History of Great Britain, from the revolution in 1688 to the accession of George I. was published in two vols. 4to. in 1787. It was written by Mr. Cunningham in latin, but was translated into english by the rev. Dr. William Thomson. The original manuscript came into the possession of the rev. Dr. Hollingberry, archdeacon of Chichester, some of whose relations had been connected with the author. He communicated it to the earl of Hardwicke, and to Dr. Douglas, now bishop of Salisbury, both of whom recommended the publication. In a short preface to the work, the archdeacon says: "My first design

was to have produced it in the original; but, knowing how few are sufficiently learned to understand, and how many are indisposed to read two quarto volumes in latin, however interesting and entertaining the subject may be, I altered my purpose, and intended to have sent it into the world in a translation. A nervous fever depriving me of the power, defeated the scheme." Accordingly, he afterwards transferred the undertaking to Dr. Thomson; and, we are told by Dr. Hollingberry that this gentleman "has expressed the sense of the author with fidelity." The work was undoubtedly well deserving of publication. It contains the history of a very interesting period, written by a man who had a considerable degree of authentic information, and his book contains many curious particulars not to be found in other histories. His characters are often drawn with judgment and impartiality: at other times they are somewhat tinged with prejudice. This is particularly the case with respect to bishop Burnet, against whom he appears to have conceived a strong personal dislike. But he was manifestly a very attentive observer of the transactions of his own time; his works abound in just political remarks; and the facts which he relates are exhibited with great perspicuity, and often with much animation. Throughout his book he frequently intersperses some account of the literature and of the most eminent persons of the age concerning which he writes; and he has also adorned his work with many allusions to the classics and to antient history.

The compilers of the *Encyclopædia Britannica* thus conclude their article on this subject: "Alexander Cunningham, the author of the *History of Great Britain*, has been supposed to be the same person with Alexander Cunningham who published an edition of *Horace* at the Hague, in 2 vols. 8vo. 1721, which is highly esteemed. But, from the best information we have been able to collect, they were certainly different persons; though they were both of the same name, lived at the same time, had both been travelling tutors, were both said to have been eminent for their skill at the game of chess, and both lived to a very advanced age. The editor of *Horace* is generally said to have died in Holland, where he taught both the civil and canon laws, and where he had collected a very large library, which was sold in that country.

CUNNINGHAM (JOHN) was the son of an eminent wine-merchant in the city of Dublin. His poetical genius dawned before he was twelve years of age in several fugitive pieces published by him anonymously in the Dublin papers, which boyish performances are yet honoured with the public esteem. About the age of 17, he wrote his "Love in a mist," or "the Lads of spirit," to which Mr. Garrick was eminently indebted; the "Lying valet" being borrowed from it: for as "Love in a mist" was hardly known

known beyond the purlieus of Dublin, the latter did not think it worth his while to acknowledge whence he had taken his plot. Several years of his life were passed as an itinerant player in England and Scotland, which last place he quitted in 1763, and retired to Newcastle upon Tyne, a place which he had quitted before with regret, and even to his last hour he used emphatically to call his "HOME;" according to his wish that, as he had lived, so he might die among his friends in Northumberland. Nor was that wish denied him. He expired September 18th, 1773, aged about 42 years.

CUPERUS (GISBERT), one of the most learned members of the academy of belles lettres at Paris, was born at Hemmen in the duchy of Gueldres, 1644; became professor of history, and also burgomaster at Daventer; and died there in 1716. His works are: 1. *Observationes criticæ & chronologicæ*, 3 vols. 4to. 2. *Apotheosis Homeri*, 1683, 4to. 3. A history of the three Gordians. 4. A collection of letters, some of which are small dissertations upon obscure points of antiquity.

CURCELLÆUS (STEPHEN), an eminent and learned divine, was born at Geneva in 1586, and died at Amsterdam in 1658. He was a minister in France for many years, and afterwards retired to Amsterdam, where he acquired a great reputation among the followers of Arminius. He read lectures in divinity to those of his own party, and succeeded Episcopius in the professorship. He wrote a great many pieces in the theological way, where he always follows the sentiments of Episcopius, and very often does little more than abridge him: however, he explains his notions in a clear and elegant manner. He had great skill in the greek, as appears by his translation of Comenius's book, intituled, "*Janua linguarum*," into that language. He applied himself particularly to a critical examination of the greek copies of the new Testament; of which he gave a new edition with many various readings drawn from different MSS. He prefixed a large dissertation to this edition, in which he treats of various readings in general; and remarks, among other things, that it would be extremely well, if there were no various readings in the books of the new Testament, but that it is undeniable there are numbers, and very antient ones too; yet none, as he confesses, which affect in the least a single article of faith. Sandius has placed Curcellæus in his "*Bibliothèque of Antitrinitarians*," as if he had been a follower of Socinus: but this all agree to have been done very injuriously. Le Clerc has defended him two or three times against some little exceptions and cavils, particularly against our Stillingfleet; and the reason he gives for doing it is, not only because Curcellæus had truth and equity on his side, but because he was his great uncle, which made him look upon himself

self as in duty bound. The life of Curcellæus, as it was set forth in an oration by Polemburg his successor in the chair, is prefixed to the folio edition of his works.

CURIO (CÆLIUS SECUNDUS), of Piémont, born at San Chirico, in 1503, of a noble family, cultivated philosophy, and made several journies in Germany and Italy. Having abjured the religion of Rome to embrace the doctrines of Luther, he underwent a variety of persecutions. He married in 1530, at Milan, where he began to preach. Having fixed his abode near Casal, he one day heard a dominican declaiming loudly against Luther, and charging him with criminal acts and heretical notions, of which he was not guilty; he asked permission to give an answer to the outrageous preacher. This being granted: "My father," said he to the monk, "you have attributed to Luther a number of terrible declarations; but where does he say them? Can you point me out the book where he has delivered such a doctrine?"—The monk replied that he could not immediately shew him the passage; but that, if he would go with him to Turin, he would point it out to him.—"And I," said Curio, "will shew you this moment that what you advance cannot be true."—Then, pulling out of his pocket Luther's commentary on the epistle to the Galatians, he refuted the dominican with so much strength of argument, that the crowd fell upon him, and it was with great difficulty that he escaped out of their hands. [Faber, *histoire ecclesiastique*]. The inquisition and the bishop of Turin being informed of this quarrel, Curio was arrested. But the bishop, perceiving that he was supported by a considerable party, went to Rome, to ask the pope in what manner he should proceed. In the mean time, Curio was carried in irons to a more private prison, and kept under a constant guard. Notwithstanding these precautions, he found means to escape during the night. He fled to Salò in the duchy of Milan, and from thence to Pavia; where, three years afterwards, he was obliged to take refuge at Venice, because the pope had threatened to excommunicate the senate of Pavia, if they did not put him under an arrest. From Venice Curio went successively to Ferrara, to Lucca, to Lausanne in Switzerland, where he was made principal of the college, and lastly to Bâle in 1547. Here he became professor of eloquence and the belles lettres during a period of 22 years, that is to say, till his death, which happened in 1569, at the age of 67. There is a singular work by him, intituled: *De amplitudine beati regni Dei*; Bâle, 1550, 8vo. It extends that kingdom to the comprehension of a far greater number of elect than the generality of divines are apt to allow. He also wrote: 1. *Opuscula*; Bâle, 1544. 8vo. scarce, and containing a dissertation on Providence, another on the immortality of the soul, &c. 2. *Letters*;

ters; Bale, 1553, 8vo. 3. Calvinus judaifans, 1595, 8vo. 4. To him are attributed: Pasquillorum tomi duo, 1544, 2 parts in 1 vol. 8vo. What has led the critics to think him the editor of this collection, is, that he is indeed the author of the two editions of Pasquillus extaticus, 8vo. the one without date, the other of Geneva, 1544. The second was reprinted with Pasquillus theologaster; Geneva, 1667, 12mo. Biting satires, which petulance on one side, and the desire of suppressing them on the other, have occasioned to be sought after. The book-collectors add to these two volumes the works of a certain German, named Pasquillus merus. This makes a third volume, which has scarcely any relation to the former, and both the one and the other are of no great value.

CURL (EDMUND), a bookseller, rendered notorious by Mr. Pope in his Dunciad. He was born in the west of England, and after passing through several menial capacities arrived at the degree of a bookseller's man. He afterwards kept a stall, and then took a shop in the purlieu of Covent Garden. His transactions in the way of his trade are well known to the public by the notes subjoined to that poem; to which it may be added, that he was generally held to be of an immoral character; and was highly injurious to the literary world, by filling his translations with wretched notes, forged letters, and bad pictures, by which practice he greatly advanced the price of books. Burnet's Archaeologia is a proof of this. He lost his ears for publishing the "Nun in her Smock," and another paltry performance. He died in 1748.

CUROPALATE (JOHN), so called from his being an officer of the household to the emperor of that name. He is a greek author, who composed a history from the end of the empire of Michael Curopalate, where Theophanes ended his, to the beginning of the reign of Alexius Comnenes emperor of the Greeks; that is, from the year 813 to 1081. George Cedrenus was a grecian monk, that lived towards the middle of the eleventh century. He has made an abridgment of history from the beginning of the world, to the reign of Isaac Comnenes, who in the year 1057 succeeded to Michael VI. emperor of Constantinople. This Cedrenus was a great plagiarist, having robbed John Curopalate of almost all that he says after the death of Michael I. to the reign of Isaac Comnenes. It was then customary among the Greeks to rifle the dead; and this ill example extended also to letters. Eusebius made bold with Africanus. George Syncellus, a monk of Constantinople, who lived in the eighth century, likewise pillaged him in his turn, and moreover criticised upon him most unmercifully. After him, comes George Theophanes, a man in other respects good enough, but he could not forbear treading in the paths of others;

others; and enriching himself with the spoils of such as had gone before him.

CURTIUS (QUINTUS), a latin historian, who has written the actions of Alexander the Great in ten books: the two first of which are indeed not extant, but yet are so excellently supplied by Fréinshemius, that we hardly know how to deplore the loss of them. Where this author was born, nobody pretends to know; and even when he lived, is still a dispute among the learned, and never likely to be settled. Some have fancied from the style of his history, for it is finely and elegantly written, that he must have lived in or near the augustan age; but there are no explicit testimonies to confirm this opinion; and a judgement formed upon the single circumstance of style will always be found precarious. Others place him in the reign of Vespasian, and others have brought him down so low as to Trajan's: but this is all conjecture, and must needs be so, nobody having mentioned his history, as far as is yet known, before the xvth century. This extraordinary circumstance has made some imagine, that the name of Quintus Curtius was forged by an italian wit, who composed that history, or romance as it has been called, about 300 years ago; but it is hard to conceive, that a man who was so good a latin writer, and who had written a book that was able to immortalize his name if he had made himself known, should have been willing to sacrifice his glory to that of an imaginary Quintus Curtius, who could not enjoy it.

Cardinal du Perron was so great an admirer of this historian, that he declared one page of him to be worth thirty of Tacitus. This extravagant admiration however (for such we may justly call it) may be somewhat abated by a view of what Le Clerc has written about this author, at the end of his book upon the art of criticism; in which are manifestly shewn several great faults in him, ignorance of astronomy and geography, contradictions, erroneous descriptions, ill taste in the choice of matter, carelessness in dating the events, &c; though, perhaps, as Bayle rightly observes, the greatest part of those faults might be found in most antient historians, if one would take the pains, or had the opportunity, to criticize them severely. He has nevertheless many qualities as a writer, which will always make him admired and applauded; and notwithstanding the censures of some critics, this historian deserves to be commended for his sincerity; for he speaks the good and the bad of his hero, without the least prepossession of his merit. If any fault is to be found with his history, it is for being too highly polished. Nevertheless, he excels in a pleasant and natural way of describing the manners of men.

There is a singular anecdote, relating to this historian, preserved

served of Alphonso king of Naples, which we will just mention. This prince labouring under an indisposition at Capua from which none of his physicians could relieve him, every one strove to bring him such things as they thought would divert him best. Antonius Panormita made choice of books, and among the rest the history of Alexander by Quintus Curtius. To this the prince listened very attentively, and was so extremely pleased with it, that he almost entirely recovered the very first day it was read to him. Upon which occasion he could not help rallying his physicians, and telling them, that whatever they might think of their Hippocrates and their Avicenna, Quintus Curtius was worth a thousand of them.

CUSA (NICHOLAS DE), a cardinal, so called from Cusa, the place of his birth. His parents were mean and poor; and it was his own personal merit which raised him to the height of dignity he afterwards attained. He was a man of extraordinary parts and learning, particularly famous for his vast knowledge in law and divinity, and withal a great natural philosopher and geometrician. Nicholas V. made him a cardinal by the title of St. Peter ad vincula, in 1448; and, two years after, bishop of Brixia. In 1451, he was sent legate into Germany to preach the crusade, that is, to sound the trumpet to an holy war; but not succeeding in this attempt, he took the opportunity of reforming some monasteries which he visited, and of establishing some new rules relating to ecclesiastical discipline. He returned to Rome under Calixtus III. and afterwards was made governor of it by Pius II. during his absence at Mantua; where he was chief concerter and manager of the war against the Turks. He died at Todi, a city of Umbria, in 1464, aged 63 years. His body was interred at Rome; but his heart, it is said, was carried to a church belonging to the hospital of St. Nicholas, which he had founded near Cusa, and where he erected a most noble and ample library of greek and latin authors. He left many excellent works behind him, which were collected and printed in three volumes at Basil in 1565. The first volume contains all his metaphysical tracts, in which he is very abstruse and profound: the second, his controversial pieces, and others which relate to the discipline of the church: the third, his mathematical, geographical, and astronomical works. It is said of Cusa, that before he was made a cardinal, he had taken the freedom to reprehend some errors and misdemeanors in the pope; and there are some instances in his works, where he has made no scruple to detect and expose the lying sophistries and false traditions of his church. For instance, in his piece intituled "Catholic Concord," he has acknowledged the vanity and groundlessness of that famous donation of Constantine the Great to Sylvester bishop of Rome; which only shews, however, how careless

churchmen are of supporting their pretensions by reason, when they find themselves able to carry them by power. We must not forget to take notice of one performance of Cusa's, and that is, his "*Cribratio Alcorani*." The Turks had taken Constantinople in 1453; which seems to have given occasion to his writing this book; by way of antidote, as he proposed it, to the doctrines of the Koran, which were now in so fair a way of being spread through the western parts of the world. For it appears by the dedication, that it was not written till after the loss of that city: being inscribed to Pius II. who did not enter on the papacy till the Turks had been about three years in possession of it. It is a very learned and judicious performance."

CUSPINIAN (JOHN), a German, was born at Sweinfurt in 1473; and died at Vienna in 1529. He was first physician to the emperor Maximilian I. and employed by that prince in several delicate negotiations. We have of his in latin, 1. A history of the roman emperors from Julius Cæsar to the death of Maximilian I. Degory Wheare, in his "*Methodus legendæ historiæ*," calls this "*luculentum sane opus, & omnium lectione dignissimum*." 2. A history of Austria; being a kind of continuation of the preceding. 3. A history of the origin of the Turks, and of their cruelties towards christians. Gerard Vossius calls Cuspinian "*magnum suo ævo historiæ lumen*."

CUTHBERT (ST.). He was born somewhere in the north of England, in the beginning of the sixth century, and educated under the scottish monks in the famous abbey of Ilgii, since called I'colmhill; celebrated for having been the seat of learning for british and irish monks in that age. The scottish and irish monks were in that age stimulated by the fervency of pious zeal to convert the pagan Saxons to the christian religion, and for that purpose Cuthbert with some others settled in the island of Lindisferna, in the german ocean about four miles from Berwick. Egfred king of Northumberland invited Cuthbert to his court, where he converted and baptized many of his nobles, and acquired such reputation, that he received episcopal ordination at York, as bishop of the northumbrian Saxons. But his love of solitude induced him to return to Lindisferna, since called Holy-island, where he founded a monastery, the remains of which are yet to be seen. There he lived to a great age, and died 686, leaving behind him a great number of disciples. Whatever may be said of those zealous monkish saints who lived from the fifth to the eighth century, it is certain they were better men than their successors have represented them. They never pretended to work miracles, but the latter monks have made them perform many even after their deaths. There can remain little doubt but Cuthbert was interred in Holy-island where he resigned his breath; but the monks, ever fertile

at invention, have told us many ridiculous stories concerning him. They say that he was first buried at Norham in Northumberland; but not relishing the damp situation, he appeared in person to his monks, and desired them to carry his bones to Melrose, about twenty miles farther up the Tweed. His request was complied with; but Melrose not being agreeable to him, he again appeared to his monks, and desired them to put him into a stone boat and sail with him down the Tweed to Tilmouth, where he rested some years. The stone boat was left with a farmer, who made it a tub for pickling beef in, which enraged St. Cuthbert so much that he came in the night-time and broke it in pieces. The monks were now almost tired with carrying the saint so often on their shoulders: but, as ill luck would have it, they were obliged to travel with him once more, and rested at Chester: but that place not being agreeable, they carried him to Durham; where his bones rested in peace till the time of the reformation, when the wife of Dr. Whittingham, then dean of that church and one of the translators of the psalms ascribed to Sternhold and Hopkins, ordered them to be taken up and thrown upon a dunghill.

CUTTS (JOHN lord), a foldier of great enterprife and bravery in king William's wars, was son of Richard Cutts, esq. of Matching in Essex; where the family was settled about the time of Henry VI. and had a great estate. He entered early into the service of the duke of Monmouth, was aid-de-camp to the duke of Lorrain in Hungary, and signalized himself in a very extraordinary manner at the taking of Buda by the Imperialists in 1686; which important place had been for near a century and a half in the hands of the Turks. Mr. Addison, in an elegant latin poem, plainly hints at Mr. Cutts's distinguished bravery at that siege. Returning to England at the revolution, he had a regiment of foot; was created baron of Gowran in Ireland, Dec. 6, 1690; appointed governor of the isle of Wight, April 14, 1693; was made a major-general; and, when the assassination project was discovered, 1696, was captain of the king's guard. In 1698 he was complimented by Mr. John Hopkins, as one to whom "a double crown was due as a hero and a poet." And in 1699 his lordship is thus introduced in a compliment to king William on his conquests:

The warlike Cutts the welcome tidings brings,  
The true best servant of the best of kings;  
Cutts, whose known worth no herald needs proclaim;  
His wounds and his own worth can speak his fame.

He was colonel of the Coldstream, or second regiment of guards, in 1701; when Mr. Steele, who was indebted to his interest for a military commission, inscribed to him his first work,

"The christian Hero." On the accession of queen Anne, he was made a lieutenant-general of the forces in Holland; commander in chief of the forces in Ireland, under the duke of Ormond, March 23, 1705; and afterwards one of the lords justices of that kingdom, to keep him out of the way of action, a circumstance which broke his heart. He died at Dublin, Jan. 26, 1707, and is buried there in the cathedral of Christ church. He wrote a poem on the death of queen Mary; and published, in 1687, "Poetical exercises, written upon several occasions, and dedicated to her royal highness Mary princess of Orange; licensed March 23, 1687, Roger L'Estrange." It contains, besides the dedication signed J. Cutts, verses to that princess; a poem on Wisdom, another to Mr. Waller on his commending it; seven more copies of verses (one of them called "La Muse Cavalier," which had been ascribed to lord Peterborough, and as such mentioned by Mr. Walpole in the list of that nobleman's writings) and 11 songs; the whole composing but a very thin volume; which is by no means so scarce as Mr. Walpole supposes it to be. The author speaks of having more pieces by him. A specimen of his poetry (of which the five first lines are quoted by Steele in his fifth Tatler) is added below [N].

CYGNÉ (MARTINDU), professor of eloquence of the society of jesuits; born at St. Omer, in 1619, died in 1669. He was an excellent scholar. His publications are: 1. *Explanatio Rhetoricæ*; much used for its perspicuity and method. 2. *Ars metrica & ars poetica*; Louvain, 1655. 3. *Ars historica*; St. Omer, 1669. 4. *Fons eloquentiæ*, five M. T. Ciceronis orationes; Liège, 1675, 4 vols. 12mo. the last of which comprises an excellent analysis of the discourses of the roman orator. 5. *Comœdiæ xii. cum Plautina tum Terentiana, concinnatæ*; Liège 1679, 2 vols. 12mo. well adapted for representation on a college-stage.

CYNEAS, originally of Thessaly, disciple of Demosthenes and minister of Pyrrhus, was equally celebrated as a philosopher and as an orator. Pyrrhus said of him, "that he had taken more towns by his eloquence, than he had by his arms." This prince sent him to Rome to solicit a peace. It was nearly granted him, when Appius Claudius and Fabricius, who were not to be moved by the flowers of rhetoric, influenced the senate to adopt other sentiments. Cyneas being returned to the camp of Pyrrhus, described Rome to him as a temple, the senate as an assembly of kings, and the roman people as a hydra,

[N] Only tell her that I love,  
 Leave the rest to her and fate;  
 Some kind planet from above  
 May perhaps her pity move;  
 Lovers on their stars must wait;  
 Only tell her that I love.

Why, oh, why should I despair?  
 Mercy's pictur'd in her eye:  
 If she once vouchsafe to hear,  
 Welcome hope, and welcome fear.  
 She's too good to let me die;  
 Why, oh, why should I despair?

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who recruited its vigour as often as it was defeated. Pliny cites the memory of Cyneas as a prodigy. The day after his arrival at Rome, he saluted all the senators and knights by their several names. It was Cyneas who abridged the book of Æneas the tactician, on the defence of places. Casaubon published this abridgment with a latin version, in the Paris edition of Polybius, 1609, folio. M. de Beaufobre translated it into french, with comments, 1757, 4to.

CYPRIANI, or CIPRIANI, a famous italian painter, settled in England, and died at London in 1785; enjoyed a great reputation in this island. Though his compositions were in general not very extensive, the great variety of his designs, the expression of his figures, the delicacy of his heads, and the exquisite neatness of his contours, caused him to be regarded as a very capital master. His numerous productions, spread over all Europe, by the graver of Bartolozzi, breathe grace and beauty. Cypriani contributed much to the propagation of a taste for the fine arts in England. His virtues in private life reflected honour on his talents; and his friends were not fewer than his disciples. He left a son who inherited his genius, as well as a great number of sketches and drawings of various kinds.

CYPRIANUS (THASCIUS CÆCILIUS), a principal father of the christian church, was born at Carthage in Africa, about the beginning of the third century. We know nothing more of his parents, than that they were heathens; and he himself continued such till the last 12 years of his life. He applied himself early to the study of oratory; and some of the ancients, Lactantius in particular, informs us, that he taught rhetoric at Carthage with the highest applause. Tertullian was his master; and Cyprian was so fond of reading him, that, as St. Jerome tells us, there never went a day, but he used to say to his amanuensis, "Da magistrum," Give me my master. However, Cyprian far excelled Tertullian as a writer. Tertullian's style was exceedingly harsh and crabbed. Cyprian's, on the contrary, clear and intelligible. It is certain in the mean time, that the eloquence of both Tertullian and Cyprian was figurative, high-flown, and declamatory; which makes very trite and common things pass upon us at first for things of unusual importance. But it was the eloquence of the times, and perhaps of the climate; for the Africans seem to have possessed more of this warmth of imagination, and to have dealt more in this false sort of oratory, which is the result of it, than any nation whatever. It was in the year 246 that Cyprian was prevailed on to embrace christianity, at Carthage, by one Cæcilius, a priest of that church, whose name Cyprian afterwards took; and between whom there ever after subsisted so close a friendship, that Cæcilius at his death committed to Cyprian the care of his family. Cyprian was also a married man himself; but as

soon as he became a christian, he resolved upon a state of continence, which was thought a high degree of piety, as being yet not become general. This we learn, with many other particulars, from his deacon Pontius, who has left us memoirs of his life, which are prefixed to his works. It was now incumbent upon him to give the usual proof of the sincerity of his conversion; and that was, by writing against paganism, and in defence of christianity. With this view he composed his piece, "*De gratia Dei, or, concerning the grace of God,*" which he addressed to Donatus. It is a work of the same nature with the *Apologetic* of Tertullian, and the *Octavius* of Minutius Felix; and it is remarkable, that Cyprian has not only insisted upon the same arguments with those writers, but frequently transcribed their words, those of Minutius Felix especially. In 247, the year after his conversion, he composed another piece upon the subject, intituled, "*De idolorum vanitate, or, upon the vanity of idols;*" in which he has taken the same liberties with Tertullian and Minutius Felix. His Oxford editor, bishop Fell, endeavours to excuse him from the charge of plagiarism upon this occasion; because, says he, having the same points to treat as all the apologists had before, namely the truth and excellency of christianity, and the falsehood and vanity of heathenism, he could not well avoid making use of the same topics.

Cyprian's behaviour, both before and after his baptism, was so highly pleasing to the bishop of Carthage, that he ordained him priest a few months after. It was rather irregular to ordain a man thus in his very noviciate: But Cyprian was so extraordinary a person, and thought capable of doing such singular service to the church, that it might seem allowable in his case to dispense a little with the form and discipline of it. For besides his known talents as a secular man, he had acquired a high reputation of sanctity since his conversion; having not only separated himself from his wife, as we have observed before, which in those days was thought an extraordinary act of piety, but also consigned over all his goods to the poor, and given himself up intirely to the things of God. It was on this account, no doubt, too, that when the bishop of Carthage died the year after, that is, in 248, none was judged so proper to succeed him as Cyprian. Cyprian himself, as Pontius tells us, was extremely against it, and kept out of the way on purpose to avoid being chosen; but the people insisted upon it, and he was forced to comply. The quiet and repose which the christians had enjoyed for the last 40 years had, it seems, greatly corrupted their manners; and therefore Cyprian's first care, after his advancement to the bishopric, was to correct disorders and reform abuses. Luxury was prevalent among them; and many of their women were not so strict as they should be, especially in the article of  
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dress. This occasioned him to draw up his piece, "*De habitu virginum*, or, concerning the dress of young women;" in which, besides what he says on that particular head, he inculcates many lessons of modesty and sobriety.

In 249, the emperor Decius began to issue out very severe edicts against the christians, which particularly affected those upon the coasts of Africa; and in the beginning of 250, the heathens, in the circus and amphitheatre at Carthage, loudly insisted upon Cyprian's being thrown to the lions: a common method, as is well known, of destroying the primitive christians. Cyprian upon this withdrew from his church at Carthage, and fled into retirement, to avoid the fury of the persecution; which step, how justifiable soever in itself, gave great scandal, and seems to have been considered by the clergy of Rome, in a public letter written upon the subject of it to the clergy of Carthage, as a desertion of his post and pastoral duty. It is no wonder therefore to find Cyprian himself, as well as his apologist, Pontius, the writer of his life, so solicitous to excuse it; which they both endeavour to do by affirming, in the true spirit of the times, that "he was commanded to retire by a special revelation from heaven; and that his flight was not the effect of any other fear but that of offending God." It is remarkable, that his father was a great pretender to visions. For instance, in a letter to Cæcilius, he declares, "that he had received a divine admonition, to mix water with wine in the sacrament of the eucharist, in order to render it effectual." In another to the clergy, concerning certain priests, who had restored some lapsed christians too hastily to the communion of the church, he threatens them to execute "what he was ordered to do against them, in a vision, if they did not desist." He makes the same threat to one Pupianus, who had spoken ill of him, and withdrawn himself from his communion. In a letter likewise to the clergy and the people, he tells them, "how he had been admonished and directed by God to ordain one Numidicus a priest." Dodwell, in his "*Dissertationes Cyprianicæ*," has made a large collection of these visions of Cyprian, which he treats with great reverence; nay, he goes so far as to pronounce all those to be atheists, who shall presume to question the truth of them. Dodwell was certainly a very learned man, but he was also a very weak and credulous man. Many believe the existence of a God, and the truth of the christian religion too, who have no great faith in the visions of Cyprian; who have, we may say, no faith at all in them, but take them to have been, what they certainly were, either the delusions of a distempered imagination, or, as is more probable, fictions of his own, contrived for such purposes as he thought sufficient to justify the fraud.

As soon as Cyprian had withdrawn himself, he was proscribed

by name, and his goods confiscated. He lay concealed, but not inactive; for he continued to write from time to time to the clergy and to the laity such letters, as their unhappy situation and occasions required. He exhorted the clergy to take care of the discipline of the church, of the poor, and especially of those who suffered for the gospel; and he gave them particular directions upon each of these heads. He exhorted the people to be of good courage, to stand fast in the faith, and to persevere against all the terrors of persecution even unto death; assuring them in the words of the apostle, that the present "afflictions, which were but for a moment, would work for them a far more exceeding and eternal weight of glory." When the persecution was over, as it was in 251 or 252, Cyprian returned to Carthage, and appeared again at the head of his clergy. He had now much business upon his hands, which was occasioned in his absence, partly by the persecution, and the disorders attending it, and partly by divisions which had arisen among the christians. The first thing that presented itself was the case of the lapsed, or those unhappy members of the church who had not been able to stand the fiery trial of persecution, but had been drawn by the terrors of it to renounce Christ, and sacrifice to idols; and for the settling of this, he immediately called a council at Carthage. The year after, he called another council, to sit upon the baptism of infants; and, in 255, a third, to debate concerning baptism received from heretics, which was there determined to be void and of no effect. All these points had produced great disputes and disturbances; and as to the last, namely, heretical baptism, it was so far from being fixed at Carthage to the satisfaction of the church, that Stephen the bishop of Rome, and a great part of the christian world, afterwards opposed it with the utmost violence.

These divisions and tumults among the christians raised a second persecution against them, in 257, under the emperor Valerian. Stephen, bishop of Rome, was put to death, and Cyprian summoned to appear before Aspasius, the proconsul of Africa; by whom, after he had confessed himself a christian, and refused to sacrifice to idols, he was condemned to be banished. He was sent to Curebes, a maritime town of Zeugitania; and here Pontius pretends he had another vision, admonishing him of his death, which was to happen the year after. When he had continued in this desert, for such it was, 11 months, and without having suffered a forfeiture of his goods, Galerius Maximus, a new proconsul, who had succeeded Aspasius, recalled him from his exile, and ordered him publicly to appear at Carthage. Nevertheless, Galerius being retired to Utica, and Cyprian having intimation that he was to be carried thither, the latter absconded, and, when soldiers were sent to apprehend

apprehend him, was not to be found. Cyprian excuses this conduct in a letter, by saying, that "it was not the fear of death, which made him conceal himself, but that he thought it became a bishop to die upon the spot, and in sight of that flock over which he presided." Accordingly, when the proconsul returned to Carthage, Cyprian came forth, and presented himself to the guards, who were commissioned and ready to seize him. He was carried to the proconsul, who ordered him to be brought again on the morrow. Cyprian being introduced, the proconsul put several questions to him, which he replying to with unchangeable fortitude, the former pronounced upon him the sentence of death; to which the martyr answered, "God be praised!" He was then led away to the place of execution, where he suffered with great firmness and constancy; after he had been bishop of Carthage 10 years, and a christian not more than 12. He died Sept. 14, 258.

The works of this father and confessor have been often printed. The first edition of any note was that of Rigaltius, printed at Paris in 1648; afterwards in 1666, with very great additions. This edition of Rigaltius was considerably improved by Fell, bishop of Oxford; at which place it was handsomely printed in 1682, with the "*Annales Cyprianici*" of bishop Pearson prefixed. Fell's edition was reprinted at Amsterdam in 1700; after which a Benedictine monk published another edition of this father at Paris in 1727. The works of Cyprian have been translated into english by Dr. Marshal; for this reason chiefly, that of all the fathers none are capable of being made such good use of, in supporting the doctrines and discipline of our church, as he.

CYRANO (BERGERAC), a french author of a singular character, was born in Gascony about 1620. His father, who was a gentleman, placed him at first under a priest in the neighbourhood; but making little progress under such a master, he was sent to Paris, and there became a cadet in the regiment of guards, as a sort of apprenticeship in the art military. He was but 19 years of age when he entered this company; and here his natural courage, and readiness to serve his friends, soon made him known by the frequent duels he was engaged in, in the quality of a second. The courage he shewed upon these occasions, and some other desperate actions in which he distinguished himself, got him the name of the Intrepid, which he retained to the end of his life. He was shot through the body at the siege of Mouzon, and run through the neck at the siege of Arras, in 1640. The hardships he suffered at these two sieges, the little hopes he had of preferment, and in short, his attachment to letters, made him renounce the trade of war, and apply himself altogether to the exercise of wit. He had need  
never

never neglected literature, but had often withdrawn himself, amidst the dissipations of a soldier's life, to read and to write. He composed many works, in which he shewed great fire and a lively imagination. Marshal Gassion, who loved men of wit and courage, because he had both the one and the other himself, would have Cyrano with him; but he, being passionately fond of liberty, looked upon this advantage as a constraint that would never agree with him, and therefore refused it. Nevertheless at length, to comply with his friends, who pressed him to procure a patron at court, he overcame this great passion for liberty, and placed himself with the duke of Arpajon in 1653. To this duke he dedicated his works the same year, for he had published none before; and they consisted of some letters written in his youth, with a tragedy, on the death of Agrippina, widow of Germanicus. He afterwards printed a comedy, called "The Pedant:" but his other works were not printed till after his death. His "Comic history of the states and empires of the moon" was printed in 1656. His "Comic history of the states and empires of the sun," several letters and dialogues, and a fragment of physics, were all collected and published afterwards in a volume. His comic histories and fragments shew, that he was well acquainted with des Cartes's philosophy. He died in 1655, aged only 35 years: and his death was occasioned by a blow upon his head, which he unluckily received from the fall of a piece of wood a few months before.

The earl of Orrery, in his "Remarks on the life and writings of Swift," has taken occasion to speak of him in the following manner: "Cyrano de Bergerac is a french author of a singular character, who had a very peculiar turn of wit and humour, in many respects resembling that of Swift. He wanted the advantages of learning and a regular education: his imagination was less guarded and correct, but more agreeably extravagant. He has introduced into his philosophical romance the system of des Cartes, which was then much admired, intermixed with several fine strokes of just satire on the wild and immechanical enquiries of the philosophers and astronomers of that age: and in many parts he has evidently directed the plan which the dean of St. Patrick's has pursued."

CYRILL, of Jerusalem, was ordained a priest of that church by Maximus bishop of Jerusalem; and after Maximus's death, which happened about 350, became his successor in that see, through the interest of Acacius bishop of Cæsarea, and the bishops of his party. This made the orthodoxy of Cyrill highly suspected, because Acacius was an Arian; and St. Jerome abuses Cyrill, as if he was one too: but Theodoret assures us, that he was not. Be that as it will, his connexions with Acacius were  
presently

presently broken by a violent contest, which arose between them about the prerogatives of their respective sees. The council of Nice had decreed to the bishop of Jerusalem the honour of precedency amongst the bishops of his province, without concerning himself at all with the right of the church of Cæsarea, which was metropolitan to that of Jerusalem. This made Maximus, and after him Cyrill, who were bishops of Jerusalem, to insist upon certain rights about consecrating bishops, and assembling councils, which Acacius considered as an encroachment upon the jurisdictions of his province. Hence a quarrel ensued, and Acacius calling a synod, contrived to have Cyrill deposed, under the pretence of a very great sin he had committed in the time of a late famine, by exposing to sale the treasures of the church, and applying the money to the support of the poor. This, however, might possibly have been passed over, as an offence at least of a pardonable nature, but for one circumstance that unluckily attended it; which was, that amongst these treasures that were sold there was a rich embroidered robe, which had been presented to the church by Constantine the Great; and this same robe was afterwards seen to have been worn by a common actress upon the stage: which as soon as it was known, made the ears of all good people to tingle, as a most horrible profanation of that sacred vestment.

Cyrill in the mean time, encouraged by the emperor Constantius himself, appealed from the sentence of deposition, which Acacius and his council had passed upon him, to the higher tribunal of a more numerous council: nevertheless he was obliged to retire to Tarsus, where he was kindly received by Sylvanus the bishop of that place, and suffered to celebrate the holy mysteries, and to preach in his diocese. In 359 he appeared at the council of Seleucia, where he was treated as a lawful bishop, and had the rank of precedency given him by several bishops, though Acacius did all he could to hinder it: which provoked Acacius to depose him a second time. Under Julian he was restored to his see of Jerusalem, and is said to have ridiculed very highly the attempts that were made in that reign to rebuild the temple. Lastly, under Theodosius, we find him firmly established in his old honours and dignities, in which he continued unmolested to the time of his death, which happened in 836.

The remains of this father are not voluminous; but consist only of 23 catecheses, and a single letter. The letter is indeed a remarkable one, as well for its being written to Constantius, as for the subject it is written upon: for it gives a wonderful account of the sign of the cross, which appeared in the heavens at Jerusalem, in the reign of this emperor.

CYRILL, of Alexandria, succeeded his uncle Theophilus in  
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the bishopric of that place; in 412. The bishops of Alexandria had long acquired great authority and power in that city, and usually exercised their jurisdiction very rigorously. Cyrill was not of a temper to suffer any power to be diminished or to relax in his hands; but on the contrary, as we shall see, took every opportunity to confirm and increase it. He was no sooner advanced to this see, than he drove the Novatians out of the city; and, as Dupin says, stripped Theopemptus their bishop of every thing he had. In 415 the jews committed some insult or other upon the christians of Alexandria which so inflamed the holy zeal of Cyrill, that he put himself at the head of his people, demolished the synagogues of the jews, drove them all out of the city, and suffered the christians to pillage their effects. This military adventure of Cyrill however highly displeased Orestes, the governor of the town; who began to be sensible, that the bishop's authority was grown very potent, and, if not timely suppressed, might possibly be found too strong for that of the magistrate. Upon which a kind of war broke out between Orestes and the bishop, and each had his party. The inhabitants were then inclined to be seditious; many tumults were raised, and some battles fought in the very streets of Alexandria. One day, when Orestes was abroad in an open chariot, he found himself instantly surrounded with about 500 monks, who had left their monasteries to revenge the quarrel of their bishop. They pursued him fiercely, wounded him with stones, and had certainly killed him, if the people had not restrained their fury till his guards got up to his relief. Ammonius, one of these monks, was afterwards seized by the order of Orestes, and, being put upon the rack, died under the operation. Cyrill however, to make him amends, had him immediately canonized, and took every public opportunity of commending his zeal and constancy. About the same time there was at Alexandria a heathen philosopher, named Hypatia, whose fame and character were every where so celebrated, that people came from all parts to see and to consult her. Orestes saw her often, which made the christians imagine, that it was she who inspired the governor with such an aversion to their bishop. This suspicion wrought so strongly upon some of their zealots, that on a certain day they seized upon Hypatia, as she was returning home, dragged her violently through the streets, and caused the mob to tear her limb from limb. Damascius, who wrote the life of Isidore the philosopher, charges Cyrill himself with being the contriver of this horrid murder.

But what affords the most memorable instance of Cyrill's fiery zeal, is his quarrel with Nestorius bishop of Constantinople. Nestorius had urged in some of his homilies, that the virgin Mary ought not to be called the mother of God; and these homilies

milies coming to Ægypt, raised no small disturbances among the monks there. Cyrill wrote a pastoral letter to the monks, in which he maintained, that she was indeed the mother of God, and therefore ought to be called so. As soon as Nestorius heard of this letter, he openly declared Cyrill his enemy, and refused to have any further commerce with him. Cyrill upon this wrote Nestorius a very civil letter, without approving his doctrine; which Nestorius answered as civilly, without retracting it. The affair was laid at length before pope Celestine; after which Cyrill, supported by the pontiff's authority, began to issue forth anathemas against Nestorius and his doctrine. In short, the quarrel rose to such a pitch, that it was necessary to convene a general council at Ephesus, in order to put an end to it: where some bishops of the East, who were assembled on the part of Nestorius, gave Cyrill so warm an opposition, that they got him deprived of his bishopric, and thrown into prison. But he was soon set at liberty and restored, and gained a complete victory over Nestorius, who was deposed from his see of Constantinople in 431. Cyrill returned to Alexandria, where he died in 444. This bishop had certainly fought many fights of faith; but whether or no they were good ones, may very well be disputed. His works are voluminous, and have been often printed.

## D.

**D**AC (JOHN), a german painter, born at Cologne in 1556, cultivated his talents in Germany under Spranger, and in Italy under the most skilful masters. The emperor Rodolph, a friend to the arts, and patron of artists, employed his pencil. The pictures he executed for that prince are in a grand taste. Dac died at the imperial court, titled and rich.

DACIER (ANDREW), a french critic and philologer, was born of protestant parents at Castres in Upper Languedoc April 6, 1651, and had his education in the college there; but, when the direction of it was given, in 1664, to the jesuits alone, his father sent him to the university of Puy-lousens, and afterwards to that of Saumur, that he might finish his classical studies under Tanneguy le Fevre, or Tanaquil Faber. This excellent master was so taken with Dacier's uncommon genius and inclination for learning, that he kept him alone in his house, after he had dismissed the rest of the pupils; and here he conceived that affection for le Fevre's celebrated daughter, which ended at length in marriage. Le Fevre dying Sept. 12, 1672, Dacier returned to his father; and after some time went to Paris, in order to gain a settlement there to his advantage. After a journey or two he got recommended to the duke of Montausier, governor to the dauphin, who put him on the list of the commentators for the use of the dauphin, and engaged him in the edition of Pompeius Festus. This he published in 4to. at Paris, 1681, and it was again published in 4to. at Amsterdam, 1699; which edition is preferable to that of Paris, because there are added to it the entire notes of Joseph Scaliger, Fulvius Ursinus, and Anthony Augustinus, and the new fragments of Festus. His Horace, with a french translation, and notes critical and historical, came out at Paris in 10 vols. 12mo. 1681, and has often been printed since. The best edition of this work is that of Amsterdam, 1726, consisting of the same number of volumes in the same size. Another edition was printed at Amsterdam in 8 vols. 12mo. to which were added the translation and notes of father Sanadon, published at Paris in 2 vols. 4to. 1728. Mr. John Masson made several animadversions upon Dacier's notes on Horace, in his life of that poet, printed at Leyden in 1708; which occasioned Dacier to publish new explications upon the works of Horace, with an answer to the criticisms of Mr. Masson, a refugee minister in England. He treats Masson's book with great contempt; and, speaking of verbal criticism, styles it "the last effort of reflection and judgement."

judgement." These are to be found in Sanadon's edition of Dacier's Horace. The next specimen of his learning was in the edition he gave of the 12th book of the anagogical contemplations of St. Anastasius, monk of mount Sinai, upon the creation of the world, now first published, together with notes and a latin translation. This was published in 4to. at London 1682.

In 1683 Dacier married mademoiselle le Fevre; and in 1685 abjured with his lady the protestant religion. We shall say more of this, and of their settling at Paris, in our account of her. Dacier's marriage seems to have interrupted his literary pursuits considerably; for we hear no more of him till 1691, and then he proceeded to oblige the world with new publications. In that year he published a french translation of the moral reflections of the emperor Marcus Antoninus, with notes, in 2 vols. 12mo. Madam Dacier had a hand in that work. In 1692 he published Aristotle's Poetics, translated into french, with critical remarks upon the work, in 4to. This work was reprinted in Holland in 12mo; and some have asserted it to have been Dacier's master-piece. In 1693 he published a french translation of the Oedipus and Electra of Sophocles, in 12mo; but not with the same success as the Poetics just mentioned. We have already noticed six publications of Dacier: the rest shall now follow in order; for the life of this learned man, like that of most others, is little more than a history of his works. He published, 7. Plutarch's lives, translated into french, with notes, Paris, 1694, tom. i. 8vo. This essay, which contains only five lives, is the beginning of a work, which he afterwards finished. 8. The works of Hippocrates, translated into french, with notes, and compared with the manuscripts in the king's library, Paris, 1697, 2 vols. 12mo. The Journal des Sçavans speaks well of this version. 9. The works of Plato, translated into french, with notes, and the life of that philosopher, with an account of the principal doctrines of his philosophy, 1699, 2 vols. 12mo. These are only some of Plato's pieces. 10. The life of Pythagoras, his symbols, and golden verses, the life of Hierocles, and his commentary upon the golden verses, 1706, 2 vols. 12mo.

In 1695, Dacier had succeeded Felibien in the academy of inscriptions, and Francis de Harlay, archbishop of Paris in the french academy. In 1701 a new regulation was made in the academy of inscriptions, by which every member was obliged to undertake some useful work suitable to his genius and course of studies: and, in conformity to this order, Dacier had made this translation of the life of Pythagoras, &c. 11. The manual of Epictetus, with five treatises of Simplicius upon important subjects, relating to morality and religion, translated into french,

with notes, 1715, 2 vols. 12mo. The authors of the "Europe Scavante of Jan. 1718," having criticised the specimen he had given of his translation of Plutarch's Lives, he printed, 12. An answer to them, and inserted it in the *Journal des Scavans* of the 25th of June and the 11th of July 1718. 13. Plutarch's lives of illustrious men, revised by the MSS. and translated into french, with notes historical and critical, and the supplement of those comparisons which are lost. To which are added, those heads which could be found, and a general index of matters contained in the work, Paris, 1721, 8 vols. 4to: Amsterdam, 1723, 9 vols. 8vo. This work was received with applause, and supposed to be well done; yet not so, say the authors of the *Bibliothèque Française*, as to make the world at once forget the translation of Amyot, obsolete as it is. Dacier published some other things of a lesser kind, as, 14. A speech made in the french academy, when he was admitted into it in the room of Mr. Harlay. 15. Answers, which he made, as director of the academy, to the speech of M. Cousin in 1697, and to that of M. de Boze in 1715. These two pieces are inserted in the collections of the french academy. 16. A dissertation upon the origin of Satire. This is inserted in the second volume of the memoirs of the academy of Belles Lettres in 1717. 17. Notes upon Longinus. Boileau, in the preface to his translation of Longinus, styles these notes very learned; and says, that "the author of them is not only a man of very extensive learning, and an excellent critic, but likewise a gentleman of singular politeness; which is so much the more valuable, as it seldom attends great learning." Boileau has added them to his own notes upon Longinus; and they are printed in all the editions of his works. Dacier wrote also a commentary upon Theocritus, which he mentions in his notes upon Horace, ode xxix; and a short treatise upon religion, containing the reasons which brought him over to the church of Rome: but these two works were never printed.

He had a share too in the medallic history of Lewis XIV; and, when it was finished, was chosen to present it to his majesty; who, being informed of the pains which Dacier had taken in it, settled upon him a pension of 2000 livres; and about the same time appointed him keeper of the books of the king's closet in the Louvre. In 1713 he was made perpetual secretary of the french academy. In 1717 he obtained a grant in reversion of 10,000 crowns upon his place of keeper of the books of the king's closet; and when this post was united to that of library-keeper to the king in 1720, he was not only continued in the privileges of his place during life, but the survivance of it was granted to his wife; a favour, of which there had never been an instance before. But her death hap-

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pening first, rendered this grant, so honourable to her, ineffectual. Great as Dacier's grief was for the loss of an help-mate so like himself, it did not prevent him from seeking out another; and he had actually been married a second time, if death had not prevented him. He died Sept. 18, 1722, of an ulcer in the throat, which he did not think at all dangerous, since that very evening he was present at the academy. He was 71 years of age; short of stature, and of a long and meagre visage. He was a great promoter of virtue and learning; and if he was somewhat partial to antiquity, yet he is to be excused, because he had particularly studied those writers who had applied themselves with most success to the knowledge and regulation of the human mind. Considered in this light, Dacier is an author highly to be valued: for he chose none but useful subjects; devoted his labours to works only of importance; and enriched the french language with those remains of wise antiquity, which are most advantageous to the morals of mankind.

DACIER (ANNE), wife of Andrew Dacier, and daughter of Tanneguy le Fevre, professor of greek at Saumur in France, was born in that city about the end of 1651. She was 11 years old when her father resolved to give her a learned education; and the occasion of his taking such a resolution was this: while he was teaching one of his sons the rudiments of grammar, in the same room where Madlle. le Fevre was employed with her needle, she, as a person wholly unconcerned, now and then supplied her brother with answers to questions that puzzled him. Her father, discovering her talents from thence, obliged her to a regular course of lessons, and brought her up a scholar. She went to Paris in 1673, the year after her father died; and was then engaged in an edition of Callimachus, which she published in 1674, in 4to. Some sheets of that work having been shewn to Huetius, preceptor to the dauphin, and other learned men at court, a proposal was made to her of preparing some latin authors for the use of the dauphin; which, though she rejected at first, she at last undertook, and published an edition of Florus in 1674, in 4to. Her reputation being now spread over all Europe, Christina of Sweden ordered count Coningsmark to make her a compliment in her name; upon which Madlle. le Fevre sent the queen a latin letter with her edition of Florus. Her majesty wrote her an obliging answer; and not long after wrote her another letter, to persuade her to quit the protestant religion, and made her considerable offers to settle her at court. This however she declined, and proceeded in the task she had undertaken, of publishing authors for the use of the dauphin. "Sextus Aurelius Victor" came out under her care at Paris 1681, 4to; in which same year also she published a french

translation of the poems of Anacreon and Sappho with notes, which met with great applause; so great, as to make Boileau declare, that it ought to deter any person from attempting to translate those poems into verse. She published, for the use of the dauphin, *Eutropius*, Paris, 1683, 4to. which was afterwards printed at Oxford, 1696, 8vo; and *Dictys Cretensis & Dares Phrygius*, Paris, 1684, 4to. which was afterwards printed, cum notis variorum, at Amst. 1702, 8vo. She had also published french translations of the *Amphitryo*, *Epidicus*, and *Rudens*, comedies of *Plautus*, Paris, 1683, 3 vols 12mo; and of the *Plutus* and *Clouds* of *Aristophanes*, 1684, 12mo: with notes, and an examen of all these plays according to the rules of the theatre. She was so charmed with the *Clouds* of *Aristophanes*, it seems, that, as we learn from herself, she had read it over 200 times with pleasure.

In the midst of all these various publications, so close to each other, she found time to marry *Dacier*, with whom she had been brought up in her father's house from her earliest years. This happened, as we have already observed in our account of that gentleman, in 1683; though some have controverted not only the date, but even the marriage itself; and have surmised that she was previously married to one *John Lesnier*, a bookseller of her father's, and that she ran away from him for the sake of *Dacier*, with whom she was never married in any regular way. But it is hardly possible to conceive, that so extraordinary a circumstance in the history of this celebrated lady must not, if it were true, have been notorious and incontestable. We are therefore apt to admit *Niceron's* solution of this difficulty; who observes, upon this occasion, that "nothing is more common than for a person, who abandons any party, to be exposed to the calumnies of those whom they have quitted," and to suffer by them. Now *Madame Dacier*, soon after her marriage, declared to the duke of *Montausier* and the bishop of *Meaux*, who had been her friends, a design of reconciling herself to the church of *Rome*; but as *M. Dacier* was not yet convinced of the reasonableness of such a change, they thought proper to retire to *Castres* in 1684, in order to examine the controversy between the protestants and papists. They at last determined in favour of the latter; and, as we have already observed in the foregoing article, made their public-abjuration in Sept. 1685. This might probably occasion the above-mentioned rumour, so much to the disadvantage of *Madame Dacier*; though we cannot affirm it did, or that there was at the bottom no better reason for it. After their conversion, the duke of *Montausier* and the bishop of *Meaux* recommended them at court; and the king settled a pension of 1500 livres upon *M. Dacier*, and another of 500 upon his lady. The patent was expedited

expedited in November; and, upon the advice which they received of it, they returned to Paris, where they resumed their studies, and obliged the world with many valuable productions.

In 1688 she published a french translation of Terence's comedies, with notes, in 3 vols. 12mo. She is said to have risen at five o'clock in the morning, during a very sharp winter, and to have dispatched four of the comedies; but, upon looking them over some months after, to have flung them into the fire, being much dissatisfied with them, and to have begun the translation again. She brought the work then to the highest perfection, and even reached the graces and noble simplicity of the original. It was a circumstance greatly to her honour, that, having taken the liberty to change the scenes and acts, her disposition of them was afterwards confirmed by an excellent MS. in the king of France's library. The best and most finished edition of this universally admired performance, is that of 1717; which however was greatly improved afterwards, by adopting the emendations in Bentley's edition of Terence. She had a hand in the translation of Marcus Antoninus, which her husband published in 1691, and likewise in the specimen of a translation of Plutarch's Lives, which he published three years after; but being desirous of publishing a translation of Homer, she left her husband to finish that of Plutarch. In 1711 she published the Iliad of Homer, translated into french, with notes, in 3 vols. 12mo. and the translation is reckoned elegant and faithful. In 1714 she published the causes of the corruption of Taste. This treatise was written against M. de la Motte, who, in the preface to his Iliad, had declared very little esteem for that poem. Madame Dacier, shocked with the liberty he had taken with her favourite author, immediately began this defence of him, in which she did not treat la Motte with the greatest civility. This was the beginning of a literary war, which produced a great number of books in the course of it. In 1716 she published a defence of Homer, against the apology of father Hardouin, or, a sequel of the causes of the corruption of taste: in which she attempts to shew, that father Hardouin, in endeavouring to apologize for Homer, has done him a greater injury than ever he received from his most declared enemies. Besides these two pieces, she had prepared a third against la Motte; but suppressed it, after M. de Vallincourt had procured a reconciliation between them. The same year also she published the Odyssey of Homer, translated from the greek, with notes, in 3 vols. 12mo. and this, as far as we can find, was the last thing she published. She was in a very infirm state of health the last two years of her life; and died, after a very painful sickness, Aug. 17, 1720, being 69 years of age. She had two daughters and a son, of whose education she took the strictest

care; but the son died young: one of her daughters became a nun; and the other, who is said to have had united in her all the virtues and accomplishments of her sex, died at 18 years of age. Her mother has said high things of her, in the preface to her translation of the Iliad.

Madame Dacier was a lady of great virtue as well as learning. She was remarkable for firmness, generosity, good nature, and piety. Her modesty was so great, that she never spoke of subjects of literature; and it was with some difficulty that she could at any time be led to do it. There is an anecdote related of her, which sets this modesty in a very strong light. It is customary with the scholars in the northern parts of Europe, who visit, when they travel, the learned in other countries, to carry with them a book, in which they desire such persons to write their names, with some sentence or other. A learned German paid a visit to Mad. Dacier, and requested her to write her name and sentence in his book. She seeing in it the names of the greatest scholars in Europe, told him, that she should be ashamed to put her name among those of so many illustrious persons; and that such presumption would by no means become her. The gentleman insisting upon it, she was at last prevailed upon; and taking her pen, wrote her name with this verse of Sophocles, *Ἠσυχίῳ ἢ σιγῇ φέρει κόσμον*, that is, "Silence is the ornament of the female sex." So again, she was often solicited to publish a translation of some books of scripture, with remarks upon them; but she always answered, that "a woman ought to read, and meditate upon the scriptures, and regulate her conduct by them, and to keep silence, agreeably to the command of St. Paul." We must not forget to observe, that the academy of Ricovrati at Padua chose her one of their body in 1684.

DAGOUMER (GUILLAUME), born at Pontaudemer, died at Courbevoye in 1745, had been professor of philosophy at the college of Harcourt at Paris, principal of that college, and rector of the university. He published: 1. A course of philosophy, in latin. 2. A little work in french against the advertisements of Languet, archbishop of Sens: their way of thinking on the bull Unigenitus was directly opposite. Dagoumer had virtue; but it was entirely confined to his sentiments, as is the case with the greatest part of scholastic reasoners. It is he whom le Sage had in view under the name of Guillomer in his romance of Gil Blas.

DAHL (MICHAEL), an eminent danish portrait painter, who distinguished himself by good colouring. Queen Anne sat to him, and prince George was much his patron. Died in England, where he had been long happily settled, Oct. 20, 1743.

DAILLE (JOHN), a minister of the church of Paris, and one of the ablest advocates the protestants ever had, was born at Chatelleraut,

Chatelleraut, Jan. 6, 1594; but carried soon after to Poitiers, where his father usually lived, on account of the office which he bore of receiver of the consignations there. His father designed him for business, and proposed to leave him his office; but the prodigious inclination which nature had given him for books, over-ruled that project, and he was sent, though not till he was 11 years of age, to S. Maixent in Poitou, to learn the first rudiments of learning. He continued his studies at Poitiers, Chatelleraut, and Saumur; and, having finished his classical learning in the last of those towns, he entered on logic at Poitiers, at the age of 16, and finished his course of philosophy at Saumur under the celebrated Duncan. He began his theological studies at Saumur in 1612; which, says his son, was indisputably one of the most lucky years in his whole life, because, in the October of it, he was admitted into the family of the illustrious Mons. du Plessis Mornay, who did him the honour to pitch upon him for a tutor to two of his grandsons. Here, though he discharged the trust he had undertaken very well, yet it is said that he received more instruction from the grandfather than he communicated to the grandsons. Mornay was extremely pleased with him, frequently read with him, and concealed from him nothing of whatever he knew; so that some have been ready to impute the great figure Mr. Daillé afterwards made, to the lectures he had attended at the feet of this Gamaliel; and it is but reasonable to suppose, that they contributed not a little to it.

Daillé, having lived seven years with so excellent a master, was now to travel with his two pupils. They set out in the autumn of 1619, and went to Geneva; and from thence through Piedmont and Lombardy to Venice, where they spent the winter. During their abode in Italy, a melancholy affair happened, which perplexed him greatly. One of his pupils fell sick at Mantua; and he removed him with all speed to Padua, where those of the protestant religion have more liberty. This young gentleman unfortunately died; and then the difficulty was, how to avoid the observation of the inquisitors, and get him carried to France, to the burial-place of his ancestors. He thought at length, that the best way would be to send him under the disguise of a bale of merchandize goods or a cargo of books; and in this manner his corpse was conveyed to France, under the care of two of his servants; not however without the necessary safe-conduct and passports, which were procured for him from the republic by the celebrated father Paul. He continued to travel with his other pupil; and they saw Switzerland, Germany, Flanders, Holland, England; and returned to France towards the end of 1621. The son relates, that he had often heard his father regret those two years of travelling, which he reckoned as lost, because he could have spent them to better purpose in his closet; and, it

seems, he would have regretted them still more, if he had not enjoyed the privilege at Venice of being familiarly acquainted with father Paul. The only fruit, which he said he had reaped from that journey, was the acquaintance and conversation of father Paul.—M. du Plessis, with whom that father corresponded by letters, had recommended to him in a very particular manner both his grandsons and their governor; so that M. Daillé was immediately admitted into his confidence, and there passed not a day but he visited him, and had some hours discourse with him. The good father even conceived such an affection for M. Daillé, that he used his utmost endeavours with a french physician of our religion, and one of his intimate friends, to prevail with him to stay at Venice. By the way, this circumstance of Daillé's life may furnish one argument among a thousand, to prove, that father Paul concealed, under the habit of a monk, a temper wholly devoted to protestantism and its professors.

Daillé was received minister in 1623, and first exercised his office in the family of du Plessis Mornay: but this did not last long; for that lord fell sick a little after, and died the same year, in the arms of the new pastor. Daillé spent the following year in digesting some papers of his, which were afterwards published in two volumes, under the title of *Memoirs*. In 1625 he was appointed minister of the church of Saumur; and the year after removed to that of Paris. Here he spent the rest of his life, and diffused great light over the whole body, as well by his sermons, as by his books of controversy. In 1628 he wrote his celebrated book, "*De l'usage des Peres*," or, "*Of the Use of the Fathers*;" but, on account of some troubles which seemed to be coming upon the protestants in France, it was not published till 1631. Bayle has pronounced this work a master-piece. He calls it a very strong chain of arguments, forming a moral demonstration against those who would have religious disputes decided by the authority of the fathers; and therefore very properly levelled against the papists, who, in their attempts to convert the protestants, have always urged antiquity, and the general consent of all the fathers of the first ages of christianity. But as the episcopal party in England have accustomed themselves, very impolitically, as well as improperly, in our humble opinion, to claim antiquity on their side, in their disputes with the romanists, it has happened, that Daillé's book, excellent as it is, has generally given offence to the churchmen here. It has even been attacked with great severity by some, merely because it tends to abate the authority of the fathers; as if the cause of protestantism was to rise or fall, according as the fathers were more or less in credit.

In the mean time, there are now, and there always have been, from the first publication of this book, good scholars and good churchmen

churchmen too in England, who knew and acknowledged its high worth and merit; and so early as 1651 an english translation of it was published by the learned Thomas Smith, B. D. fellow of Christ's college in Cambridge. An advertisement is prefixed to it, from which we transcribe a passage or two, because such a transcript will give the reader a juster notion of the book, and of the reception it met with among the discerning part of mankind, than any thing we can say. "The translation of this tract," says Mr. Smith, "hath been often attempted, and oftener desired by many noble personages of this and other nations: among others by sir Lucius Cary late lord viscount Falkland, who, with his dear friend Mr. Chillingworth, made very much use of it in all their writings against the romanists. But the papers of that learned nobleman, wherein this translation was half finished, were long since involved in the common loss. Those few, which have escaped it, and the press, make a very honourable mention of this monsieur, whose acquaintance the said lord was wont to say, was worth a voyage to Paris. In page 202 of his Reply, he hath these words: This observation of mine hath been confirmed by consideration of what hath been so temperately, learnedly, and judiciously written by M. Daillé, our protestant Perron.—I shall add but one lord's testimony more, namely, the lord George Digby's, in his late Letters concerning Religion, in these words, p. 27, 28; The reasons prevalent with me, whereon an enquiring and judicious person should be obliged to rely and acquiesce, are so amply and so learnedly set down by M. Daillé in his *Emploi des Peres*, that I think little, which is material and weighty, can be said on this subject, that his rare and piercing observation hath not anticipated. And for myself, I must ingenuously profess, that it was the reading of this rational book, which first convinced me, that my study in the french language was not ill employed; which hath also enabled me to commend this to the world, as faithfully translated by a judicious hand." It is necessary to remember, that Mr. Mettayer, who was minister of St. Quintin, published a latin translation of this work; which translation was revised and augmented here and there with new observations, by Daillé himself. It was printed at Geneva in 1656.

In 1633 he published another work of general concern, intitled, "*L'Apologie de nos Eglises*," or, "An Apology for the reformed Churches;" in which he vindicates, with much learning and argument, their separation from the church of Rome, from the imputation of schism, which was usually brought against them. This work was also translated into english by Mr. Smith, in 1658; as it was into latin the same year by Daillé himself, and printed at Amsterdam in 8vo. It was greatly complained of by the clergy of France, as soon as it was

published, and some were employed to write against it. Daillé wrote two or three little pieces in defence of it, which were afterwards printed with it in the latin edition. We need not enumerate the several works of Mr. Daillé; for, being chiefly controversial, and written on particular occasions, they are now of very little use. He wrote a great deal; which will not seem strange, when it is considered that he lived long, was very laborious, enjoyed a good state of health, and was not burthened with a large family. He was endued with the qualifications of a writer in a most eminent degree; and had this singular advantage, that his understanding was not impaired with age: for it is observable, that there is no less strength and fire in his two volumes "*De objecto cultûs religiosi*," the first of which was published when he was 70 years old, than in any of his earlier works.

He assisted at the national synod, which was held at Alençon in 1637: and his authority and advice contributed much to quiet the disputes, which were then warmly agitated among the protestants concerning universal grace. He declared strenuously for universal grace; and afterwards published at Amsterdam, in 1655, a latin work against Frederic Spanheim, the divinity professor at Leyden, intituled, "*An apology for the synods of Alençon and Charenton*." This work rekindled the war among the protestant divines; yet Daillé endeavoured to clear himself, by saying, that his book had been published without his knowledge. Nevertheless, he answered the celebrated Samuel des Marets, professor of Groningen, who had written against him with all the sharpness imaginable; which produced a short, but very warm contest between them, in which Daillé did not come off entirely clear and free from blame in this respect. He died at Paris, April 15, 1670; having never experienced throughout his life any thing to call illness, except that in 1650 he was suddenly seized with a lethargic or apoplectic disorder, in which he lay 10 or 11 days, apparently without a possibility of recovering. He left a high reputation behind him; and the protestants used to say in France, that "*they had no better writer since Calvin than M. Daillé*." Besides controversial and other writings, he published a great number of sermons; as many as amounted to near 20 volumes. He is very clear, both with regard to the expression, and to the disposition of his subject. He was reproached by one of his adversaries with stealing several things from Dr. Davenant, in his "*Exposition of the epistle to the Colossians*;" but he answered the charge.

He married in the lower Poitou, in May 1625; and his wife died the 31st of that month, 1631, leaving him only one son, of whom she lay-in at the house of the dutch ambassador,

Oct,

OCT. 31, 1628. She had taken refuge there, because the protestants were afraid lest the news of the taking of Rochelle might raise popular tumults among them. This only son, whose name was Hadrian Daillé, was received a minister in 1653. He had continued his theological studies with his father for several years, when the consistory of Rochelle invited him thither. Five years after, that is, in 1658, he was chosen a minister of Paris, and became a colleague with his father. He was alive at the revocation of the edict of Nantz, and, then retiring to Switzerland, died at Zurich in May 1690. All his MSS. among which were several works of his father's, were carried to the public library. He wrote that abridgement of his father's life, from which we have chiefly collected the materials of this article.

DALECHAMPS (JAMES), a learned physician, was born of a gentleman's family at Caen in Normandy, in 1513. He was excellently skilled in the belles lettres, and was the author of some works, which shewed his learning to be very universal. He wrote : 1. A general history of Plants, which consisted of 18 books, in french ; 2. Three books De Peste ; and 3. Scholia in Pauli Aeginetæ, lib. vii. He published Pliny's Natural History with notes, against which Scaliger was greatly prejudiced before it appeared ; thinking, that, though otherwise a very learned man, he had not talents for a work of that nature. It seems, however, that Scaliger was happily deceived ; at least he owns in another place, that his edition of Pliny was the best which had appeared. He translated also into latin the 15 books of Athenæus, and spent, it is said, 30 years about it. He practised physic at Lyons from 1552 to 1558, when he died, aged 75.

DALEN (CORNELIUS VAN), an eminent engraver, who flourished about the year 1640. He was a native of Holland ; but under what master he learnt the art of engraving, is uncertain. It is difficult to form a proper judgment of his merit ; for sometimes his prints resemble those of Cornelius Vischer ; of Lucas Vosterman ; of P. Pontius ; of Bolswert ; and other masters. A set of antique statues engraved by him, are in a bold, free style, as if founded upon that of Goltzius ; others again seem imitations of that of Francis Poilly. In all these different manners he has succeeded ; and they plainly manifest the great command he had with his graver, for he worked with that instrument only. He engraved a great variety of portraits, some of which are very valuable, and form the best as well as the largest part of his works.

D'ALIBRAI (CHARLES VION), a parisian poet, son of an auditor of accounts, at first took the profession of arms, but, according

cording to his own account, he was as unfortunate under the god Mars as under Venus. Accordingly he was soon weary of this plan of life: he quitted it, and passed all the rest of his life in cultivating the muses, in paying his court to the ladies, and in diverting himself with his friends: the tavern was his Parnassus. He talks of nothing in his poetry but of the art of drinking deeply; in one place he says, he will die by the mouth of the bottle rather than by the mouth of the cannon. His gay and sportive muse never condescended to flatter the great; he neither courted their favours nor their benefits. Contented with a moderate income, he enjoyed what he had, and wished for nothing beyond it. The pure and calm pleasures of the country were the comforts of his latter years. He died about the year 1654, or at the beginning of 1655, at an advanced age. His works had appeared two years before, under the title of, *The political works of M. d'Alibrai*, Paris, 1653, 8vo. This collection, divided into six parts, contains bacchanalian, satirical, heroical, moral and christian poems; but neither the one nor the other have been attended with extraordinary success, though there is a great deal of nature and sometimes wit in his pieces. There is also by him a translation of the letters of Antonio de Perrez, a Spaniard, the disgraced minister of Philip II. and 73 epigrams against the famous parasite Montmaur.

DALIN (OLAUS DE), a learned Swede, born at Winsberg in 1708, deservedly obtained the appellation of the father of Swedish poetry by two poems written in that language; the one intituled; *The liberty of Sweden*; the other is the tragedy of *Brunhilda*. The pursuit of letters not only brought him glory; it also made his fortune. From being no more at first than the son of a country curate, he successively raised himself to be preceptor to prince Gustavus, counsellor in ordinary of the chancery, knight of the northern star, and at last to the dignity of chancellor of the court. It was thus that the government, by whose command he wrote the general history of the kingdom, rewarded his talents. He brought down this history to the death of Charles IX. That of the author happened Aug. 12, 1763. Besides the works we have mentioned, Sweden is indebted to him for a great number of epistles, satires, fables, thoughts, and some panegyrics on the members of the royal academy of sciences, of which he was a principal ornament. There is likewise by him a translation of the work of the president Montesquieu, on the causes of the grandeur and declension of the Romans.

DALLINGTON (SIR ROBERT), author of the "*Aphorisms on Tacitus*," was born at Geddington in Northamptonshire. He spent much of his time abroad, and afterwards became secretary

tary to Francis earl of Rutland. He was knighted towards the end of the 16th century, and made master of the Charter-house. He died in 1627.

DALRYMPLE (DAVID), the son of sir James Dalrymple, of Hailes, bart. auditor of the exchequer for Scotland, was born in Edinburgh on the 28th of October 1726. His mother, lady Christian Hamilton, was daughter of the earl of Hadinton. His grandfather, sir David, the youngest son of the first lord Stair, was lord advocate of Scotland in the reign of George I. Sir David, the subject of our present article, was educated at Eton school, where he was distinguished no less for his acquisitions in literature than for the regularity of his manners. From Eton he was removed, to complete his studies at Utrecht, where he remained till 1746. In 1748 he was called to the bar at Edinburgh, where he soon became conspicuous as an advocate. The character which he had obtained for knowledge and integrity in the scottish law, soon raised him to an eminence in his profession. Accordingly, in March 1766, we see him appointed one of the judges of the court of session with the warmest approbation of his countrymen; and in May 1776 he succeeded to the place of a lord commissioner of the justiciary on the resignation of lord Coalston, his wife's father. Upon taking his seat on the bench he assumed the title of lord Hailes, in compliance with the usage established in the court of session, and is the name by which he is generally known among the learned of Europe. He had previously gained a reputation in polite literature. Three papers in a periodical publication called the World [o], had been written by him at an early period of life; and he afterwards communicated to the public, through the Gentleman's Magazine, many critical and biographical pieces [p].

On the disputed peerage of Sunderland he appeared as an advocate in the cause of lady Elizabeth, the daughter of the last earl; on which occasion he published a very learned and ingenious paper, in the form of a law case. As he was a trustee of the lady, and at that time a judge, this case was supported by the names of two eminent lawyers, which were annexed to it. His knowledge of antiquities and the laws of descent enabled him to produce such powerful arguments, as clearly to establish the right of the lady, and to form a precedent for future decisions in cases of a similar nature. His "Remarks on the his-

[o] Numbers 140, 147, 204.

[p] The remarks on the Tatlers in Gent. Mag. vol. ix. p. 679, 793, 901, 1073, 1163; were by lord Hailes. His also was the critique in vol. lxi. p. 399, on the famous miniature of Milton, in

the possession of sir Joshua Reynolds, which produced from the latter the vindication of it in the same volume, p. 603. and the reply of lord Hailes in p. 886. He likewise occasionally wrote in the Edinburgh magazine.

tory of Scotland" appeared in the year 1773. In that small volume he displayed much historical research and accuracy accompanied by candour and liberality. To this succeeded the "Annals of Scotland, 4to;" the first volume of which was published in 1776, and the second in 1779. This work amply gratified the expectations which had been raised by the publication of the "Remarks." It begins at the early period of 1057, and proceeds through the reigns of fourteen princes from the accession of Malcolm III. to the death of David II. comprising the space of 736 years. His design was to have continued his annals to the accession of James I. but, to the disappointment of the public, he was prevented from fulfilling his intentions by some cause unknown to us. In 1786, lord Hailes, objecting to the secondary causes assigned by Mr. Gibbon for the rapid progress of christianity, published a different statement of them, in which his literary abilities were eminently displayed. This was the last work he sent from the press, except a few biographical sketches, as specimens of the "Biographia Scotica," a work which was then in contemplation. The close of his life was now approaching. Although his constitution had been long in an enfeebled state, he attended his duty on the bench till within three days of his death, which happened on the 29th of November 1792, in the 66th year of his age [Q]. His lordship was twice married. By his first wife, Anne Brown, only daughter of lord Coalston, he left issue one daughter, who inherited the family estate. His second marriage, of which also there was issue one daughter, was to Helen Fergusson, youngest daughter of lord Kilkerran, who survived him. Leaving no male issue, the title of baronet descended to his nephew, son of the lord provost Dalrymple.

DALTON

[Q] The works of sir David Dalrymple, bart. lord Hailes, arranged in the order of their publication, are as follow: 1. Sacred poems, by various authors, Edinb. 1751, 12mo. 2. The wisdom of Solomon, wisdom of Jesus the son of Sirach, or Ecclesiasticus, 12mo. Edinb. 1755. 3. Select discourses, nine in number, by John Smith, late fellow of Queen's college, Camb. 12mo. Edinb. 1756. 4. World, No. 140, Sept. 4, 1755. A meditation among books. 5. World, No. 147, Thursday, Oct. 23, 1755. 6. World, No. 204, Thursday, Nov. 25, 1756. 7. A discourse of the unnatural and vile conspiracy attempted by John earl of Gowry, and his brother, against his majesty's person, at St. Johnstoun, upon the 5th of Aug. 1600, 12mo. 1757. 8. A sermon which might have been preached in East Lothian, upon the 25th day of Oct. 1761, from Acts xvii. 1, 2. "The barbarous

people shewed us no little kindness." Edinb. 1761, 12mo. Occasioned by the country people pillaging the wreck of two vessels, viz. the Betty, Cunningham; and the Leith packet, Pitcairn, from London to Leith, cast away on the shore between Dunbar and North Berwick. All the passengers on board the former, in number 17, perished; five on board the latter, Oct. 16, 1761. An affecting discourse. 9. Memorials and letters relating to the history of Britain in the reign of James I. published from the originals, Glasgow, 1762. 10. The works of the ever memorable Mr. John Hailes of Eton, now first collected together in 3 vols. Glasgow, 1765. 11. A specimen of a book intitled: "Ane compendious booke of godlie and spiritual sangs, collectit out of sundrie parts of the scripture, with sundrie other ballates changed out of prophaine sangs, for avoyding of sin and harlotrie, with augmentation

**DALTON** (MICHAEL), an english lawyer, was born somewhere in the county of Cambridge, and bred to his profession in Lincoln's Inn, and was formerly as well known for his book on the office of justice of the peace, as Burn is at present; his "Duty of theriffs" was also a book in good esteem. In Neal's "History of the Puritans" mention is made of Mr. Dalton the queen's counsel, who, in 1590, pleaded against Mr. Udal, who was condemned for writing a libel called "A demonstration of discipline:" this was probably our Dalton. He died before the commencement of the civil wars.

**DALTON** (JOHN, D. D.), was born at Deane in Cumberland, where his father was then rector, 1709. He had his school education at Lowther in Westmoreland, and thence was removed, at 16, to Queen's college in Oxford. When he had taken his first degrees, he had the employment of being tutor or governor to lord Beauchamp, only son of Algernon Seymour,

mentation of sundrie gude and godlie ballates, not contained in the first edition. Printed by Andro Hart, 12mo. Edinb. 1765. 12. Memorials and letters relating to the history of Britain in the reign of Charles I. published from the originals, Glasgow, 1766. 13. An account of the preservation of Charles II. after the battle of Worcester, drawn up by himself; to which are added, his letters to several persons, Glasgow, 1766. 14. The secret correspondence between sir Robert Cecil and James VI. 12mo. 1766. 15. A catalogue of the lords of session, from the institution of the college of justice, in the year 1532, with historical notes, Edinb. 1767, 4to. 16. The private correspondence of doctor Francis Auerbury, bishop of Rochester, and his friends, in 1725, never before published, 1768, 4to. 17. An examination of some of the arguments for the high antiquity of regiam majestatem; and an inquiry into the authenticity of the leges Malcolmi, 4to. Edinb. 1769. 18. Historical memoirs concerning the provincial councils of the scottish clergy, from the earliest accounts of the æra of the reformation, 4to. Edinb. 1769. 19. Canons of the church of Scotland, drawn up in the provincial councils held at Perth, anno 1242 and 1249, 4to. Edinb. 1769. 20. Antient scottish poems, published from the manuscript of George Bannatyne, 1563, Edinb. 12mo. 1770. 21. The additional case of Elizabeth, claiming the title and dignity of countess of Sutherland, 4to. 22. Remarks on the history of Scotland, Edinb. 1773, 12mo. 23. Huberti Langueti epistolæ ad Philippum Syacium equitem anglum accitante D. Dalrymple

de Hailes eq. 8vo. Edinb. 1776. 24. Annals of Scotland, from the accession of Malcolm III. surnamed Canmore, to the accession of Robert I. Edinb. 1776. 25. Tables of the succession of the kings of Scotland, from Malcolm III. to Robert I. 26. Chronological abridgment of the volume. The appendix contains viii dissertations. 27. Annals of Scotland, from the accession of Robert I. surnamed Bruce, to the accession of the house of Stewart, 4to. 1779, with an appendix containing ix dissertations. 28. Account of the martyrs of Smyrna and Lyons, in the 2d century, with explanatory notes, Edinb. 1776. 29. Remains of christian antiquity, Edinb. 1778, 3 vols. 30. Octavius, a dialogue by Marcus Minucius Felix, Edinb. 1781. 31. Of the manner in which the persecutors died; by Lactantius, Edinb. 1782. 32. Luciani Coelli Firmiani Lactantii divinarum institutionum liber quintus, seu de justitia, 1777. 33. Disquisitions concerning the antiquities of the christian church, Glasgow, 1783. 34. Sketch of the life of John Barclay, 4to. 1786. 35. Sketch of the life of John Hamilton a secular priest who lived about 1600, 4to. 36. Sketch of the life of sir James Ramsay, a general officer in the armies of Gustavus Adolphus king of Sweden. 37. Life of George Leslie, 4to. 38. Sketch of the life of Mark Alex. Boyd, 4to. 39. The opinions of Sarah duchess dowager of Marlborough, published from her original MSS. 12mo. 1788. 40. The address of Q. Septim. Tertullian to Scapula Tertullus, proconsul of Africa, 12mo. Edinb. 1790.

earl of Hertford, late duke of Somerset. During his attendance on that noble youth, he employed some of his leisure hours in adapting Milton's "Masque at Ludlow Castle" to the stage, by a judicious insertion of several songs and passages selected from other of Milton's works, as well as of several songs and other elegant additions of his own, suited to the characters, and to the manner of the original author. He rendered it a very acceptable present to the public; and it still continues one of the most favourite dramatic entertainments, under the title of "Comus, a masque," being set to music by Dr. Arne. Besides this, it had the advantage of being at first performed by Mr. Quin in the character of Comus, and by Mrs. Cibber in that of the lady. We cannot omit mentioning to Dalton's honour, that, during the run of this piece, he industriously sought out a grand-daughter of Milton's, oppressed both by age and penury; and procured her a benefit from this play, the profits of which to her amounted, it is said, to upwards of 120l. A bad state of health prevented him from attending his pupil abroad, and saved him the mortification of being an eye-witness of his death; for he died of the small-pox at Bologna in Italy. Soon after, succeeding to a fellowship in his college, he entered into orders, according to the rules of that society.

He now applied himself with diligence to the duties of his function, and was noticed as an able preacher at the university. As such, he was employed by Secker, afterwards archbishop of Canterbury, as his assistant at St. James's. He was presented to the rectory of St. Mary at Hill by the late duke of Somerset; and, upon his recommendation, promoted by the king to a prebend of Worcester; at which place he died in 1763. He married a sister of sir Francis Gosling, an alderman of London, of whom he left no surviving issue. He had published, 1. A volume of sermons, 1757; and, before that, 2. Two epistles, written 1735, 1744, 4to. 3. A descriptive poem, addressed to two ladies, at their return from viewing the coal mines near Whitehaven; to which are added some thoughts on building and planting, to sir James Lowther, of Lowther hall, bart. 1755, 4to. This entertaining poem describes, in a poetical and philosophical manner, the real descent of two fair heroines into the subterraneous, and indeed submarine, regions; the mines, which are remarkable for many singularities; Savery's fire-engine; and the remainder is employed in a survey of the improvements in Whitehaven, by the great commerce these mines occasion; and in a very elegant display of the beauties of the adjacent country. 4. Remarks on twelve historical designs of Raphael, and the Museum Græcum & Egyptiacum; illustrated by prints from Mr. Richard Dalton's drawings.

Richard Dalton his brother was librarian to his majesty;

and besides the prints of antiquities here mentioned, published a description of certain prints, from drawings made by himself on the spot, of the procellion to Mecca."

DALZIEL (THOMAS), among many other officers, was taken prisoner at the unfortunate defeat at Worcester, and sent to the tower; from whence, he found means to make his escape, and went to Russia; where the tzar, at that time reigning, made him a general: But some time after the restoration of the royal family, he gave up his commission, and repairing to Charles II. was, in consideration of his eminent services, constituted commander in chief of his majesty's forces in Scotland; in which post he continued till his death, excepting only one fortnight, when he was superseded by the duke of Monmouth, some days before the action at Bothwell bridge. He was bred up very hardy from his youth, both in diet and clothing. He never wore boots, nor above one coat, which was close to his body, with close sleeves, like those we call jockey-coats. He never wore a peruke; nor did he shave his beard after the death of king Charles I. Latterly, his head was bald, which he covered only with a beaver hat, the brim of which was not above three inches broad. His beard was white and bushy, and yet reached almost to his girdle. He usually went to London once or twice in a year, and then only to kiss the king's hand, who had a great esteem for his worth and valour. His unusual dress and figure, when he was in London, never failed to draw after him a great crowd of boys, and other young people, who constantly attended at his lodgings, and followed him with huzzas, as he went to court, or returned from it. As he was a man of humour, he would always thank them for their civilities, when he left them at the door, to go in to the king; and would let them know exactly at what hour he intended to come out again, and return to his lodgings. When the king walked in the park, attended by some of his courtiers, and Dalziel in his company, the same crowds would always be after him, shewing their admiration at his beard and dress, so that the king could hardly pass on for the crowd; upon which his majesty bid the devil take Dalziel, for bringing such a rabble of boys together to have their guts squeezed out, whilst they gaped at his long beard and antic habit; requesting him at the same time (as Dalziel used to express it) to shave and dress like other christians, to keep the poor bairns out of danger. All this could never prevail on him to part with his beard; but yet, in compliance to his majesty, he went once to court in the very height of the fashion; but as soon as the king and those about him had laughed sufficiently at the strange figure he made, he reassumed his usual habit, to the great joy of the boys, who had not discovered him in his fashionable dress."

DAMASCENUS

**DAMASCENUS** (**JOHN**), an illustrious father of the church in the 8th century, was born at Damascus, where his father, though a christian by birth and education, had the place of counsellor of state to the Saracen caliph. He was liberally educated in his father's house by a private tutor, under whom he made a very great progress in all kinds of literature, and also imbibed a strong zeal for religion: and he was thought a man of such uncommon parts and attainments, that, at the death of his father, he succeeded him in the place of counsellor of state. Damascenus was ordained priest towards the latter end of his life by the patriarch of Jerusalem, and returned immediately to his monastery. He died about 750, leaving behind him many compositions of various kinds. His works have been often printed; but the best edition of them is that of Paris 1712, in 2 vols. folio.

**DAMASCIUS**, a celebrated heathen philosopher and writer, of the stoic school as some say, of the peripatetic according to others, was born at Damascus, and flourished so late as 540, when the Goths reigned in Italy. If great masters can make a great scholar or philosopher, Damascius must have been one; for he seems to have had every advantage of this kind. Theon, we are told, was his master in rhetoric; Isidorus in logic; Marinus, the successor of Proclus in the school of Athens, in geometry and arithmetic; Zenodotus, the successor of Marinus, in philosophy; and Ammonius in astronomy, and the doctrines of Plato. He wrote the life of his master Isidorus, and dedicated it to Theodora, a very learned and philosophic lady, who had been a pupil of Isidorus. In this life, which was copiously written, Damascius frequently attacked the christian religion; yet obliquely, it is said, and with some reserve and timidity: for christianity was then too firmly established, and protected by its numbers, to endure any open attacks with impunity. Of this life however we have nothing remaining, but some extracts which Photius has preserved; who also acquaints us with another work of Damascius, of the philosophic, or, if you will, of the theologic kind. This was divided into four books; 1. *De admirandis operibus* 2. *Admirandæ narrationes de dæmonibus*. 3. *De animarum apparitionibus post obitum admirandæ narrationes*. The fourth we know not what; the title not being preserved. If this work had been extant, we should probably have had another proof, that the heathens of those times were no less credulous and superstitious than the christians of those times; but it is lost. Damascius succeeded Theon in the rhetorical school, over which he presided nine years: and afterwards Isidorus in that of philosophy at Athens, in which situation it is supposed that he spent the latter part of his life.

**DAMIAN** (**PETER**), cardinal and bishop of Ostia, flourished in

in the 11th century, and seems to have been a very honest man. He had been a benedictine, and, it is thought, would always have preferred solitude to the dignities of the church, if he had not been forced, as it were, to accept them. He publicly condemned the liberty which the popes took of opposing the emperors in the way of war; affirming, that the offices of emperor and pope are distinct, and that the emperors ought not to meddle with what belongs to the popes, nor the popes with what belongs to the emperors. "As the son of God," says he, "surmounted all the obstacles of worldly power, not by the severity of vengeance, but by the lively majesty of an invincible patience, so has he taught us rather to bear the fury of the world with constancy, than to take up arms against those who offend us; especially since between the royalty and the priesthood there is such a distinction of offices, that it belongs to the king to use secular arms, and to the priest to gird on the sword of the spirit, which is the word of God," &c. This was strange doctrine, to come from a cardinal: what would the popes, Alexander VI. or Julius II. have said to it? Damian described also in a very lively manner the enormous vices of his age, in several of his works; in his Gomorrhæus particularly, which, though pope Alexander II. thought fit to suppress it, has nevertheless been preserved. Damian's works were printed at Paris in 1663.

DAMIENS, a native of France, executed March 28, 1757, for attempting to assassinate the king. For the form and manner of his execution, the very idea of which makes humanity shudder, see the article CHÂTEL.

DAMOCLES, a flatterer of the tyrant Dionysius, affecting, upon some occasion or other, to admire the fortune of that prince; Dionysius, to convince him that princes are not always so happy as they seem to be, invited him to a feast; and caused a naked sword to be hung over his head, which was only held by a single hair. Damocles, extremely struck with a sense of his perilous situation, changed his opinion at once; and, for his own particular, begged of Dionysius, that he might retire from court and high life into that mediocrity of condition, where no danger was, and where he should not be subject to a reverse of fortune.

DAMOCRITUS, a greek historian, is the author of two works: the first, Of the art of ranging an army in order of battle; the second, Of the Jews; in which he relates that they worshipped the head of an ass, and that they every year seized on a pilgrim, whom they sacrificed. When this author lived is not known.

DAMPIER (JOHN), born at Blois; after having made himself a name among the advocates of the great council, he entered

tered of the cordeliers, and became director of a convent of nuns at Orleans, where he died before the year 1550. He acquired great celebrity by his latin poems, written in the taste of Catullus. They have been collected in the first volume of the *Deliciae poetarum Gallorum*.

DAMPIER (Capt. WILLIAM), a famous english voyager, was descended from a good family in Somersetshire, and born in 1652; but losing his father when very young, he was sent to sea, where he soon distinguished himself, particularly in the South Sea. He associated himself with Capt. Cook, in order to cruize on the Spaniards; and, Aug. 23, 1683, sailed from Achamac in Virginia for the Cape de Verde islands. After touching at several of them, he steered for the streights of Magellan; but, the wind being against them, they stood over for the Guinea coast, and in a few days anchored at the mouth of Sherborough river, where the ships crew were hospitably received by the inhabitants. He then proceeded to the South Seas through the streights of Magellan; and, arriving at the isle of Juan Fernandez, took on board a Moskito Indian, who had been left in that uninhabited place above three years before. After staying 14 days at this island, they set sail April 8, 1684, steering towards the line, off the islands of Peru and Chili; took several prizes, and proceeded to the Gallipago islands, and from thence to cape Blanco, where captain Cook was interred. July 19, Mr. Edward Davis was appointed captain in the room of Cook, sailed the next day towards Rio Leja, and from thence to the gulph of Amapalla; and Sept. 20th came to an anchor in the island of Plata. Here they made a descent upon Plata, attacked the fort, and took it with little opposition. But finding that the governor and inhabitants had quitted the town, and carried off their money, goods and provisions, they set fire to it: and afterwards sailed for Guaiquil, and attacked it, but without success.

They entered now the bay of Panama: for their design was to look into some river unfrequented by the Spaniards, in search of canoes; and therefore they endeavoured to make the river St. Jago, on account of its nearness to the island of Gallo, in which there is much gold, and safe anchorage for ships. Dampier with some others, in four canoes, ventured to row six leagues up the river; but the Indians, at their approach, got into their canoes, and paddled away against the stream much faster than they could follow. They therefore returned the next morning, in order to sail for the island of Gallo; and in their way took a spanish packet boat, sent with dispatches from Panama to Lima, by which they learned, that the armada, being arrived from Spain at Porto Bello, waited for the plate fleet from Lima, which made them resolve to rendezvous among the king's

or pearl islands, by which all the ships bound to Panama from Lima must necessarily pass. On May 28th they discovered the Spanish fleet; but night approaching, they exchanged only a few shot. The Spanish admiral, by the artifice of a false light, got the weather-gage of them the next day, and came up to them with full sail, which obliged them to make a running fight of it all round the bay of Panama, and thus their long-projected design ended unsuccessfully. They sailed now for the island of Quibo, where they found captain Harris; and as their late attempt at sea had been fruitless, they resolved to try their fortune by land, by attacking the city of Leon, on the coast of Mexico. This place they took and burnt, and proceeded to Rio Leja, which they also took.

Here Dampier left captain Davis, and went on board captain Swan, in order to satisfy his curiosity, by obtaining a more perfect knowledge of the northern parts of Mexico. They continued sailing to the westward, till they came to Guatulco, one of the best ports in the kingdom of Mexico; and from thence to cape Cerientes, where they waited some time in hopes of meeting with a galleon, of which they had received information. They continued cruising off this cape till Jan. 1, when their provisions being exhausted, they steered to the valley of Valderas to procure a supply of beef. And while they were engaged in this necessary business, the Manilla ship passed by them to the eastward. After this they steered towards California, and anchored in one of the Tres Maria islands. Dampier having been long sick of a dropsy, was here buried for about half an hour up to the neck in sand, which threw him into a profuse sweat; and being afterwards wrapped up warm, and put to bed in a tent, found great benefit from this extraordinary remedy.

Their success in this part of the world having been very indifferent, and there appearing no probability of its mending, Swan and Dampier agreed to steer their course for the East-Indies. They sailed to St. John's island, and to the Pescadores, to Bouton island, to New Holland, to Trieste; and arriving at Nicobar, Dampier with others was left on shore, and treated with great civility by the inhabitants. He however left them, and arrived at the English factory at Achen; where he became acquainted with captain Bowry, who would have persuaded him to sail with him to Persia in quality of boatswain: but he declined accepting of this proposal, on account of the ill state of his health. He afterwards engaged with captain Weldon, under whom he made several trading voyages, for upwards of 15 months, and afterwards entered as a gunner to an English factory at Bencoolen. Upon this coast he staid till 1691, and then embarked for England, when he was obliged to make his escape by creeping through one of the port-holes; for the governor had

had revoked his promise of allowing him to depart, but he brought off his journal and most valuable papers. He arrived in the Downs Sept. 16; and being in want of money, sold his property in a painted Indian prince, who was carried about for a sight, and shewn for money. He appears afterwards to have been concerned in an expedition concerted by the merchants of Bristol to the South Sea, commanded by captain Woodes Rogers, which sailed in Aug. 1708, and returned Sept. 1711; a voyage attended with many singular circumstances, and a great number of curious and entertaining events. We have no further particulars of his life or death. His Voyage round the World is well known, and has gone through many editions.

DANCHE I (ANTHONY), a french poet, was born at Riorn in 1671; and went to Paris, where he distinguished himself very early in the republic of letters. At 19, he was invited to Chartres, to be professor of rhetoric; which office he discharged with high repute for four years. Upon his return to Paris, he devoted his labours entirely to the service of the theatre; for which he continued to write songs, operas, and tragedies, to the end of his life. He was admitted a member of the academy of inscriptions in 1706, and of the french academy in 1712. He had a place in the king's library, and died at Paris 1748; after having long possessed the esteem of the public, as well by his integrity as by his writings. His works were collected and printed at Paris 1751, in 4 vols. 12mo.

DANDINI (JEROME), an italian jesuit, was born at Cesena in the ecclesiastical state, in 1554; and was the first of his order who taught philosophy at Paris. He bore several honourable offices in the society; for, besides teaching divinity at Padua, he was rector of the several colleges at Ferrara, Forli, Bologna, Parma, and Milan; visitor in the provinces of Venice, Toulouse, and Guienne; provincial in Poland, and in the Milanese. He taught philosophy in Perugia 1596, when he was pitched upon by Clement VIII. to be his nuncio to the Maronites of mount Libanus. He embarked at Venice in July the same year, and returned to Rome in August the year following. The french translation, which was made of his journey to mount Libanus, by father Simon, was printed at Paris in the year 1675, and reprinted at the Hague in 1685. Dandini's book was printed at Cesena in 1656, under the title of "*Missiona apostolica al patriarcha e Maroniti del Monte Libano.*" It contains the relation of his journey to the Maronites and to Jerusalem; but father Simon has left out the journey to Jerusalem in his translation, because, he says, there is nothing in it but what has been observed by travellers already. Dandini died at Forli 1634, aged 80. His commentary on the three books of Aristotle de Anima was printed at Venice 1611, in folio; and after his

his death, his *Ethics* was printed at Cesena 1651, in the same size.

**DANDINI (PIETRO)**, an eminent painter, was born at Florence in 1646, and received his first instruction in the art of painting from Valerio Spada, who excelled in small drawings with a pen. Whilst he was under the tuition of that artist he gave such evident proofs of a ready genius, that he was then placed as a disciple with his uncle Vincentio Dandini, a master of great reputation through all Italy, who had been bred up under Pietro da Cortona. He afterwards travelled through most of the cities of Italy, studying the works of those who were most distinguished; and resided for a long time at Venice, where he copied the paintings of Titian, Tintoretto, and Paolo Veronese. He next visited Parma and Modena, to design the works of Correggio; omitting no opportunity that might contribute to improve his hand or his judgment. When he returned to Florence, the grand duke Cosmo III. the grand duchess Victoria, and the prince Ferdinand, kept him perpetually employed, in fresco painting as well as in oil; his subjects being taken not only from sacred or fabulous history, but from his own invention and fancy, which frequently furnished him with such as were odd and singular, and especially with whimsical caricatures. He died in 1712.—This master had an extraordinary talent for imitating the style of even the most celebrated ancient painters of every school, particularly Titian, Veronese, and Tintoretto; and with a force and elegance, equal to his subjects of history, he painted portraits, landscapes, architecture, flowers, fruit, battles, animals of all kinds, and likewise sea-pieces; proving himself an universal artist, and excellent in every thing he undertook. He had a son, Octavio, who proved not inferior to him in any branch of his profession, and was an honour to his family and his country.

**DANDINI (CÆSARE)**, history painter, was born at Florence; and was the elder brother and first instructor of Vincentio Dandini the uncle of Pietro. This master had successively studied as a disciple with Cavalier Curradi, Passignano, and Christofano Allori; from whom he acquired a very pleasing manner of designing and colouring. He was extremely correct in his drawing, and finished his pictures highly. Several noble altar pieces in the churches of Florence are of his hand; and one, which is in the chapel P'Annonciata, is particularly admired.

**DANDINI (HERCULE FRANÇOIS)**, count, and professor in law at Padua, born in 1691, is the author of several works. The principal of them are: 1. *De Forensi scribendi ratione*. 2. *De servitutibus prædiorum interpretationes per epistolas*, &c. He died in 1747, at the age of 56, with the reputation of a great scholar.

**DANDRE-BARDON** (MICHAEL FRANÇOIS), one of the professors of the academy of painting, professor of the scholars protected by the french king for history, fable, geography, &c. was born 22d May 1700, at Aix in Provence, and died the 14th of April 1783. He distinguished himself both as a painter and as a writer. He succeeded more particularly in historical pictures. Of his writings there are several pieces in verse and in prose. We shall not specify those of the former kind, as they are not above mediocrity. As to the latter, the chief of them are: 1. Conference on the utility that artists may draw from a course of universal history. 2. Life of Carlo Vanloo, 1765, 12mo. 3. Treatise on painting, followed by an essay on sculpture, 1765, 2 vols. 12mo. This is the most known of his works. 4. Anecdotes on the death of Bouchardon, 1764, 8vo. Dandr -Bardon had an affection for all the arts, possessed a very diversified erudition, and in society was sensible, upright, and friendly.

**DANDRIEU** (JEAN FRANÇOIS), a famous musician, died at Paris in 1740, at the age of 56; was complete master of the organ and the harpsichord. He was no less excellent in composition. For taste and talents he is generally compared with the celebrated Couperin. There are of his three books of pieces for the harpsichord, and one of lessons for the organ, with a set of pieces for christmas, very much admired by the connoisseurs; his music is not less various than harmonious.

**DANEAU** (LAMBERT), **DANEUS**, a calvinist preacher, born at Orleans about 1530, disciple of the famous Ann de Bourg, taught theology at Leyden. He died at Castres in 1596, at the age of 66. He published: 1. Commentaries on Matthew and Mark. 2. A poetical system of geography. 3. Aphorismi politici & militares. Leyden 1638. 12mo.

**DANES** (PETER), born in 1497 at Paris of a noble family, studied at the college of Navarre, without taking the doctor's hood. He contented himself with deservng it. Being appointed by Francis I. to open the greek school at the college-royal, he was professor there for five years, and had scholars that afterwards signalized themselves. He next became preceptor and confessor to the dauphin, afterwards Francis II. He was sent to the council of Trent, where he delivered a very fine speech in 1546. It was during the session of this council that he was made bishop of Lavaur in 1557. Sponde and de Thou have handed down to us an ingenious answer of this prelate. One day that Nicholas Psaume, bishop of Verdun, was speaking with great vehemence against the abuses of the court of Rome, the bishop of Orvietto, looking at the Frenchman, said with a bitter sneer: "Gallus cantat." "Utinam," replied the bishop of Lavaur, "ad illud gallicinium Petrus respiceret!"

This

This prelate died at Paris the 23d of April 1577, at the age of 80. He had been married. When news was brought him of the death of his only son, he retired for a moment into his closet; and, on rejoining the company, "Let us be comforted," said he, "the poor have gained their cause." This worthy prelate was wont to distribute a part of his revenues among the poor. With the erudition of a true scholar he had the talent of speaking well, a great sweetness of character, and a perfect simplicity of manners. His custom was to write much, and almost always to conceal his name. It has been suspected by some critics that the tenth book of the history of France, by Paulus Æmilius, is his. At least it was Danes who sent it from Venice to the printer Vascosan. His *Opuscula* were collected and printed in 1731, 4to. by the care of Peter Hilary Danes of the same family with the bishop of Lavaur. The editor has adorned this collection with the life of his kinsman, who had been a disciple of Budæus and of John Lascaris. The abbé Lenglet du Fresnoi attributes to P. Danes, two *Apologies* for king Henry II. printed in latin in 1542, 4to.

DANET (PETER), a French abbe, was of the number of those learned persons, who were pitched upon by the duke of Montausier to illustrate classical authors for the use of the dauphin. He had Phædrus allotted to his share, which he published with a latin interpretation and notes. He was the author also of a dictionary, which was once in great request, but is now grown obsolete; and of some other works. He died at Paris in 1709.

DANGEAU (LOUIS COURCILLON DE), member of the french academy, abbot of Fontaine-Daniel and of Clermont, was born at Paris in January 1643, where he died Jan. 1, 1723, at the age of 80. Few people of condition have been so fond of the belles-lettres as he, and have taken such pains to render the study of them easy and agreeable. He invented several new methods for learning history, heraldry, geography, genealogy, the interests of sovereigns, and the french grammar. The literary world is indebted to him for some tracts, on these several particulars. 1. New method for learning historical geography, 1706, 2 vols. folio. 2. The principles of heraldry, in 14 plates, 1715, 4to. 3. Historical game of the kings of France; which is played like the game of the goose or the snake, with a little book by way of explanation. 4. Reflections on all the parts of grammar, 1684, 12mo. 5. Of the election of the emperor, 1738. 8vo. But his principal work is the first, and part of the second, of the dialogues on the immortality of the soul, usually attributed to the abbé de Choisi. This book is common enough; but his other productions are more scarce, because he printed only a small number of copies, which he distributed among his

friends. The abbé de Dangeau was master of a great variety of languages : the greek, the latin, the italian, the spanish, the portuguese, the german and its derivatives. His virtues, however, were far superior to his knowledge. " His humanity towards the sons and daughters of misfortune was such (says M. d'Alembert) that, with but a moderate fortune, he was lavish of his bounty towards the poor, and added to his benefits the more uncommon benefit of concealing them. He possessed that prudent œconomy, without which there can be no generosity ; and which, never dissipating for the sake of giving continually, is always giving with propriety. His heart was formed for friendship, and for that reason he was not careless in placing his own ; but when once it was obtained, it was settled for ever. If he had some defects, it was perhaps too much indulgence for the faults and the weaknesses of mankind ; a defect, which by its scarceness is almost a virtue, and of which few persons have to reproach themselves, even in regard to their friends. He possessed in the highest degree that knowledge of the world and of man, which neither books nor genius ever gave the philosopher, while neglecting the commerce of his fellow creatures. Enjoying the esteem and the confidence of all the great men in the kingdom, no one had better advice to give in the most important affairs. He kept inviolably the secrets of others as well as his own. Yet his generous, delicate and honest soul disdained dissimulation, and his prudence was too enlightened to be mistaken for artifice. Easy and affable in company, but preferring truth in all things, he never disputed except in its defence : accordingly the lively interest he shewed for truth on all such occasions gave him in the eyes of the generality an air of obstinacy, which truth is much less likely to find among mankind than a cold and criminal indifference."

DANGEAU (PHILIP DE COURCILLON, MARQUIS DE), brother of the preceding, was born in 1638. The endowments of his mind and person advanced him at the court of Louis XIV ; and his decided taste for literature obtained him a place in the french academy and in that of sciences. He died at Paris in 1720, at the age of 82, privy-councillor, knight of several orders, grand master of the royal and military order of N. Dame du Mont Carmel, and de St. Lazare de Jerusalem. On being invested with this last dignity, he paid greater attention than had been before shewn to the choice of the chevaliers ; he revived the antient pomp at their reception : which the sarcastic public turned into ridicule. But, what was superior to all ridicule, was, that, by his care, he procured the foundation of upwards of 25 commanderies, and employed the revenues of the office of grand master to the common education of twelve young

young gentlemen of the best nobility of the kingdom. It was then that envy forgave his elevation. At the court (says Fontenelle), where there is but little faith in probity and virtue, he always preserved his reputation clear and entire. His conversation, his manners, all favoured of a politeness which was far less that of a man of fashion, than of a friendly and obliging person. His wish at all times to play the part of a grandee, might have been passed over, on account of the worthiness of his character. Madame de Montespan, who thought him not qualified exactly for that, said rather tartly, that it was impossible not to love him, and not to laugh at him. His first wife was François Morin, sister to the maréchal d'Estrees, and his second the countess de Leuvestein, of the palatine house. There are extant by the marquis de Dangeau, memoirs in manuscript, from whence Voltaire, Hénault, and la Beaumelle have taken many curious anecdotes. Several of them are given at a venture. It was not always Dangeau who made these memoirs: "It was (according to the author of the age of Louis XIV.) an old stupid valet-de-chambre, who thought proper to make manuscript gazettes of all the nonsense, right or wrong, that he could pick up in the anti-chambers." After lowering this phrase, which is rather of the keenest, the result will be, that the memoirs which bear the name of the marquis de Dangeau are to be read with caution. There is another little work of his, also in manuscript, in which he gives the picture of Louis XIV. in a very interesting manner, such as he was among his courtiers.

DANICAN (ANDRE), a native of Drieux, near Paris, who had the sobriquet or nickname of Philidor given him by the king of France, after an Italian musician of that name. He was not more noted as the best chess-player, than for his musical compositions. He published his "Analyse du jeu des Echecs" in 12mo. London 1749. It contains several games, with notes explaining the reason of the moves. On this account it is the most useful of all chess-books for the practical part of this noble game. Among his many musical compositions in this country was the *Carmen Seculare* of Horace, a work much admired, performed in 1779 at Freemasons-hall. Also an ode to Harmony by Congreve, set many years before, which, it is said, was highly approved by the famous Handel. For the two last months of his life he was kept alive merely by art, and the kind attentions of an old and worthy friend. To the last moment of his existence he enjoyed, though near 70 years of age, a strong retentive memory, which had long rendered him remarkable in the circle of his acquaintance in this capital. Mr. Philidor was a member of the chess-club near 30 years; and was a man of those meek qualities that rendered him not less esteemed

esteemed as a companion than admired for his extraordinary skill in the intricate and arduous game of chess, for which he was pre-eminently distinguished. Not two months before his death he played two games blindfold at the same time, against two excellent chess-players, and was declared the conqueror. He was, besides, an admirable musician, and a capital composer. What seemed most to have shook the poor old man's constitution, and to have precipitated his exit, was the not being able to procure a passport to return to France to visit his family, who were living there, before he paid the last debt of nature. But this refusal was rendered more bitter, on its being intimated that he was a suspected character, and had been one of those persons denounced by a committee of french informers. From the moment he was made acquainted with this circumstance, he became the martyr of grief; his philosophy forsook him; his tears incessantly flowed, and he sunk into the grave without a groan, on the 31st of August, 1795.

DANIEL (ARNAULD), a gentleman of Tarascon, under the reign of Alphonfus I. count of Provence, composed several works in verse, which were of no small service to Petrarch. This italian poet reckoned it his glory to imitate him, and regarded him as the best versificator of all Provence. Among his works the most distinguished are, the *Sextinas*, the *Sirvantes*, the *Aubades*, the *Martegales*, and especially his poem against the errors of paganism, intituled: *Fantaumaries dau Paganisme*. Daniel died about the year 1189.

DANIEL (PETER), advocate of Orleans, bailli of temporal justice at the abbey of St. Benoit-sur-Loire, died at Paris in 1603. He was a man of erudition, and collected a large library of manuscripts. He published: 1. An edition of the *Aulularia* of Plautus. 2. *Commentaries* of Servius on Virgil, &c. Paul Petau and Jacques Bongars purchased his library; one part of it was afterwards transported to Stockholm, and the other to the Vatican.

DANIEL (SAMUEL), an eminent poet and historian of our own country, who flourished in the reigns of Elizabeth and James I. was the son of a music-master, and born near Taunton in Somersetshire, in 1562. In 1579, he was admitted a commoner of Magdalen college in Oxford, where he continued three years, and made a considerable progress in academical learning; but his genius inclining him more to studies of a softer and gayer kind, he left the university without a degree, and applied himself to poetry and history. Wood tells us, that at about 23 he translated into english the worthy tract, as he calls it, of Paul Jovius, containing "A discourse of rare inventions both military and civil, called *Imprese*;" which was printed in 1585, and to which he put an ingenious preface.

His

His own merit, added to the recommendation of his brother-in-law John Florio, so well known for his italian dictionary, procured him the patronage of Anne, the consort of James I. who made him one of the grooms of the privy-chamber. The queen took great pleasure in Daniel's conversation; and the encouragement he met with from the court, together with his own personal qualifications, easily introduced him to the most ingenious and learned men of his time; such as sir John Harrington, Camden, sir Robert Cotton, sir Henry Spelman, Spenser, Ben Jonson, Stradling, Owen, &c. He rented a small house and garden in Old-street near London, where in private he composed most of his dramatic pieces. Afterwards he became tutor to the lady Anne Clifford, who, when she came to be countess of Pembroke, was a great encourager of learning and learned men; and, upon the death of the famous Spenser, was made poet-laureat to queen Elizabeth. Towards the end of his life, he retired to a country farm, which he had at Beckington near Philips-Norton in Somersetshire; where, says Wood, after he had enjoyed the muses and religious contemplation for some time with very great delight, he died in 1619. He was buried in the church of Beckington. Daniel was a married man, but left no children. His poetical works, consisting of dramatic and other pieces, are as follow: 1. The complaint of Rosamond, 1594, 4to. 2. A letter from Octavia to Marcus Antonius, 1611, 8vo. These two pieces resemble each other both in subject and style, being written in the Ovidian manner, with great tenderness and variety of passion. 3. Hymen's triumph: a pastoral tragi-comedy. Presented at the queen's court in the Strand, at her majesty's magnificent entertainment of the king's most excellent majesty, being at the nuptials of the lord Roxborough, 1623, 4to. 2d edition. It is dedicated to the queen, and introduced by a pretty contrived prologue, in the way of dialogue; in which Hymen is opposed by Avarice, Envy, and Jealousy, the disturbers of quiet marriage. 4. The Vision, or, as some copies have it, the wisdom of the twelve goddesses: a mask, 1604, 8vo. The poet's design, under the shapes, and in the persons, of the 12 goddesses, was to shadow out the blessings which the nation enjoyed under the peaceful reign of James I. By Juno was represented power; by Pallas, wisdom and defence; by Venus, love and amity; by Vesta, religion; by Diana, chastity; by Proserpine, riches; by Marcaria, felicity; by Concordia, the union of hearts; by Astraea, justice; by Flora, the beauties of the earth; by Ceres, plenty; and by Tethys, naval power. All these allegorical personages were properly attired, and offered up the several emblems of their power to the temple of peace, erected upon four pillars, representing the four virtues, that supported the globe

of the earth. 5. The queen's Arcadia, a pastoral tragi-comedy; 1623. 6. The tragedy of Cleopatra, 1594. 7. The tragedy of Philotas, 1611, 8vo; dedicated by a copy of verses to the prince, afterwards Charles I. This play met with some opposition, because it was reported, that the character of Philotas was drawn for the unfortunate earl of Essex; which obliged the author to vindicate himself from this charge in an apology, printed at the end of it. Both this play, and that of Cleopatra, are written after the manner of the ancients, with a chorus between each act. 8. The history of the civil wars between the houses of York and Lancaster; a poem in eight books, dedicated to prince Charles; 1604, 8vo. Mr. Daniel's picture is before it. 9. A defence of rhyme, against a pamphlet intituled, Observations on the art of english poesy, &c. 1611, 8vo. It is dedicated to all the worthy lovers and learned professors of rhyme within his majesty's dominions; and it is addressed to William Herbert, earl of Pembroke, who was our author's particular friend and patron. This performance is written in prose. All these pieces, with others, which there is no occasion to particularize here, were published together in two volumes 12mo. 1718.

We come now to consider Daniel as an historian, in which capacity he wrote the first part of the history of England, in three books; printed in 1613, 4to. and reaching to the end of Stephen's reign. To this he afterwards added a second part, which was printed in 1618, and reached to the end of Edward III. This history was continued to the end of Richard III. by John Trussell, a trader, and alderman of the city of Winchester; who however, as Nicholson has observed, "has not had the luck to have either his language, matter, or method, so well approved as those of Mr. Daniel." Of Daniel's history a certain writer gives this character: "It is written with great brevity and politeness; and his political and moral reflections are very fine, useful, and instructive." Langbaine is of opinion, that however well qualified our author's genius was for poetry, yet, "his history is the crown of all his works."

Wood informs us, that there was another Samuel Daniel, a master of arts, who published, in 1642, a book intituled, "Archiepiscopal priority instituted by Christ;" and another, if he is not mistaken, called, "The birth, life, and death of the jewish Unction." But he does not pretend to know any more of him.

DANIEL (GABRIEL), a very ingenious and learned Frenchman, was born at Roan, Feb. 8, 1649; and, at 18, admitted into the society of the jesuits. He read lectures upon polite literature, upon philosophy, and theology, at several places, in the beginning of his life; but afterwards, dropping these sort of exercises, he assumed the author-character, and published a great  
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many books upon different subjects. One of his earliest productions was his *Voyage to the world of Descartes*. This is a satirical confutation of the Cartesian philosophy, dressed up under the appearance of a romance, as one romance is best answered by another. "There is a sort of knight-errantry in philosophy," says lord Bolingbroke, "as well as in arms. The end proposed by both is laudable; for nothing can be so more, than to redress wrongs, and to correct errors. But when imagination is let loose, and the brain is over-heated, wrongs may be redressed by new wrongs, errors may be corrected by new errors. The cause of innocence may be ill defended by heroes of one sort, and that of truth by heroes of another. Such was don Quixote, such was Descartes; and the imaginary character of the one, and the real character of the other, gave occasion to the two most ingenious satirical romances that ever were writ." This performance was so well received, that it was soon translated into several languages; into english, into italian, &c. It has undergone several editions, which have been revised and enlarged by the author; and to that printed in 1703 there were added, by way of supplement, two or three pieces, which have a connexion with the subject. They are intituled, *New difficulties proposed to the author of the Voyage, &c. concerning the consciousness or perception of brutes: with a refutation of two defences of Descartes's general system of the world; by G. Daniel.*

But the work for which the name of father Daniel is, and will be most memorable, is "*The history of France;*" published at Paris 1713, in three volumes folio. He afterwards published at Paris 1722, in seven volumes 4to, a second edition of his history, revised, corrected, augmented, and enriched with several authentic medals; and a very pompous edition of it was afterwards published, with a continuation, but in the way of annals only, from the death of Henry IV. in 1610, where father Daniel stopped, to the end of Lewis XIV. He was the author of some other works: of an answer to the provincial letters, intituled, 1. *Dialogues between Cleander and Eudoxus*. This book, in less than two years, ran through 12 editions: it was translated into latin by father Juvenci; and afterwards into italian, english, and spanish. 2. *Two letters of M. Abbot to Eudoxus, by way of remarks upon the new apology for the provincial letters*. 3. *Ten letters to father Alexander, where he draws a parallel between the doctrine of the Thomists and the Jesuits, upon the subjects of probability and grace*. 4. *The system of Lewis de Leon concerning the sacrament*. 5. *A defence of St. Augustin against a book supposed to be written by Launoi*. 6. *Four letters, upon the argument of the book intituled, A defence of St. Augustin*. 7. *A theological tract, touching the efficacy*

efficacy of grace, in two volumes. In the second volume, he answers Serry's book, intituled, *Schola thomistica vindicata*; a remonstrance to the lord archbishop of Rheims, occasioned by his order, published July 15, 1697. This performance of father Daniel's was often printed, and also translated by Juvenci into latin. He published other smaller works, which were all collected and printed in three volumes, 4to.

Father Daniel was superior of the maison professe of the jesuits at Paris, and died there June 23, 1728. By his death, the jesuits lost one of the greatest ornaments their order ever had.

DANTE, an eminent italian poet, was descended from an antient family, and born at Florence May 27, 1265. He discovered an early inclination and genius for poetry; and as he fell in love very early in his youth, consecrated the first labours of his muse to Venus. Afterwards he undertook a more serious work, which he began in latin, and finished in italian verse. He excelled greatly in tuscan poetry; and, as Bayle says, it would have been happy for him had he never meddled with any thing else. But he was ambitious; and having attained some of the most considerable posts in the commonwealth, he was crushed by the ruins of the faction which he embraced. The city of Florence, being divided into two factions, was become so tumultuous, that pope Boniface VIII. sent Charles de Valois thither in 1301, to re-establish the public tranquillity. Dante's faction being the weakest, it was expelled the city, and himself and other leaders sent into banishment. He did not bear this misfortune with constancy; his resentment was excessive. In the first place he took the strongest vengeance in his power against Charles de Valois, who was brother to Philip the fair of France, by railing at the kings of France, and satirizing them in his writings for the meanness of their extraction. Thus he feigns, but very ridiculously, that Hugh Capet, the first of the third race of the kings of France, was the son of a butcher; and makes him own himself to be the root of a plant, which has done great mischief to Christendom. In the next place, he did all he could to expose his country to a bloody war, on account of the injustice which he thought he suffered from it. He incited Can Della Scala, prince of Verona, to make war on the Florentines; and, as Volaterranus expresses himself, led the emperor to the siege of Florence. He took great pains to be recalled; but all his efforts were vain. He died in his exile at Ravenna, July 1321, having just entered his 57th year; and it is thought, that grief was the cause of his death. He enjoyed an honourable retreat in the court of Guy Polentano, prince of Ravenna; and when the republic of Venice prepared to make war on that prince, he was sent by him to Venice to negotiate a peace there. The Venetians behaved arrogantly;

arrogantly; they would neither receive Dante, nor hear him; and this contemptuous treatment is supposed to have touched him so sensibly, as to have occasioned the illness, upon his return to Ravenna, of which he died. It is remarkable that, a little before he expired, he had the strength of mind to compose his own epitaph in the following latin verse:

*Jura monarchiæ, superos, Phlegethonta, lacusque  
Lustrando cecini, voluerunt fata quousque:  
Sed quia pars cessit melioribus hospita castris,  
Auctoremque suum petiit, sælicior astris,  
Hic claudor Danthes patriis extorris ab oris,  
Quem genuit parvi Florentia mater amoris.*

That is,

Of monarch's rights, of heaven's blest abodes,  
Of Phlegethon, and hell's infernal lakes,  
I sung, while fate allowed: but since my soul  
To better climes, and her great author's fled,  
Here Dante lies: fair Florence gave me birth,  
But, banish'd thence, a distant land a grave.

Dante in his banishment applied himself diligently to study, and wrote things with more spirit and fire than it is thought he would have done if he had lived at home in quiet. "His exile," says Paul Jovius, "was greater and more glorious for him, than the sovereignty of all Tuscany; since it pointed and inflamed the force of his concealed and divine genius." "He determined," says another writer, "to take that signal vengeance on the authors of his exile, which burst forth in his triple poem of Paradise, Purgatory, and Hell. He dipped his pen as much in the gall of his anger, as in the living springs of Helicon. He joined the bitterness of his soul to the sweetness of his poetry. He was at the same time animated by his learned muse, and by his resentment. He particularly blackens the reputation of Boniface VIII. because he had supported the party of his persecutors. He dishonours the race and memory of Charles of Valois, the chief instrument of his banishment; saying, that Hugh Capet was the son of a butcher. He also vents his indignation against the city of Florence: comparing it to a den of robbers, and to a prostitute, because she set all public offices to sale, and was continually changing her magistrates, her coin, and her customs, the more easily to support the inconveniences of her government."

His works were collected and printed at Venice 1564, in folio, with the notes of Christopher Landini; and they have been published there since. The most considerable of his works, is his poem intituled, "The comedy of Hell, Purgatory, and Paradise." It contains many things, which are not agreeable

able to the papists, and which seem to signify that Rome is the seat of Antichrist: for it appears, that Dante was as indifferent a catholic for his time, as he was a good poet. Another book, which displeased the court of Rome, and made him pass for an heretic, was his treatise intituled *De Monarchia*; and Du Pleffis Mornay has alleged several opinions of his, which are by no means conformable to popery. "He wrote," we are told by that respectable author, "a piece, *De Monarchia*, in which he proves, that the pope is not superior to the emperor, and has no manner of authority over the empire; yea, even goes so far as to say, in his *Purgatory*,

See now the church of Rome, through wild ambition  
Confounding the two governments in one,  
Falls in the mire, and fouls herself and burden:

Destroys herself and the charge committed to her. He also confutes the donation of Constantine, which he maintains to be a fiction; and of small authority, supposing it real: for which reason he was by some condemned as an heretic. In his italian poem of *Paradise*, he complains, that the pope, of a shepherd is become a wolf, and has led the sheep astray; that for this reason the gospel and the doctors of the church are neglected, and the decretals only studied; that their thoughts go not to Nazareth, where the angel Gabriel opened his wings, but to the Vatican and other chosen places of Rome, which have been the burying-places of the soldiers, who followed St. Peter, whose doctrine they have really buried at Rome, &c." But perhaps we shall do better to ascribe all this indignation at the church of Rome, to the personal injuries that he thought he received from the pontiff, who helped to ruin his party, than to any real change of sentiment proceeding from conviction; even if we should allow, what some have related, though Bayle thinks it improbable, that during his exile he went to Paris to learn philosophy, and the principles of divinity.

Upon the whole, Dante was a very considerable person in his day, whether we consider him as a polisher of the language of his country, or as introducing into it beauties to which it was before a stranger. This the celebrated Petrarch, who was his scholar, testifies of him; but gives us to understand at the same time, that he was of too high a spirit, and would allow himself great freedoms with his tongue. He relates an instance of this sort, which shews, that he had parts sufficient to procure him great friends, but not prudence enough to keep them. The prince of Verona pointing to one of those domestics, which great men used to keep on purpose to laugh at, observed to Dante, who was in the room with him, how strange it was, that such a fool and madman should please and gain the

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the love of all, which he, a much wiser man, was not able to do. "Oh!" says Dante, "not at all strange; for a similitude of manners is the very basis of friendship."

Another author has given a very singular instance of this poet's attention in reading. He went, as it is said, one day into a bookseller's shop, which looked into the great square of the city. His intention was to see some public games, which were to be celebrated; but having met with a book which he had a mind to consult, he read it with such application, that he protested, with an oath, as he returned home, that he had neither seen nor heard any thing that had passed during the celebration of the games.

DANTE (PETER VINCENT), a native of Perouse, of the family of Rainaldi, imitated so well the verses of the poet Dante, that he was generally called by his name. He was not less distinguished by the delicacy of his poetry, than by his skill in the mathematics and in architecture. He died in 1512, in an advanced age, after having invented several machines, and composed a commentary on the sphere of Sacrobosco.

DANTE (VINCENT), grandson of the foregoing, an able mathematician, like him, was at the same time painter and sculptor. His statue of Julius III. has been generally looked upon as a master-piece of the art. Philip II. king of Spain, offered him a large salary to induce him to come and finish the paintings of the Escorial; but the delicacy of Dante's constitution would not permit him to quit his natal air. He died at Perouse in 1576, at the age of 46. There is extant by him: *The lives of those who have excelled in drawings for statues.*

DANTE (IGNATIUS), a descendant of the famous poet, was born at Perugia, and took the habit of a dominican. He became skilful in philosophy and divinity, but more so in the mathematics. He was invited to Florence by the great duke Cosmo I. and explained to him the sphere and the books of Ptolemy. He read public lectures on the same subject, and had many auditors in the university of Bologna, where he explained geography and cosmography. Being returned to Perugia, he made a fine map of that city, and of its whole territory. The reputation of his learning caused him to be invited to Rome by Gregory XIII. who employed him in making geographical maps and plans. He acquitted himself so well in this, that the pope thought himself obliged to prefer him; and accordingly gave him the bishopric of Alatri, near Rome. He went and resided in his diocese; but Sixtus V. who succeeded Gregory XIII. would have him near his person, and ordered him to return to Rome. Dante was preparing for the journey, but was prevented by death, which seized him in 1586. He published at Florence, in 1569, a treatise of the construction and use of the Astrolabe. He

also wrote notes on the sphere of Sacrobosco, on the Astrolabe, and on the Universal Planisphere. He made a sphere of the world in five tables, and was the author of some other small things.

DANTE (JOHN BAPTIST), of the same family, probably, with the preceding, and native also of Perugia, was an excellent mathematician, and is memorable for having fitted a pair of wings so exactly to his body, as to be able to fly with them. He made the experiment several times over the lake Trasimene; and succeeded so well, that he had the courage to perform before the whole city of Perugia. The time he pitched upon was the solemnity of the marriage of Bartholomew d'Alviano with the sister of John Paul Baglioni. He shot himself from the highest part of the city, and directed his flight over the square, to the admiration of the spectators: but unfortunately the iron, with which he managed one of his wings, failed; and then, not being able to balance the weight of his body, he fell on a church, and broke his thigh. Bayle fancies, that the history of this Dædalus, for so he was called, will not generally be credited; yet he observes, that it is said to have been practised at other places, for which he refers us to the last Journal des Sçavans of 1678. Dante was afterwards invited to be professor of the mathematics at Venice. He flourished towards the end of the xvth century, and died before he was 40 years old.

DANTZ (JOHN ANDREW), a lutheran divine, born at Sanhusen, near Gotha, in the year 1654, travelled in Holland and in England. He settled at Iena, where at first he was professor of the oriental tongues, afterwards in theology. His lectures acquired him a great reputation, and he died by a stroke of apoplexy in 1727, at the age of 73. There are extant by him a great number of works on the language and the antiquities of the Hebrews. The chief of them are: 1. Hebrew and Chaldee Grammars. 2. *Sinceritas sacræ scripturæ veteris Testamenti triumphans*, Iena, 1713, 4to. 3. Translations of several rabbinical writings. 4. Several dissertations printed in the *Thesaurus Philologicus*. All these works shew the consummate scholar.

DARCI (Count), born in Ireland in 1725, and attached to the Stuart family, was sent to Paris in 1739, where, being put under the care of M. Clairault, at 17 years of age he gave a new solution of the problem of the curve of equal pressure in a resisting medium. This was followed the year after by a determination of the curve described by a heavy body, sliding by its own weight along a moveable plane, at the same time that the pressure of the body causes an horizontal motion in the plane. This problem had indeed been solved by John

Bernoùlli

Bernoulli and Clairault; but, besides that chevalier Darci's method was peculiar to him, we discover throughout the work traces of that originality which is the leading character of all his productions. Darci served in the war of 1744, and was taken prisoner by the english. During the course of the war, however, he gave two memoirs to the academy. The first contained a general principle of mechanics, that of the preservation of the rotatory motion. Daniel Bernoulli and Euler had found it out in 1745; but, besides that it is not likely their works should have reached Mr. Darci in the midst of his campaigns, his method, which is different from theirs, is equally original, simple, elegant, and ingenious. This principle, which he again brought forward in 1750, by the name of "the principle of the preservation of action," in order to oppose it to Maupertuis' principle of the least action, chev. Darci made use of in solving the problem of the precession of the equinoxes: here, however, he miscarried; and in general it is to be observed, that though all principles of this kind may be used as mathematical formulæ, two of them at least must necessarily be employed in the investigation of problems, and even these with great caution; so that the luminous and simple principle given by M. d'Alembert in 1742 is the only one, on account of its being direct, which can be sufficient of itself for the solution of problems.

Having published an Essay on Artillery in 1760, containing various curious experiments on the charges of powder, &c. and several improvements on Robins (who was not so great a mathematician as he); Darci continued the experiments to the last moment of his life, but has left nothing behind him. In 1765 he published his Memoir on the duration of the sensation of sight, the most ingenious of his works, and that which shews him in the best light as an accurate and ingenious maker of experiments: the result of these researches was, that a body may sometimes pass by our eyes without being seen, or marking its presence, otherwise than by weakening the brightness of the object it covers; thus, in turning pieces of card painted blue and yellow, you only perceive a continued circle of green; thus the seven prismatic colours, rapidly turned, produce an obscure white, which is the obscurer as the motion is more rapid. As this duration of the sensation increases with the brightness of the object, it would have been interesting to know the laws, according to which the augmentation of the duration follows the intensity of the light, and, contrarywise, what are the gradations of the intensity of the light of an object which motion makes continually visible; but Darci, now obliged to trust to other eyes than his own, was forced to relinquish this pursuit. Darci, always employed in comparing mathematical theory and observation, made a particular use of this principle

in his Memoir on Hydraulic machines, printed in 1754. In this he shews, how easy it is to make mistakes in looking by experiment for the laws of such effects as are susceptible of a *maximum* or *minimum*; and indicates at the same time, how a system of experiments may be formed, which shall lead to the discovery of these laws. All Darcî's works bear the character which results from the union of genius and philosophy; but as he measured every thing upon the largest scale, and required infinite accuracy in experiment, neither his time, fortune, nor avocations allowed him to execute more than a very small part of what he projected. He was amiable, spirited, lively, and a lover of independence; a passion to which he sacrificed even in the midst of literary society, where perhaps a little aristocracy may not be quite so dangerous.

Darcî, though estranged from us by circumstance, loved and respected his old country: the friend and protector of every Irishman who came to Paris, he could not help feeling a secret pride, even in the successes of that enemy, against whom he was so often and so honourably to himself employed. He died of a cholera morbus in 1779.

DARGONNE (DOM BONAVENTURE), a monk of the carthusian order, was born at Paris in 1630, and died in 1704. We have of his a very judicious work, intituled, *Un traité de la lecture des peres de l'église*; the best edition of which is that of 1697. He published also *Des melanges d'histoire & de littérature*, under the name of Vigneul de Marville, in 3 vols. 12mo; the last of which is said to be done by the abbé Banier. This is a very curious and interesting collection of critical reflections and literary anecdotes. He has been called to account by the critics for what he said of Bruyere. He was the author of some other things.

DASSIER (JOHN) was medallist to the republic of Geneva, and, aspiring to be employed in the english mint, struck a series of kings of England in a good style, though not all of them taken from originals. He published them by subscription in 1731, at six guineas the set, and 15s. in silver. His brother James was here three or four years to solicit a place for John in the mint, but did not succeed. James Antony Dassier, nephew of John, came over on Croker's death in 1740, was next year appointed second engraver to the mint, and returned to Geneva in 1745. The uncle had executed a set of the reformers in brass, small; and begun large medals of some of our great men then living; the nephew did several more, which were sold in copper at 7s. 6d. each. There is a numerous suite of roman history in small medals of bronze, by the younger Dassier, that are good performances.

DASSOUCL, a celebrated french musician and poet of the  
xviii<sup>th</sup>

xviii<sup>th</sup> century, who published his own adventures, which are very odd, in the style of a buffoon. He relates, that he was born at Paris; that his father, an advocate in the parliament, was of Sens in Burgundy; that his mother was of Lorrain, a very little woman, and very prone to anger; that her husband and she, not being able to agree, parted by consent, after having divided their children and their substance; that he lived with his father at Paris, where he was ill-treated by a servant, who was his father's mistress; that at nine years of age he went to Calais, where he made people believe that he understood astrology, and was son to a famous calculator of nativities; that, having by a little artifice cured a person who conceited himself sick, he passed for a magician; that he was obliged to leave Calais privately, the mob threatening to throw him into the sea. Bayle knows nothing more of him, till the time that the duke de St. Simon got Lewis XIII. to hear him at Germains; when he hit that prince's humour by a drinking-song of his own making, which it afterwards became the fashion to sing at court. The king listened to his songs ever after, and admitted him freely into his closet; and they called Dassouci the Phœbus Garderobin, because he had his lutes always in the king's wardrobe. He continued this game under Lewis XIV. but having an inclination to go to Turin, he left Paris about 1655. Arriving at Lyons, he found many temptations to detain him. He entertained with his music all the convents of singing nuns; and there was not one of those devout virgins, who had not already a copy of his "Ovid in a Merry Humour." This was the title of a work, wherein he translated part of Ovid's *Metamorphoses* into burlesque verse. He staid three months at Lyons, in the midst of diversions, plays, and entertainments, being highly caressed by Moliere and the Bejars; after which he went to Avignon with Moliere, and then to Pezenas, where the assembly of the states of Languedoc was held. He was maintained by those players a whole winter; and followed Moliere as far as Narbonne. Afterwards he went to Montpellier, where he was imprisoned, and very near being burnt, for a suspected commerce with a male. He continued three months at Montpellier after his release, and drew up an account of that tragi-comical adventure, so he calls it; which however he did not print, though the chief magistrate, who had seen it, gave him leave. He afterwards saw several towns of Provence; and went to wait on the prince of Morgues at Monaco, who made him a handsome present.

Being arrived at Turin, he had some trouble to confute by his presence the report of his execution, which had been read in the "Burlesque Gazette." He laboured to procure a settlement in that court, and supposes he should have succeeded, if the musicians of the country had not grown jealous of him. He

pretends, that the beauty of his poetry laid him open to the indignation of a poet of Auvergne, who criticised and persecuted him; and adds, that he suffered much for having neglected the favourites, because he impolitically fancied it sufficient to make his court to their royal highnesses. Perceiving they grew cold towards him, he requested either to be dismissed, or to have a fixed pension; and to his great mortification, obtained the former. About 1674 he published two small volumes, which he had composed in the prison of the Chatelet at Paris. He was confined there at that time, but we know nothing of the particulars relating either to his confinement or his enlargement. Dassouci had several enemies: among the rest, Cyrano de Bergerac, and Boileau. The pieces against Soucidas, to be found in the works of Cyrano de Bergerac, are against Dassouci. Boileau has lashed him in the following lines, after having degraded the burlesque kind of poetry on which Dassouci valued himself:

“ Qu'enfin la cour désabusée

“ Méprisa de ces vers l'extravagance aisée.”

And, “ Et jusqu'à Dassouci tout trouva des lectures.”

DATI (CARLO), professor of polite literature at Florence, where he was born, became famous, as well for his works, as for the eulogies which many writers have bestowed on him. He was very officious and civil to all learned travellers who went to Florence; many of whom expressed their acknowledgment of it in their writings.

Carlo Dati was a member of the academy della Crusca, and in that quality took the name of Smarrino. He made a panegyric upon Lewis XIV. in Italian, and published it at Florence in 1699: the French translation of it was printed at Rome the year following. He had already published some Italian poems in praise of that prince. The book intitled, “ Lettera di Timauro Antiato a Filaleti, della vera storia della cicloide, e della famosissima esperienza dell' argento vivo,” and printed at Florence in 1663, was written by him; for it appears from the 26th page of the letter, that the pretended Timauro Antiato is no other than Carlo Dati. In this work he endeavours to prove two things: the one, that father Muscennus is not the inventor of the cycloid, as is said in the history of it, but that the glory of that invention belongs to Galileo; the other, that Torricelli was innocent of plagiarism, when he pretended to be the first who explained the suspension of quicksilver in a glass tube by the pressure of the air, for that he was the real author of this supposition. But the chief work, to which our Dati applied himself, was that *Della Pittura Antica*, of which he published an essay in 1667. Bayle, speaking of this piece, says that “it would

would have saved him a great deal of trouble, as it would have afforded him many materials in the article of Zeuxis, if he had met with it sooner. It is the life of Zeuxis, together with those of Parrhasius, Apelles, and Protogenes. The author," says Bayle, "hath collected whatever he found relating to those four painters in the works of the ancients, and hath very exactly connected the whole. Besides, he hath added to each life several remarks; full of very fine and curious erudition."

Carlo Dati died in 1675, much lamented by all who knew him, as well on account of his humanity and amiable manners, as for his parts and learning.

DAVAL (PETER, Esq.), of the Middle Temple, a barrister at law, afterwards master in Chancery, and at the time of his death, Jan. 8, 1763; accōmptant-general of that court. At an early period of life he translated the Memoirs of cardinal de Retz, which were printed in 12mo. 1723, with a dedication to Mr. Congreve, who encouraged the publication. He was F. R. S. and an able mathematician. In the dispute concerning elliptical arches, at the time when Black Friars bridge was built, application was made by the committee for his opinion on the subject. His answer may be seen in the London Magazine, for March 1760.

DAVENANT (JOHN), bishop of Salisbury, and a very learned man, was the son of an eminent merchant, and born in Watling-street, London, about 1570. He was admitted of Queen's-college, Cambridge, in 1587, where he took his degrees in arts regularly. A fellowship was offered him about 1594, but his father would not suffer him to accept it, on account of his plentiful fortune: however, after his father's decease, he accepted of one, and was admitted into it in 1597. He took his doctor's degree in 1609, having long distinguished himself by his parts and learning; and the same year was elected lady Margaret's professor of divinity. In 1614 he was chosen master of his college; and became so considerable, that he was one of those eminent divines sent by James I. to the synod of Dort in 1618. He returned to England in May 1619, after having visited the most eminent cities in the Low-countries. In 1621 he was advanced to the see of Salisbury, and continued in favour during the remainder of James's reign; but in 1631 he incurred the displeasure of the court, by meddling, in a sermon preached before the king at Whitehall, with the predestinarian controversy; "all curious search into which" his majesty had strictly enjoined, in his declaration prefixed to the 39 articles in 1628, "to be laid aside." For this pretended contempt of the king's declaration he was not only reprov'd the same day, but also summoned to answer two days after before the privy-council; and, though he was dismissed without further trouble, and even

admitted to kiss the king's hand, yet he was never afterwards in favour at court. He died of a consumption, April 20, 1641, to which, it is said, a sense of the sorrowful times he saw coming on did not a little contribute; and was buried in Salisbury cathedral. He was a man of exemplary manners, and a great divine; but strictly attached to Calvinism with all its absurdities [x].

DAVENANT (Sir WILLIAM), made his first entry upon the stage of this vain world, as Anthony Wood expresses it, at Oxford in 1605. His father kept an inn in that city, where Shakespeare used to lodge in his journies between London and Warwickshire; and, as his mother was a great beauty, some have surmised, but without any foundation at all, that he derived his very being, and along with it his poetical talents, from Shakespeare. He was first put to a grammar-school at Oxford; and, when he had passed through that, entered a member of Lincoln-college in that university. But his genius leading him to poetry, he made little or no progress in academical learning; but soon leaving the place, he became a page to Frances duchess of Richmond, and afterwards to Foulk lord Brook, who, being a poet himself, was much delighted with him. In 1628 he began to write plays and poems; and acquired so much reputation for taste and wit, that he was caressed by some of the most eminent men of his time. Sir Henry Blount, Edward Hyde afterwards earl of Clarendon, the honourable Henry Howard, and sir John Suckling, were amongst his intimate friends. Wood relates, that sir William had the misfortune to lose his nose about this time, from the effects of a criminal commerce which he had with a fine black girl in Axe-yard, Westminster; and we find him raillied on this account by the contemporary wits, and among the rest by Suckling, in his session of the poets. But Davenant was so little disturbed with their mirth, that he himself was as merry as any of them; and harboured so little resentment against the authoresses of his misfortune, that he afterwards introduced her, in all her beauty, into his Gondibert. In 1637, when Ben Jonson died, he was created poet laureat, to the great mortification of May, the translator of Lucan, who was competitor for the place; and who, upon being disappointed, carried his resentment so far, that from being

[x] He wrote, 1. A latin exposition of St. Paul's epistle to the Colossians, the third edition of which was printed at Cambridge in 1639. It is the substance of lectures, read by him as Margaret professor. 2. Praelectiones de duobus in theologia controversis capitibus: de iudice controversiarum, primo: de iusticia habituali & actuali, altero, Cant. 1631. 3. In

1634, he published the questions he had disputed upon in the schools, 49 in number, under this title: Determinationes questionum quarundam theologicarum. 4. Animadversiones upon a treatise lately published, and intituled, God's love to mankind, manifested by disproving his absolute decree for their damnation, Camb. 1641.

a warm courtier he became a warmer mal-content, and distinguished himself afterwards against his royal master, both as an advocate and historian to parliament. In 1641 he was accused by the parliament of being embarked in a design of seducing the army, and bringing it again under the subjection of the king: and after attempting to save himself by flight, was seized; but being bailed, withdrew soon after to France. After he had spent some time there, he returned; was entertained by William marquis of Newcastle, and by him made *propræfect* or lieutenant-general of his ordnance. In 1643 he received the honour of knighthood from his majesty near Gloucester; but, upon the declining of the king's party, retired again to France. Here he changed his religion for that of Rome, which circumstance probably might so far ingratiate him with the queen, as to induce her to trust him with the most important concerns. She sent him over to the king, as Clarendon tells us, to persuade him to give up the church for his peace and security: but the king was so displeased with what he offered on this head, that he forbade him ever coming into his presence again.

He was afterwards employed by the queen to transport a considerable number of artificers from France to Virginia, having obtained leave of the king of France so to do: but in this undertaking he was likewise unfortunate: for before the vessel got clear of the french coast it was taken by some of the parliament ships of war, and carried to England. He was first imprisoned in the isle of Wight, and afterwards removed to the Tower of London, in order to take his trial in the high court of justice, 1651: but at the intercession of Milton and some others, his life was saved, though we find him a prisoner in the Tower for two years after. He was then set at liberty by the lord keeper Whitlocke, and had now nothing to employ his mind, but how to procure an honest livelihood. Tragedies and comedies were then esteemed very profane and unholy things; which therefore being forbidden in those religious times, he was forced, as Dryden says, "to turn his thoughts another way, and to introduce the examples of moral virtue written in verse, and performed in recitative music. The original of this music, and of the scenes which adorned his works, he had from the italian operas; but he heightened his characters, as he imagines, from Corneille and some french poets." In this manner he made a shift to support himself, till the restoration of Charles II. after which he revived the just drama, and obtained a patent for erecting a new company of actors (under the patronage of James duke of York), who acted many years in little Lincoln's-inn Fields. Here he died April 17, 1668, aged 63, and two days after was interred in Westminster-abbey; when, to the great grief of honest Mr. Wood, there was an inexcusable error committed in the ceremony,

mony, the laurel-wreath through haste being forgot, which should have been placed upon his coffin. On his grave-stone is inscribed, in imitation of Ben Jonson's short epitaph, O RARE SIR WILLIAM DAVENANT! It may not be amiss to observe, that his remains rest very near the place out of which those of Mr. Thomas May, formerly his competitor for the laurel, and afterwards historian and secretary to the parliament, were removed, together with a fine monument and pompous inscription erected over him by an order of that house. His works were published by his widow in 1673, and dedicated to James duke of York: they consist of plays and poems, among the last of which is to be found the famous Gondibert, which has afforded so much exercise to the wits and critics.

DAVENANT (CHARLES), the eldest son of sir William Davenant, was born in 1656, and was initiated in grammar-learning at Cheame in Surry. Though he had the misfortune to lose his father when scarce 12 years of age, yet care was taken to send him to Oxford to finish his education, where he became a commoner of Baliol college in 1671. He took no degree, but went to London, where, at the age of 19, he distinguished himself by a dramatic performance, the only one he published, intitled, "Circe, a tragedy, acted at his royal highness the duke of York's theatre with great applause." This play was not printed till two years after it was acted; upon which occasion Dryden wrote a prologue, and the earl of Rochester an epilogue. In the former, there was a very fine apology for the author's youth and inexperience. He had a considerable share in the theatre in right of his father, which probably induced him to turn his thoughts so early to the stage; however, he was not long detained there either by that, or the success of his play, but applied himself to the civil law, in which, it is said, he had the degree of doctor conferred upon him by the university of Cambridge. He was elected to represent the borough of St. Ives in Cornwall, in the first parliament of James II. which was summoned to meet in May 1685; and, about the same time, jointly empowered, with the master of the revels, to inspect all plays, and to preserve the decorum of the stage. He was also appointed a commissioner of the excise, and continued in that employment for near six years, that is, from 1683 to 1689: however, he does not seem to have been advanced to this rank, before he had gone through some lesser employments. In 1698 he was elected for the borough of Great Bedwin, as he was again in 1700. He was afterwards appointed inspector-general of the exports and imports; and this employment he held to the time of his death, which happened Nov. 6, 1714. Dr. Davenant's thorough acquaintance with the laws and constitution of the kingdom, joined to his great skill in figures, and his happiness in applying that skill

skill according to the principles advanced by sir William Petty in his Political Arithmetic, enabled him to enter deeply into the management of affairs, and procured him great success as a writer in politics; and it is remarkable, that though he was advanced and preferred under the reigns of Charles II. and James II. yet in all his pieces he reasons entirely upon revolution principles, and compliments in the highest manner the virtues and abilities of the prince then upon the throne.

His first political work was, An essay upon ways and means of supplying the war, 1695. In this treatise he wrote with so much strength and perspicuity upon the nature of funds, that whatever pieces came abroad from the author of the essay on ways and means, were sufficiently recommended to the public; and this was the method he usually took to distinguish the writings he afterwards published. 2. An essay on the East-India trade, 1697. This was nothing more than a pamphlet, written in form of a letter to the marquis of Normandy, afterwards duke of Buckinghamshire. 3. Discourses on the public revenues, and of the trade of England. Part i. To which is added, a discourse upon improving the revenue of the state of Athens, written originally in greek by Xenophon, and now made english from the original, with some historical notes by another hand, 1698. This other hand was Walter Moyle, esq. who addressed his discourse to Dr. Davenant. There is a passage in it which shews, that there were some thoughts of sending over our author in quality of director-general to the East-Indies; and is also a clear testimony, what that great man's notions were, in regard to the importance of his writings. It is this: "The great trade to the East-Indies, with some few regulations, might be established upon a bottom more consistent with the manufactures of England; but in all appearance this is not to be compassed, unless some public-spirited man, with a masterly genius," meaning Dr. Davenant himself, "be placed at the head of our affairs in India. And though we, who are his friends, are loth to lose him, it were to be wished for the good of the kingdom, that the gentleman, whom common fame and the voice of the world have pointed out as the ablest man for such a station, would employ his excellent judgment and talents that way, in the execution of so noble and useful a design." 4. Discourses on the public revenues, and on the trade of England, which more immediately treat of the foreign traffic of this kingdom. Part ii. 1698. 5. An essay on the probable method of making the people gainers in the balance of trade, 1699. 6. A discourse upon grants and resumptions: shewing, how our ancestors have proceeded with such ministers as have procured to themselves grants of the crown revenue; and that the forfeited  
estates

estates ought to be applied to the payment of public debts, 1700. 7. *Essays upon the balance of power; the right of making war, peace, alliances; universal monarchy.* To which is added, an appendix, containing the records referred to in the second essay, 1701. It was in this book that our author was carried away by his zeal to treat the church, or at least some churchmen, in so disrespectful a manner, as to draw upon himself a censure from one of the houses of convocation. 8. *A picture of a modern Whig, in two parts, 1701.* There is, however, nothing but general report, founded upon the likeness of style and other circumstantial evidence, to prove that this bitter pamphlet fell from the pen of our author; and, if it did, he must be allowed to have been the greatest master of invective that ever wrote in our language. 9. *Essays upon peace at home and war abroad, in two parts, 1704.* This is the first piece our author published, after the time that he is supposed to have reconciled himself to the ministry; it was suspected to be written at the desire of lord Halifax; and was dedicated to the queen. It drew upon him the resentment of that party, by whom he had been formerly esteemed; but who now bestowed upon him as ill language, or rather worse, than he had received from his former opponents. 10. *Reflections upon the constitution and management of the trade to Africa, through the whole course and progress thereof, from the beginning of the last century to this time, &c. 1709, fol. in 3 parts.* 11. *A report to the honourable the commissioners for putting in execution the act, intituled, an act for the taking, examining, and stating the public accounts of the kingdom, from Charles Davenant, LL. D. inspector-general of the exports and imports, 1712, part i.* 12. *A second report to the honourable the commissioners, &c. 1712.* It may be necessary to observe, that several of the above-recited pieces were attacked in the warmest manner, at the time they were published; but the author seems to have satisfied himself in delivering his sentiments and opinions, without shewing any further concern to defend and support them against the cavils of party zeal and contention. Most of his political works were collected and revised by sir Charles Whitworth, in 5 vols. 8vo, 1771.

DAVENANT (WILLIAM), younger brother to the former, and fourth son of sir William Davenant, was educated at Magdalen-hall in Oxford, where he took the degree of B. A. in 1677. He translated into english from the french, a book, intituled, *Animadversions upon the famous greek and latin historians, written by la Mothe le Vayer, who was tutor to Lewis XIII.* He took the degree of M. A. in 1680; and about the same time, entering into orders, was presented to a living in the county of Surrey by his patron Robert Wymondsole, of Putney,

Putney, esq. He travelled with this gentleman into France; and in the summer of 1681, was unfortunately drowned in a river near Paris, as he was swimming for his diversion.

DAVENANT (JOHN), a famous theological professor, was bred at Cambridge, and afterwards became bishop of Salisbury. He was a zealous and pious divine, and strove hard to unite christians into one sentiment, as appears by his book entitled, "*Adhortatio ad communionem inter evangelicas ecclesias.*" Died at Cambridge 1640. His principal works are: 1. *Prælectiones de judice controversiarum*, Cantab. 1631, fol. 2. *Comment. in Epist. ad Coloss.* fol. 3. *Liber de servitutibus.* 4. *Determinatio quæstionum theologicarum quinquaginta*, &c. in fol.

DAVENPORT (CHRISTOPHER), a learned Englishman, was born at Coventry, in Warwickshire, about 1598, and educated in grammar-learning at a school in that city. He was sent to Merton-college in Oxford at 15 years of age; where, spending two years, he, upon an invitation from some romish priest, afterwards went to Doway. He remained there for some time; and then going to Ypres, he entered into the order of franciscans among the Dutch there, in 1617. After several removals from place to place, he became a missionary into England, where he went by the name of Franciscus à Sancta Clara; and at length was made one of the chaplains to Henrietta Maria, the royal consort of Charles I. Here he did all he could to promote the cause of popery, by gaining disciples, raising money among the english catholics to carry on public matters abroad, and by writing books for the advancement of his religion and order. He was very eminent for his uncommon learning, being excellently versed in school-divinity, in fathers and councils, in philosophers, and in ecclesiastical and profane histories. He was, Wood tells us, a person of very free discourse, while his fellow-labourer in the same vineyard, Hugh Cressley, was reserved; of a lively and quick aspect, while Cressley was clouded and melancholy: all which accomplishments made him agreeable to protestants as well as papists. Archbishop Laud, it seems, had some knowledge of this person; for, in the seventh article of his impeachment, it is said, that "the said archbishop, for the advancement of popery and superstition within this realm, hath wittingly and willingly received, harboured and relieved divers popish priests and jesuits, namely, one called Sancta Clara, alias Davenport, a dangerous person and franciscan friar, who hath written a popish and seditious book, intituled, *Deus, Natura, Gratia*, &c. wherein the thirty nine articles of the church of England, established by act of parliament, are much traduced and scandalized: that the said archbishop had divers conferences with him, while he was writing the said book, &c." To which article, the archbishop made this answer: "I never saw that franciscan friar, Sancta

Sancta Clara, in my life, to the utmost of my memory, above four times or five at most. He was first brought to me by Dr. Lindfell: but I did fear, that he would never expound the articles so, that the church of England might have cause to thank him for it. He never came to me after, till he was almost ready to print another book, to prove that episcopacy was authoris'd in the church by divine right; and this was after these unhappy stirs began. His desire was, to have this book printed here; but at his several addresses to me for this, I still gave him this answer: That I did not like the way which the church of Rome went concerning episcopacy; that I would never consent, that any such book from the pen of a romanist should be printed here; that the bishops of England are very well able to defend their own cause and calling, without any help from Rome, and would do so when they saw cause: and this is all the conference I ever had with him." Davenport at this time absconded, and spent most of those years of trouble in obscurity, sometimes beyond the seas, sometimes at London, sometimes in the country, and sometimes at Oxford. After the restoration of Charles II. when the marriage was celebrated between him and Catharine of Portugal, Sancta Clara became one of her chaplains; and was for the third time chosen provincial of his order for England, where he died May 31, 1680 [v].

DAVENPORT (JOHN), elder brother of Christopher just mentioned, was born at Coventry in 1597; and sent from thence with his brother to Merton-college in 1613. He afterwards took a different route from him; for whereas Christopher went to Doway, and became a catholic, John went to London, and became a puritan. He was minister of St. Stephen's in Coleman-street, and esteemed by his fanatical brethren a person of excellent gifts in preaching, and in other qualities belonging to a divine. About 1630 he was appointed by certain factious and discontented persons, one of the feoffees for the buying in impropriations; but, that project miscarrying, he left his pastoral charge about 1633, under pretence of opposition from the bishops, and went to Amsterdam. Here, endeavouring to be a minister in the english congregation, and to join with them in all duties, he was opposed by John Paget, an elder, on account of some difference between them about baptism; upon which

[v] He was the author of several works: 1. *Paraphrastica expositio articulorum confessionis anglicæ*, This book was, we know not why, much censured by the jesuits, who would fain have had it burnt; but being soon after licensed at Rome, all farther rumour about it stopped. 2. *Deus, Natura, Gratia*: five, tractatus de prædestinatione de meritis, &c." This book

was dedicated to Charles I. and Prynne contends, that the whole scope of it, as well as the paraphrastical exposition of the articles, reprinted at the end of it in 1635, was to reconcile the king, the church, and the articles of our religion to the church of Rome. He published also a great number of other works, which are not now of consequence enough to be mentioned.

he wrote, in his own defence, "A letter to the dutch Classis, containing a just complaint against an unjust doer; wherein is declared the miserable slavery and bondage that the english church at Amsterdam is now in, by reason of the tyrannical government and corrupt doctrine of Mr. John Paget, their minister, Amst. 1634." Two or three more pieces relating to this controversy were published by him afterwards; and such were his parts and learning, that he drew away from them many of their congregation, to whom he preached and prayed in private houses.

In the beginning of the rebellion, he returned into England, as other nonconformists did, and had a cure bestowed on him; but finding matters not go on agreeably to his humour, he went into New-England, and became a pastor of New-Haven there. He afterwards removed from thence to Boston in 1668, where he died the year following. He was the author of, a Catechism containing the chief heads of the christian religion, which was printed at London in 1659: several sermons: the power of congregational churches asserted and vindicated: and of an exposition of the Canticles, which has never been published.

DAVID (ST.). He was born somewhere in Wales, soon after the Saxons landed in this island, and seems to have received his education in the famous monastery of Bangor. In his early youth he became a strong stickler for the monastic life, and is said to have founded several convents in Wales; but these convents were very different from those in later times; for the recluses were not bound by oaths nor supported in idleness. They maintained themselves by their labour, and the overplus they gave to the poor. He is said to have governed the see of St. David 65 years, and was buried in his own cathedral.

DAVID, the greatest philosopher that ever Armenia produced, flourished about the middle of the vth century. He acquired at Athens the knowledge of the language and the philosophy of the Greeks. He translated such of their books as he thought the most useful. Far from superstitiously following Plato and Aristotle, like our european doctors, he selected from both the one and the other what seemed just and judicious to him, at the same time detecting and refuting their errors. His writings were preserved in the french king's library. They are methodical and solid. His style is flowing, accurate and clear.

DAVID (DE DINANT), about the commencement of the xiiith century, was the disciple of Amauri, and taught that God was original matter. His system was somewhat similar to that of Spinoza.

DAVID (GEORGE), a most extraordinary fanatic, was the son of a waterman of Ghent, and educated a glazier, or, as some say, a glass-painter. He began about 1525 to preach such whimsies

whimfies as these, namely, that he was the true Messiah, the third David, nephew of God, not after the flesh, but after the spirit. "The heavens," he said, "being empty, he was sent to adopt children worthy of that kingdom; and to restore Israel, not by death, as Christ, but by grace." With the sadducees, he denied eternal life, the resurrection, and the last judgment: with the adamites, he was against marriage and for a community of women: and with the followers of Manes, he thought that the body only, and not the soul, could be defiled with sin. According to him, the souls of unbelievers ought to be saved, and those of the apostles damned. Lastly, he affirmed it folly to believe that there was any sin in denying Jesus Christ; and ridiculed the martyrs for preferring death to apostacy. A prosecution being commenced against him and his followers, he fled first to Friesland, and from thence to Basil, where he lurked under the name of John Bruck. He died in that city in 1556, promising to his disciples, that he should rise again in three days; which, as it happened, was not altogether false; for the magistrates of Basil, understanding at length who he was, did, about that time, dig up his corpse, which, together with his writings, they caused to be burned by the common executioner. As great a madman as this George David was, he had his followers, which continued some time after his death.

DAVID (DE POMIS), a jewish physician of the xvth century, pretended to derive his descent from an ancient family of the tribe of Juda. He wrote: 1. A tract de senum affectibus; Venice 1588, 8vo. 2. A hebrew and rabbinical dictionary, hebrew and italian, published at Venice in 1587, folio, very useful for those who wish to read the rabbins, and abounding in learned remarks on the literature of the jews.

DAVID (GANTZ), a jewish historian of the xvth century, by whom we have a chronicle in hebrew, intituled, Tsemath David, which is now scarce; Prague, 1592, 4to. Vorstius translated a part of it into latin, with notes; Leyden, 1644, 4to.

DAVIES (SIR JOHN), an eminent lawyer and poet, was the son of a wealthy tanner at Chisgrove in Wiltshire, where he was born about 1570. He became a commoner of Queen's-college, Oxford, in 1585; and, after having taken the degree of B. A. he removed to the Middle Temple; and, applying himself to the study of the common law, was called to the bar. Some time after, being expelled that society for beating a gentleman at dinner in the common-hall, namely, Mr. Richard Martin, afterwards recorder of London, he retired to Oxford, and prosecuted his studies there; but, being reinstated in the Temple, he practised as a counsellor, and became a burges in the parliament in 1601. Upon the death of queen Elizabeth, he went with lord Hunfdon into Scotland, to congratulate king James;

James; and, being introduced, was particularly distinguished. The king enquiring of that lord the names of the gentlemen who accompanied him, and hearing John Davies named, asked whether he was *Nosce teipsum*? And, upon being told he was, his majesty graciously embraced him, and assured him of his favour. This *Nosce teipsum* was a poem of sir John's on the original, nature, and immortality of the soul, published in 1599, and dedicated to queen Elizabeth. It was printed again 1622, and again in 1714 by Mr. N. Tate, who has given, in a preface, a very advantageous character of it; and by Edward Capel in his prologues. This, together with other small poems, as, Hymns of Astrea in acrostic verse; Orchestra, or, A poem expressing the antiquity and excellency of dancing, in a dialogue between Penelope and one of her wooers, &c; gained sir John the reputation of a poet, and recommended him so to king James, that he made him first his solicitor, and then his attorney-general in Ireland; where, in 1606, he became one of his majesty's serjeants at law, and was afterwards speaker of the house of commons in that kingdom. The year following, he received the honour of knighthood from the king at Whitehall. In 1612 he quitted the post of attorney-general in Ireland, and was made one of his majesty's english serjeants at law; and, after his settling in England, one of the judges of assize on the circuits. In 1626 he was appointed lord chief justice of the king's bench; but, before his installation, died suddenly of an apoplexy. He left behind him the character of a bold spirit, a sharp and ready wit, and of a man completely learned, but in reality more a scholar than a lawyer [z].

Before we conclude, we must observe, that he married Eleanor Touchet, youngest daughter of lord George Audley, after-

[z] We have already mentioned his productions as a poet; but he gave the world several pieces in quality of a lawyer.

1. A discovery of the true causes why Ireland was never entirely subdued, nor brought under obedience of the crown of England, until the beginning of his majesty's happy reign, 1612, 4to. Dedicated to the king, with this latin verse only: *Principis est virtus maxima nosse suos.*

2. A declaration of our sovereign lord the king, concerning the title of his majesty's son Charles, the prince and duke of Cornwall, 1614, folio. Printed in two columns, one french, the other english.

3. *Le premier reports des cafes & matters en ley resolves & adjudges en les courts del roy en Ireland, Dublin, 1615. Lond. 1628 and 1674, folio.* To the second edition was added a table. 4. A perfect abridgement of the 11 books of re-

ports of sir Edward Coke, 1651, 12mo. It was written in french by sir John Davies, and translated into english by another hand. 5. *Jus imponendi vestigalia*: or, the learning touching customs, tonnage, poundage, and impositions on merchandizes, &c. asserted, 1636 and 1659, 8vo. Besides these, he left some MSS. namely, a large epistle to Robert earl of Salisbury, of the state of the counties of Monaghan, Fermanagh, and Downe, and of justices of the peace, and other officers of Ireland, written in 1607: and also a speech before Arthur lord Chichester, viscount Belfast, lord lieutenant of Ireland, 21 May 1613, when he was speaker of the irish house of commons. These pieces were in the library of sir James Ware of Ireland, and afterwards, as Wood believes, in that of the earl of Clarendon.

wards earl of Castlehaven; by whom he had a son, an idiot, who died young; and a daughter named Lucy, who was married to Ferdinand lord Hastings, afterwards earl of Huntingdon. This Eleanor Touchet was a lady of a very extraordinary character. She had, or pretended to have, a spirit of prophecy; and her predictions, received from a voice which she often heard, as she used to tell her daughter Lucy, and the others, were generally wrapped up in dark and obscure expressions. It was commonly reported, that, on the Sunday before her husband's death, as she was sitting at dinner with him, she suddenly burst into tears; whereupon, he asking her the occasion, she answered, "Husband, these are your funeral tears;" to which he replied, "Pray, wife, spare your tears now, and I will be content that you shall laugh when I am dead." After sir John's death, she lived mostly at Parston in Hertfordshire; and in 1649 an account was published of her "strange and wonderful prophecies." She died in St. Bride's parish, London, in 1552; and was buried in St. Martin's church in the fields, near the remains of her husband.

DAVIES (DR. JOHN), was born in Denbighshire, and educated by William Morgan, afterwards bishop of St. Asaph. He was admitted a student of Jesus-college, Oxford, in 1589, and afterwards became a member of Lincoln-college in the same university. He was rector of Malloyd, or Manyloyd in Merionethshire, and afterwards a canon of St. Asaph. He commenced doctor in 1616, and was highly esteemed by the university, says Wood, as well versed in the history and antiquities of his own nation, and in the greek and hebrew languages; a most exact critic, and indefatigable searcher into antient writings, and well acquainted with curious and rare authors [A].

DAVIES (JOHN), an eminent and learned critic, was the son of a merchant in London, and born there April 22, 1679. After being educated in classical learning at the charterhouse-school, he was, in 1695, sent to Queen's-college in Cambridge; where he took the degree of B. A. in 1698. In 1701 he was chosen fellow of his college; and the year following took the degree of

[A] His works are, 1. *Antiquæ linguæ Britannicæ nunc communiter dictæ Cambro-Britannicæ, à suis Cynræcæ vel Cambricæ, ab aliis Wallicæ rudimenta, &c.* 1621, 8vo. 2. *Dictionarium Latino-Britannicum*, 1632, folio. With this is printed, *Dictionarium Latino-Britannicum*, which was begun and greatly advanced by Thomas Williams, physician, before 1600. It was afterwards completed and published by Dr. Davies. 3. *Adagia britannica, authorum britannico-*

*rum nomina, & quando floruerunt*, 1632, printed at the end of the dictionary before mentioned. 4. *Adagiorum britannicorum specimen*, MS. Bibl. Bodl. He also assisted W. Morgan, bishop of Landaff, and Richard Parry, bishop of St. Asaph, in translating the bible into welch, in that correct edition which came out in 1620. He also translated into the same language (which he had studied at vacant hours for 30 years) the book of "Resolution," written by Robert Parsons, a jesuit.

M. A. In 1711, having distinguished himself by several learned publications hereafter to be mentioned, he was collated by Moore, bishop of Ely, to the rectory of Fen-Ditton near Cambridge, and to a prebend in the church of Ely; taking the same year the degree of LL. D. Upon the death of Dr. James, he was chosen master of Queen's-college March 23, 1717; and created D. D. 1717, when George I. was at Cambridge. He died March 7, 1732, aged 53, and was buried in the chapel of his college; where a flat marble stone was laid over his grave, with a plain inscription. His mother, who was daughter of sir John Turton, knt. is said to have been living in 1743.

This learned man was not, as far as we can find, the author of any original works, but only employed himself in giving fair and correct editions of some greek and latin authors of antiquity. Thus in 1703 he published in 8vo. 1. *Maximi Tyrii dissertationes, gr. & lat. ex interpretatione Heinſii, &c.* 2. *C. Julii Cæſaris, & A. Hirtii quæ extant omnia*, Cant. 1706, 4to. It was published in 1727. 3. *M. Minucii Fælicis Octavius*, Cant. 1707, 8vo. It was printed again in 1712, 8vo. with the notes greatly enlarged and corrected, and the addition of *Commodianus*, a writer of the cyprianic age. 4. Then he formed a scheme of publishing new and beautiful editions of Cicero's philosophical pieces, by way of supplement to what Grævius had published of that author; and accordingly put out, in 1709, his *Tusculanarum disputationum, libri quinque*, 8vo. This edition, and that of 1738, which is the fourth, have at the end the emendations of his intimate friend Dr. Bentley. The other pieces were published by our author in the following order: *De naturâ deorum*, 1718. *De divinatione & de fato*, 1721. *Academica*, 1725. *De legibus*, 1727. *De finibus bonorum & malorum*, 1728. These several pieces of Tully were printed in 8vo. in a fair and handsome manner; have been received with a general applause; and have passed, most of them, through several editions. He had also gone as far as the middle of the third book of Cicero's *Offices*; but being prevented by death from finishing it, he recommended it in his will to the care of Dr. Mead, who put it into the hands of Dr. Thomas Bentley, that he might fit and prepare it for the press. But the house where Dr. Bentley lodged, which was in the Strand, London, being set on fire through his carelessness, as it is said, by reading after he was in bed, Davies's notes and emendations perished in the flames. 5. Another undertaking published by our learned author, which we have not already mentioned, was, *Lactantii Firmiani epitome divinarum institutionum*, Cantab. 1718, 8vo.

His labours have been well received both at home and abroad. Abbé d'Olivet in particular, the french translator of Cicero de

Naturâ Deorum, gives him just commendations for his beautiful edition of that book; but seems afterwards to have altered his opinion, as appears from the harsh judgement he passed upon him, in the preface to his new edition of Tully's works [B]

DAVIES (JOHN), a celebrated writing master, and a poet; flourished at the beginning of the 17th century. He was sent from the grammar school to Oxford; Wood says he knows not to what house of learning he belonged, though he remained there several years. He came up to London, and it appears that he lived in Fleet-street, in 1611, and was a roman catholic, for which anecdote vide Peck's *Desiderata Curiosa*, vol. ii. in the life of Arthur Wilson. The titles of many of his pieces are in the Athen. Oxon. as St. Peter's complaint, &c. 4to. 1595; Microcosmus, 4to. Oxford, 1603; Wit's Pilgrimage, &c. The Scourge of Folly, which chiefly consists of epigrams, is omitted in that list. We have besides, his Anatomy of fair writing, a copy-book, which has been praised by Moore above its deserts. According to Fuller he died about 1618, and an edition of this last work was printed in 1639.

DAVIES (SAMUEL), an American clergyman of dissenting principles, and known by 3 vols. of sermons, in 8vo. edited by Dr. Gibbons, of London. He was born November 3, 1724, in the county of Newcastle in Delaware in America, and designed by his friends for the *gospel-work*. In 1759 he succeeded Mr. Jonathan Edwards as president of his college of new Jersey, and which he held to his death on Feb. 4, 1761. He was succeeded in his post by the rev. Dr. S. Finley, who died on the 17th of July 1766, being the fourth president that filled that chair in the short space of less than 9 years.

DAVIES (THOMAS), bookseller; a man of uncommon strength of mind, and who prided himself on being through life "a companion of his superiors." In 1728 and 1729 he was at the university of Edinburgh, completing his education; and in 1736 we find him among the *dramatis personæ* of Lill-

[a] We will here subjoin this censure for the sake of the curious and learned reader. "Joannes Davisius Anglus his viginti annis pleraque Ciceronis philosophica edidit, operis Græviani perfectorem se professus. Verum, ut erumpat aliquando ex me vera vox, & dicam sine circuitione quod sentio, homini homo quid præstat! Quæ in Grævio modestia, quam ingenuus pudor! In altero quæ confidentia, aut, ne dixerim mollius, quæ procacitas! Tamen fateor, & libenter quidem, fuit in eo ingenium perspicax, acutum, solers; itaque locos aliquot feliciter

explicuit. At minimè ferendus est, qui, antiquis lectionibus à textu exterminatis, suis autem in eorum locum somniis, si diis placet, inducendis, novum velit architectari Ciceronem: adeo ut, si quæ ejus volumina secundis tertiisve curis retractata in lucem redierint, ultima editio sit etiam pessima: suscepto quasi certamine cum populari suo Ricardo Bentleio, quem suarum ad Tusculanas emendationum approbatorem amplificatoremque habuerat, uter esset in contaminandis veterum exemplaribus licentior." Ciceron. oper. præf. ad Vol. I.

lo's celebrated tragedy of *Fatal Curiosity*, at the theatre in the Haymarket, where he was the original representator of young Wilmot, under the management of Henry Fielding. He afterwards commenced bookseller in Duke's court, but met with misfortunes which induced him to return to the theatre. For several years he belonged to various companies at York, Dublin, and other places; at the first of which he married miss Yarrow, daughter of a performer there, whose beauty was not more remarkable than the blamelessness of her conduct and the amiableness of her manners. About 1752 he returned to London, and with Mrs. Davies was engaged at Drury-lane, where they remained for several years in good estimation with the town, and played many characters, if not with great excellence, at least with propriety and decency. Churchill, in his indiscriminate satire, has attempted to fix some degree of ridicule on Mr. Davies's performance: but the pen of a satirist is not entitled to implicit credit. Mr. Davies exchanged the theatre for a shop in Ruffel-street, Covent-garden, about 1762; and we should have been happy could we have recorded that his efforts in trade had been crowned with the success which his abilities in his profession merited. In 1778 he became a bankrupt; when, such was the regard entertained for him by his friends, that they readily consented to his re-establishment; and none of them, as he says himself, were more active to serve him than those who had suffered most by his misfortunes. But all their efforts might possibly have been fruitless, if his powerful and firm friend Dr. Johnson had not exerted himself to the utmost in his behalf. He called upon all over whom he had any influence to assist Tom Davies; and prevailed on Mr. Sheridan, patentee of Drury-lane theatre, to let him have a benefit, which he granted on the most liberal terms. In 1780, by a well-timed publication, the *Life of David Garrick*, which has passed through several editions, Mr. Davies acquired much fame, and some money. He afterwards published *Dramatic Miscellanies* in 3 vols. of which a second edition appeared a few days only before the author's death. His other works are; 1. Some memoirs of Mr. Henderson. 2. A review of lord Chesterfield's characters. 3. A life of Massinger. 4. Lives of Dr. John Eachard, sir John Davies, and Mr. Lillo; and fugitive pieces without number in prose and verse in the *St. James's Chronicle* and almost all the public newspapers. The compiler of this article knew him well; and has passed many convivial hours in his company at a social meeting, where his lively sallies of pleasantry used to set the table in a roar of harmless merriment. The last time he visited them he wore the appearance of a spectre; and, sensible of his approaching end, took a solemn valediction of all the company. Mr. Davies died the 5th of

May, 1785, and was buried, by his own desire, in the vault of St. Paul, Covent-garden, close by the side of his next door neighbour the late Mr. Grignion, watchmaker [c].

DAVILA, a celebrated historian, was born of an illustrious family in the isle of Cyprus. His ancestors had sustained the office of high-constables in that state, and were possessed of large fortunes: but, the Turks making themselves masters of the island in 1571, Davila was forced to abandon his country. He fled to Avila in Spain; induced thereto by a tradition, which prevailed in his family, that his ancestors had derived their name and origin from this town. Here, upon the credit of his name and family, joined to the little remaining substance he had brought with him, he thought he should be able to support himself with tolerable comfort: but, finding himself mistaken, he went to France, where he was greatly caressed in the court of Henry III. and had many services done him by people of the first quality. He had a brother and two sisters, who were taken into the service of Catherine de Medicis: but this queen dying in 1589, and the king soon after, broke again all Davila's measures. He continued however in France some time under the reign of Henry IV. and behaved himself very gallantly in several military expeditions. Afterwards he went to Venice, where he had a very honourable pension settled on him by the republic, in whose service his brother Lewis Davila had formerly been a commander. He was at Padua when he obtained a formal commission from Venice to remove to Verona; which being a very advantageous thing for him, he made no delay, but set out immediately. When he was upon his journey, he requested carriages for the conveyance of his goods, which was lawful for those who had received any sort of commission from the republic; but instead of being served in the manner he ought to have been, he was treated at one place very ill; and his servants and attendants were insulted by the person whose duty it was to furnish him. Davila presented his commission in the gentlest manner imaginable; but this moderation and candour, as it usually happens, only served the more to exasperate the man; who immediately discharged a pistol at him, and wounded him in such a manner that he died a short time after. Davila had a son with him of about 18 years of age; who had spirit enough to revenge the death of his father upon the murderer, whom he fell upon directly, and cut to pieces.

[c] The following lines were given in the newspapers, as contributing to mark the man:

Here lies the author, actor, Thomas Davies;

Living he shone a very *rara avis*.

The scenes he played, life's audience must commend:

He honoured Garrick—Johnson was his friend.

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When Davila was come to Venice, he wrote his History of the civil Wars of France. It is divided into 15 books, and contains every thing worth notice that passed, from the death of Henry II. 1559, to the peace of Vervins 1598. This history has always been highly esteemed. Lord Bolingbroke calls it a noble one, and says, that he "should not scruple to confess it in many respects equal to that of Livy." Davila has indeed been suspected and accused of too much refinement and subtlety, in developing the secret motives of actions, in laying the causes of events too deep, and deducing them often through a series of progression too complicated, and too artfully wrought. But yet, as the noble lord goes on in his letters on the study of history, l. v. "the suspicious person, who should reject this historian upon such general inducements as these, would have no grace to oppose his suspicions to the authority of the first duke of Epemon, who had been an actor, and a principal actor too, in many of the scenes that Davila recites. Girard, secretary to this duke, and no contemptible biographer, relates, that this history came down to the place where the old man resided in Gascony, a little before his death; that he read it to him; that the duke confirmed the truth of the narrations in it; and seemed only surpris'd, by what means the author could be so well informed of the most secret councils and measures of those times."

DAVILA (PETER FRANCIS), director of the cabinet of natural history at Madrid, and member of the academy of Berlin; died at the beginning of 1785, successfully cultivated conchylology and mineralogy. He kept up a constant correspondence with the literati of Europe, who respected his talents, and loved him for his obliging manners. The catalogue of his cabinet, published in 3 vols. is in great request among the naturalists.

DAVIS (HENRY EDWARDS), son of Mr. John Davis, of Windsor, was born July 11, 1756, and educated at Ealing, Middlesex; whence he removed to Baliol-college, Oxford, May 17, 1774, where he took his degree of B. A. about January 1778. In the spring of that year he wrote an examination of the "History of the decline and fall of the roman empire," in which it must be confessed, that he evinced more knowledge than is usually found at the age of 21. This was answered by the historian in a vindication, which brought out a reply by Mr. Davis. In 1780, having entered into priest's orders, he was made a fellow of his college; and, for some time before his death, had the office of tutor, which he discharged with a solicitude and constancy too great for the sensibility of his mind, and the delicacy of his constitution. A lingering illness removed him from the society of his many estimable friends, and deprived the public of his expected services. Affected by the

strongest and tenderest of those motives, which endear life and subdue fortitude, he sustained the slow approaches of dissolution, not only resigned but cheerful; supported by the principles he had well defended. Feb. 10, 1784, without any apparent change, between a placid slumber and death, he expired. He was buried at Windsor, the place of his nativity. He had cultivated a taste for elegant literature, particularly in poetry. Though his voice was not strong, his elocution was distinct, animated, unaffected, and pathetic. The cheerfulness and vivacity of his conversation, the warmth and benevolence of his heart, fixed by principle, and animated by sentiment, rendered him in his private character, alike amiable and worthy of esteem.

DAVISON (JEREMIAH), a portrait painter, born in England, of scots parents; studied fir Peter Lely, and excelled in painting satins. Died 1745.

DAUMIUS (CHRISTIAN), a native of Misnia, regent of the college of Zwickau, died in 1687, at the age of 75, with the reputation of one of the greatest scholars of his age. He was master of the languages both dead and living. We are indebted to him for good editions of many works of antiquity, and several other writings; a testimony at once of his industry, and the superiority of his talents. The most esteemed of them are: 1. *Tractatus de causis amissarum quarundam linguæ latinæ radicum*, 1642, 8vo. 2. *Indagator & restitutor græcæ linguæ radicum*, 8vo. 3. *Epistolæ*; lena, 1670, 4to; Dresden, 1677, 8vo. 4. *Poems*, &c.

DAUN (LEOPOLD Count), prince of Tiano, knight of the golden fleece, grand-croix of the order of Maria Theresa, field marshal, minister of state, president of the aulic council of war, was born in 1705, of an antient and illustrious family. He was colonel of a regiment of infantry in 1740, and distinguished himself in the war which Maria Theresa carried on for the preservation of the dominions which were left her by Charles VI. The succeeding war procured him a still more brilliant fame. Prince Charles of Lorraine being besieged in Prague, Daun, at the head of an army got together in haste, took the resolution to force the enemy to raise the siege, gave battle to the king of Prussia at Chotchemitch, the 18th of June, 1757, and gained a complete victory. It was on this occasion that the empress-queen instituted the military order that bears her name. The battle of Hochkirchen, in 1758, added fresh laurels to those of the deliverer of Prague. In 1760 he forced the king of Prussia to raise the siege of Dresden, by a series of measures proceeding from the profoundest deliberation, which had already delivered Olmutz in 1758. He attacked the Prussians in 1759 at Pirna, took the whole army commanded by general Finck, and made them prisoners of war. He had not the same success at Siplitz near Torgau, in 1760, where the enemy, already defeated, regained, after the marshal had been obliged

obliged to retire from the field on account of a dangerous wound, a superiority which decided the victory in his favour. The peace of Hubertsbourg put an end to his successes in 1763. He died at Vienna, the 5th of February 1766, at the age of 61, with the reputation of an experienced, brave, circumspect general, foreseeing and examining all the schemes of his enemy before he resolved to give him battle; humane and compassionate, uniting the virtues of the christian with those of the soldier. Occasions where prudence was more necessary than activity, were particularly favourable to him. His perceptions were quick and sure; but, when the urgency of the moment excluded maturity of reflection, he found it difficult to take a vigorous determination. Accordingly his victories were often without effect, and the vanquished, by bold and rapid manœuvres, sometimes repaired their defeat before it had been published by the voice of fame.

D'AUNOIS (The Countess) gained some reputation in the last century by her Romances and Travels into Spain, which are written with freedom. She died in 1705.

DAURAT (JOHN), an eminent french poet, was born near the head of the Vienne about 1507. Going to the capital of the kingdom to finish his studies, he there made an extraordinary progress, and distinguished himself in such a manner by his skill in greek, and his talent at poetry, that he became one of the professors of the university of Paris. In 1560 he succeeded John Stracellus in the post of king's reader and professor of greek; but before this he had been principal of the college of Coqueret, after having been tutor to John Antony de Baif, in the house of his father Lazarus de Baif, who was master of the requests. He continued to instruct this young pupil in the college of Coqueret; and he had also the famous Ronfard for his scholar there, during the space of seven years. One of the most glorious eulogies of Daurat is, that his school produced a great number of able men. His generosity and want of management reduced him to poverty, and procured him a place in the list of those learned men who have been very near starving. In the reign of Henry II. he had been preceptor to the king's pages; and Charles IX. honoured him with the title of his poet, and took great delight in conversing with him. Considering the age in which he lived, he may be pardoned for his liking to anagrams, of which he was the first restorer. It is pretended, that he found the model of them in Lycophron; at least he brought them into so much vogue, that every body would needs be trying at them; and he passed for such a conjurer in that way, that several illustrious persons gave him their names to anagrammatise. He undertook also to explain the centuries of Nostradamus, which he was thought by some to do with such success, that he seemed to be invested with the character of  
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his interpreter or sub-prophet. When he was near 80, having lost his first wife, he married a young girl; and by her had a son, for whom he shewed his fondness by a thousand ridiculous actions. He used to say, by way of excuse for this marriage, that "it was a poetic licence; and that, being to die by the thrust of a sword, he chose to perform the execution with a bright sword, rather than a rusty one." He had by his first wife, among other children, a son, who was the author of some french verses, printed in a collection of his own poems; and a daughter, whom he married to a learned man, named Nicolas Goulou, in whose favour he resigned his place of regius professor of the greek tongue. He made a great many verses in latin, greek, and french: and indeed it was his disease to make too many; for no book was printed, nor did any person of consequence die, but Daurat made some verses on the subject; as if he had been poet in ordinary to the kingdom, or his muse had been an hired mourner. Some have said that the odes, epigrams, hymns, and other poems in greek and latin, composed by Daurat, amount to about 50,000 verses; and make what abatement we will from this prodigious number, it is certain, that he composed a great many poems in those two languages, besides what he wrote in french. He was so good a critic, that Scaliger, as he said, knew none but him and Cujacius, who had abilities sufficient to restore antient authors; but he has presented the public with very little of that kind, some remarks on the Sybilline verses in Opsopæus's edition being all we can recollect at present. Scaliger tells us, and he laughs at him for it, that he spent the latter part of his life in endeavouring to find all the bible in Homer. He died at Paris, 1588, aged 81; and since his death there have been published collections of his verses, but not good ones.

DAWES (Sir WILLIAM), an eminent english prelate, was the youngest son of sir John Dawes, bart. and born at Lyons near Braintree in Essex, Sept. 12, 1671. He was educated at Merchant-taylors school in London, where he made a great proficiency in classical learning; and was also tolerably versed in the hebrew tongue, even before he was 15 years of age: which was chiefly owing to the additional care that Kidder, afterwards bishop of Bath and Wells, but then rector of Rayne near Braintree, was pleased to take of his education. In 1687 he was sent to St. John's college in Oxford; but his father's title and estate descending to him, upon the death of his two elder brothers, about two years after, he left Oxford, and entered himself a nobleman in Catharine-hall, Cambridge. He took possession of his eldest brother's chambers, who died there just before of a fever, at the same time that his other brother, who was lieutenant of a ship, was unhappily drowned. After  
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he had taken the degree of M. A. he visited his estate in Essex, and intended to make a short tour into some other parts of the kingdom, which he had not seen; but his progress was stopped by his happening to meet with Frances, the eldest daughter of sir Thomas Darcy, of Braxstead Lodge in Essex, a fine and accomplished woman, whom he soon after married.

As soon as he arrived at the proper age, he was ordained deacon and priest by Compton, bishop of London. He intended, from the very first, to enter into orders; and is said to have prepared himself for this, by making some of the most eminent english divines his study, while he was very young. Shortly after, he was created D. D. by a royal mandate, in order to be qualified for the mastership of Catharine-hall, to which he was unanimously elected in 1696, upon the death of Dr. John Eachard. He did several beneficial acts to his college: particularly, he contributed liberally towards the finishing a chapel, which his predecessor had begun; and, by his interest at court, procured the first vacant prebend of Norwich to be annexed, by act of parliament, to the mastership of Catharine-hall for ever. In 1696 he was made a chaplain in ordinary to king William; and shortly after, was presented by his majesty to a prebend in the church of Worcester. Sir William, it seems, had pleased the king so well in a sermon, preached at Whitehall Nov. 5, 1696, that his majesty sent for him, and without any sollicitation gave him this prebend; telling him at the same time, that "the thing indeed was but small, and not worth his acceptance, but as an earnest of his future favour, and a pledge of what he intended for him." Nov. 10, 1698, he was collated by archbishop Tenison to the rectory, and the month following to the deanery of Bocking in Essex; where he behaved in a very charitable and exemplary manner. His historian tells us, that by way of preserving an harmony and good understanding with his people, he used, every Sunday, to invite a certain number of the better sort to dine with him; which, it must be confessed, was no bad scheme. He used also to preach constantly himself, while he continued rector of that parish. "His discourses," says the same author, "were plain and familiar, and such as were best adapted to a country audience; yet under his management and manner of expression, they far surpassed the most elaborate compositions of other men. For such was the comeliness of his person, the melody of his voice, the decency of his action, and the majesty of his whole appearance, that he might well be pronounced the most complete pulpit-orator of his age." And this indeed conveys a true and just idea of this prelate, who owed his advancement chiefly to these popular qualities, and not to any uncommon-sized abilities, of which he does not appear to have been possessed: so that when these  
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same sermons at court and in the country came to be printed and read, it was a matter of great wonder with many, who did not consider what it is that sets off a sermon from the pulpit, how they happened to be so extravagantly admired when they were preached: an observation that may be extended to many other collections of pulpit discourses.

After queen Anne's accession, sir William was made one of her chaplains, and was in a fair way for some of the highest dignities in the church. Accordingly, though he missed the bishopric of Lincoln, which was vacant in 1705, yet her majesty, of her own accord, named him to the see of Chester in 1707. The reason of his missing Lincoln was his having, in a sermon upon January 30, uttered some bold truths which were not agreeable to certain persons in power; who took occasion from thence to persuade the queen, contrary to her inclination, to give it to Dr. Wake, afterwards archbishop of Canterbury. This however made no impression upon sir William; and therefore, when he was told by a certain nobleman, that he had lost a bishopric by his preaching, his reply was, that "as to that he had no manner of concern upon him, because his intention was never to gain one by it." In 1714 he was translated to the archiepiscopal see of York; at which time he was also made a privy counsellor of state. He continued above 10 years in this high station, much honoured and respected; and then a diarrhæa, to which he had been subject aforetime, coming to be attended with a fever, and ending in an inflammation of his bowels, put a period to his life April 30, 1724. He was buried in the chapel of Catharine-hall, Cambridge, near his lady, who died Dec. 22, 1705, in her 29th year. He had seven children, three of which only, namely, Elizabeth, Jane, and Darcy, survived him.

He was the author of several pieces, some of which were published by himself, and others after his decease, under the title of his *Whole works*, with a preface, giving some account of the life, writings, and character of the author, 1733, in 3 vols 8vo. Those published by himself were, 1. *An anatomy of atheism*, 1693. This is a poem consisting of five sheets, and was written by the author before he was 18 years of age. It is more remarkable for its argument and easiness of diction, than for any briskness and force of imagination. 2. *The duties of the closet*, &c. written before he was 21 years of age. 3. *The duty of communicating explained and enforced*, &c. composed for the use of his parishioners at Bocking. 4. *Sermons preached upon several occasions before king William and queen Anne*, 1707, 8vo. dedicated to that queen. 5. *A preface to the works of bishop Blackall*, published in 1723. There were few qualities that could adorn a man either in private or public life, as a layman

or ecclesiastic, which he did not possess in an eminent degree.

DAWES (RICHARD), an english scholar, celebrated for the publication of a work, intituled, *Miscellanea Critica*, was born in 1708; and after a school education under Mr. Anthony Blackwall, admitted of Emanuel-college Cambridge, in 1725. In 1736 he published a specimen of a greek translation of *Paradise Lost*; of which, in his preface to the *Miscellanea Critica*, he had candour enough to point out the imperfections himself. "The blot of his life was taking part against Bentley, from whom the present father of greek literature in this country, Mr. Toup, acknowledges to have learnt more, than from all the critics of all the ages before." So writeth our author; whose very singular critique we leave to the animadversions of the learned reader. Mr. Dawes died in 1766, and left some MSS. to which Mr. Burges, who has lately published an improved edition of the *Miscellanea Critica*, had access. There are some others in Dr. Askew's collection, who bought Mr. Dawes's library.

DAY (JOHN) was one of the most eminent printers of his time; he lived over Aldersgate, under which he had a shop. He had also a larger at the west door of St. Paul's. He printed the bible dedicated to Edward VI. fol. 1549; also Latimer's sermons; several editions of the Book of Martyrs; Tyndale's works, in 1 vol. fol. some of Roger Ascham's works; and many others of less note. He died the 23d of July, 1584. It is intimated in his epitaph, that Fox undertook the acts and monuments at his instance:

He set a Fox to write how martyrs runne  
By death to lyfe.

DAY (THOMAS), born in London June 22, 1748. His father enjoyed a considerable office in the customs, and his mother was the daughter of Samuel Bonham, esq. While yet in his infancy, he had the misfortune to lose his father; and Mrs. Day having removed to Stoke Newington, sent her son to a child's school in that village; and when he was of a proper age, she placed him in the Charter-house, under the care of Dr. Crusius, whose abilities and discipline as a master were well known and justly celebrated. After remaining eight or nine years in that seminary, he was entered at the age of 16 of the college of Corpus Christi, Oxford. How long he continued at the university is not known; but we are informed that he took none of the usual degrees. It is certain, however, that at a very early age he applied assiduously to his studies. An enthusiasm for virtue, and consequently a strong abhorrence of female seduction, had made so forcible an impression on his mind, that  
when

when he was only seventeen, he discovered a degree of heroism which may justly be termed quixotic. At that period a nobleman having seduced a female, and afterwards abandoned her a wretched victim to penury and prostitution, excited the indignation of the young adventurer. He wrote a remonstrance to the seducer, and concluded it with a challenge, of which, however, it does not appear that any notice was taken. His enthusiasm was afterwards displayed in the education of two female children, whom he intended to educate in some measure after the system of Rousseau. Finding, however, this project impracticable, he was obliged to relinquish it; yet he still continued his protection, and placed them in a boarding-school for the completion of their education. While he was engaged in this scheme, he became acquainted with Dr. Small, a physician in Birmingham. The doctor, with the kind officiousness of a friend, endeavoured to rectify his views, and controul the exuberance of his imagination. Mr. Day at one time wished to enter on the study of medicine, but was dissuaded from putting it into effect by the suggestions of Dr. Small, who represented to him the uncertainty to which the professors of that art are liable; and the difficulty attending an application of the knowledge that might be acquired to particular cases. The remonstrances of his friend seem to have had the desired effect. He altered his plan of operations. In the design of applying to the study of the law, he entered himself a student of the Middle Temple, and at the usual period was called to the bar, but he never practised in the profession.

In the latter end of the year 1774 we find Mr. Day at Brussels, where he received the afflicting news that Dr. Small lay dangerously ill of a fever. In consequence of this he hastened to England with all possible expedition, and arrived but just in time to see his friend expire. To soothe his mind under this deep affliction, he composed some pathetic lines on the death of one whom he so much admired when living. These verses being thought to contain an exact delineation of the poet's own character, and as they were never employed to the purpose for which they were originally intended, they were afterwards inscribed on his own tomb by the direction of his widow.

In 1773 appeared his first literary production, in the composition of which he was assisted by his friend and school-fellow, Mr. John Bicknell. It was built upon a fact which had been recently mentioned in the newspapers. Some years afterwards he published part of a letter which he had written to an American on the subject of the slave trade. This appeared under the title of, A Fragment of a Letter, and was addressed to the united states of America. Having married Miss Esther Milnes, of Wakefield in Yorkshire, in 1778, he went in the following year

year to reside on his estate at Stapleford in Essex; and about three years afterwards removed to another estate at Anningley, near Chertsey, in Surry, where he employed himself in the practice of agriculture. During the american war, the political transactions of the times attracted his attention, and he employed his pen in the defence of the revolted colonies. On this subject he published two poems, one under the title of the Devoted Legions, in which a parallel was drawn between the conduct of administration and an incident in the roman history. This poem was addressed to lord George Germaine, and the commanders of the british forces in America. The attempt to subjugate America, by desolating the coasts and burning the towns and villages along its shores, was the subject of the other poem, which he intituled, the Desolation of America. When the prospect of a peace began to dawn, Mr. Day was very urgent in his exhortations to a speedy termination of the war, in a pamphlet he produced under the title of Reflections on the present state of England and America. The letters of Marius, by Mr. Day, appeared soon after the conclusion of the peace. They were addressed to the earl of Shelburne, and that minister was the subject of the author's praise for having terminated a ruinous war. About this time associations were formed for the purpose of obtaining a redress of grievances, and a more equal representation of the people in parliament. Mr. Day attended several of these meetings in the different counties where he possessed estates. He distinguished himself as an orator on these occasions, and spoke with the same eloquence that is conspicuous in his writings. In 1786 he published a pamphlet under the title of a Dialogue between a Justice of peace and a Farmer. The object of this publication was, to represent the inconveniences to which persons employed in trade or agriculture are subject, from the increase of duties and taxes. A bill being laid before parliament concerning the exportation of wool, Mr. Day brought out a pamphlet on the subject, in behalf of the farmers, who were in danger of being a prey to the avarice of the dealers in wool, and to defend them from the vexatious inquisitions of the officers of the revenue, with the customary restrictions and penalties. The dealers however prevailed, and the bill was passed into a law. He had already employed himself for some time in composing the history of Sandford and Merton, a book designed for the amusement and instruction of children. This work, in three volumes, was published at as many different periods, the first volume appearing in 1783, the second in 1786, and the third in 1789, the merit of which is sufficiently established by the number of editions through which it has passed. On the 28th of September 1789 he got his death by a fall from his horse, on the road between his house and his mother's. In person he was tall,

tall, stout, and erect. His manners are described as simple, and his exterior plain.

The verses mentioned above, as designed for the monument of Dr. Small, but reserved for his own, are these :

Beyond the rage of time, or fortune's power,  
Remain, cold stone, remain, and mark the hour  
When all the noblest gifts which Heaven e'er gave  
Were centred in a dark and gloomy grave.  
Oh, taught on reason's boldest wings to rise,  
And catch each glimmering of the opening skies!  
Oh, gentle bosom ! oh, unfulfilled mind !  
Oh, friend to truth, to virtue, and mankind !  
Thy dear remains we trust to this sad shrine,  
Secure to feel no second loss like thine !

DEACON (JAMES), a gentleman of great talents for music and drawing, painted portraits in miniature in a very masterly manner, and professedly engaged in the business. Died in May 1750.

DEAGEANT DE S. MARCELLIN (GUICHARD), was at first clerk to Barbin, whom the marechal d'Ancre had made comptroller general of the finances. Arnold d'Andilli afterwards introduced him to the duke of Luynes. Déageant gained the favour of this duke by serving him usefully against the marshal d'Ancre, his benefactor. He was intrusted with several important commissions and negotiations, which he executed with success. Being become a widower, Lewis XIII. was inclined to give him the bishopric of Evreux ; but Déageant preferred a second marriage and the intrigues of politics to the ecclesiastical state and its dignities. Nevertheless, he shewed great zeal against the calvinists ; which made cardinal Richelieu say, " that if he had routed heresy, Déageant might boast of having given it the first kick." Déageant became a sufferer by the caprices of fortune, after having enjoyed her favours. He was disgraced, and ordered to retire to Dauphiny, where he died in 1639 in an advanced age, being first president of the board of accounts. He published Memoirs transmitted to cardinal Richelieu, containing many particular and remarkable matters that happened from the last years of Henry IV. to the beginning of the ministry of cardinal Richelieu ; that is to say, down to 1624. These memoirs were printed at Grenoble in 1668, 12mo. by the care of his grandson : they are also to be found in the *Memoires particuliers pour l'histoire de France*, 1756, 3 vol. 12mo. They are sometimes deficient in point of fidelity in the statement of facts, and almost always in elegance of style ; but they contain many curious matters.

DECHALES (CLAUDIUS FRANCIS MILLIET), an excellent  
• mathematician,

mathematician, mechanic, and astronomer, was born at Chamberry, the capital of Savoy, in 1611; and descended from a noble family, which had produced several persons creditably distinguished in the church, the long robe, and the field. He was a great master in all the parts of the mathematics, and printed several books in that way which were very well received. His principal performances are, an edition of Euclid's Elements, where he has struck out the unserviceable propositions, and annexed the use to those he has preserved; a discourse of fortification; and another of navigation. These performances, with some others, were first collected into three volumes in folio, under the title of *Mundus Mathematicus*, being indeed a very complete course of all the mathematics. The first volume includes the first six books of Euclid, with the eleventh and twelfth; an arithmetical tract; Theodosius's spherics; trigonometry; practical geometry; mechanics; statics; universal geography; a discourse upon the loadstone; civil architecture, and the carpenters art. The second volume furnishes directions for stone-cutting; military architecture; hydrostatics; a discourse of fountains and rivers; hydraulic machines, or contrivances for water-works; navigation; optics; perspective; catoptrics, and dioptrics. The third volume has in it a discourse of music; pyrotechnia, or the operations of fire and furnace; a discourse of the use of the astrolabe; gnomonics, or the art of dialling; astronomy; a tract upon the calendar; astrology; algebra; the method of indivisible and conic sections. The best edition of this work is that of Lyons, printed in 1690; it is more correct than the first, has considerable enlargements, and makes four vols. in folio. Dechales, though not abounding in discoveries of his own, is yet allowed to have made a very good use of those of other men, and to have drawn the several parts of the science of mathematics together with great clearness and judgment. It is said also, that his probity was not inferior to his learning, and that both these qualities made him generally admired and beloved at Paris; where for four years together he read public mathematical lectures in the college of Clermont. Then he removed to Marseilles, where he taught the art of navigation; and afterwards became professor of mathematics in the university of Turin, where he died March 28, 1678, aged 67.

DECKER, or DECKHER (JOHN), a pious and learned jesuit, born about 1559, at Hazebruck in Flanders, taught philosophy and scholastic theology at Douai, and afterwards at Louvain. He was then sent on an embassy into Stiria, and became chancellor of the university of Gratz, where he died in 1619, aged 69. His principal work treats of the year of the birth and of the death of Christ. It is intitled: *Velificatio, seu theorematum de anno ortus ac mortis domini*; Gratz, 1616, in 4to. He also

wrote *Tabula chronographica, à captâ per Pompeium Jerosolymâ, ad deletam à Tito urbem*; Gratz, 1605. 4to. He was a man of profound erudition, and had acquired great skill in chronology.

DECKER (THOMAS), a writer in the reign of James I. and, being contemporary with Ben Jonson, more eminent by having a quarrel with that great poet, than he would perhaps otherwise have been from the merit of his own works. What the original occasion of their contest was, is unknown; but Jonson, who certainly could never "bear a rival near the throne," has, in his *Poetaster*, the *Dunciad* of that author, among many other poets whom he has satirised, been peculiarly severe on Decker, whom he has characterised under the name of *Crispinus*. This compliment Decker has amply repaid in his *Satyromastix*, or the untrussing a humourous poet, in which, under the title of young Horace, he has made Ben the hero of his piece. As great wits, and especially those of the satirical kind, will always have numerous enemies, besides the general fondness the public have for seeing men of abilities abuse each other, this play was extremely followed; and, as it appears to have been one of our author's first pieces, it probably laid the foundation of his fame as a writer. Although, as we before observed, Decker was but a middling poet, yet he did not want his admirers, even among the poets of his time; some of whom thought themselves not disgraced by writing in conjunction with him; Webster having a hand in three of his plays, and Rowley and Ford joining with him in another. Richard Brome in particular used always to call him father, which is somewhat the more extraordinary, considering the opposition subsisting between him and Jonson, as Brome had been servant to, and was a particular favourite with, the laureat. Mr. Theophilus Cibber observes on this occasion, that it is the misfortune of little wits, that their admirers are as inconsiderable as themselves, and that Brome's applauses confer no great honour on those who enjoy them. Yet perhaps in this censure he has been somewhat too severe on both; for Brome's merit was certainly not inconsiderable, since it could force admiration and even public praise from the envious Ben himself. And although Langbaine, who writes with partiality to Ben Jonson, has given the preference in so superlative a degree to those plays in which our author was united with others, against those which were entirely his own; yet in his "*Honest Whore*," and the comedy of "*Old Fortunatus*," both which are allowed to be solely his, there are beauties, both as to character, plot and language, equal to the abilities of any of those authors that ever assisted him; and indeed in the former, equal to any dramatic writer (Shakspeare excepted) that this island has produced.

The dramatic pieces in which he was concerned may be seen in

in the *Biographia Dramatica*. The precise time of this author's birth and death are not recorded; yet he could not have died young, as the first play we find of his writing was published in 1600, and the latest date we meet with to any other is in 1638, except the "*Sun's Darling*," which Langbaine observes was not published till after the death of its author.

DEDEKIND (FREDERIC), a German, published in the xvth century a work of the same nature with Erasmus's panegyric on folly. It is an ironical eulogium on incivility and rudeness, intituled: *Grobianus, sive de incultis moribus & inurbanis gestibus*; Francfort, 1558, 8vo. The author seems to have possessed a greater share of ingenuity than at that time fell to the lot of many of his countrymen.

DEE (JOHN), a great mathematician, and very extraordinary person in the republic of letters, was born of parents in good circumstances at London, July 13, 1527; and, after some time spent at school there, and at Chelmsford in Essex, sent to John's college in Cambridge. As to the life he led there, take it in his own words: "Anno 1542, I was sent, by my father Rowland Dee, to the university of Cambridge, there to begin with logic, and so to proceed in the learning of good arts and sciences; for I had before been meeting well furnished with understanding of the latin tongue, I being then somewhat above 15 years old. In the years 1543, 1544, 1545 I was so vehemently bent to study, that for those years I did inviolably keep this order, only to sleep four hours every night; to allow to meat and drink, and some refreshing after, two hours every day; and of the other 18 hours, all, except the time of going to, and being at, the divine service, was spent in my studies and learning." May 1547 he went into the Low Countries, on purpose to converse with Frisius, Mercator, &c. and in about eight months after returned to Cambridge: where, upon the founding of Trinity-college by Henry VIII, he was chosen one of the fellows. His turn was to mathematics and astronomy. He brought over with him from the Low Countries several instruments made by the direction of Frisius, together with a pair of great globes made by Mercator; and his reputation was very high. However, his assiduity in making astronomical observations, which in those days were always understood to be connected with the desire of penetrating into futurity, brought some suspicion upon him; which was so far increased by a very singular accident that befel him, as to draw upon him the imputation of a conjurer, which he could never shake off for 60 years after. This accident was soon after his removal from St. John's-college, and being chosen one of the fellows of Trinity, where he "was assigned to be the under-reader of the greek tongue, Mr. Pember being the chief greek reader then in Trinity-college. Hereupon," says he, "I did set forth, and it was seen of the

university, a greek comedy of Aristophanes, named in greek *Εἰρήνη*; in latin, Pax; with the performance of the scarabæus, or beetle, his flying up to Jupiter's palace with a man and his basket of victuals on his back; whereat was great wondering, and many vain reports spread abroad of the means how that was effected."

Disturbed with these reports, he left England again in 1548, and went to the university of Louvain; where he distinguished himself extremely, so that he was visited by the duke of Mantua, by don Lewis de la Cerda, afterwards duke of Medina, and other persons of great rank. While he remained there, sir William Pickering, who was afterwards a great favourite with queen Elizabeth, was his pupil; and in this university it is probable, not certain, that he had the degree of LL. D. conferred upon him. July 1550 he went from thence to Paris, where, in the college of Rheims, he read lectures upon Euclid's Elements, with uncommon applause; and very great offers were made him, if he would accept of a professorship in that university, which however he refused. In 1551 he returned to England, was well received by sir John Cheke, introduced to secretary Cecil, and even to king Edward himself, from whom he received a pension of 100 crowns a year, which was afterwards exchanged for a grant of the rectory of Upton upon Severn, his majesty's presentation, which he received in 1553. In the reign of queen Mary, he was for some time very kindly treated; but afterwards came into great trouble, and even danger of his life. At the very entrance of it, Dee entered into a correspondence with several of the lady Elizabeth's principal servants, while she was at Woodstock and at Milton; which being observed, and the nature of it not known, two informers charged him with practising against the queen's life by incantments. Upon this he was seized and confined; but being, after several trials, discharged of treason, he was turned over to bishop Bonner, to see if any heresy could be found in him. After a tedious persecution, August 19, 1555, he was, by an order of council, set at liberty; and thought his credit so little hurt by what had happened, that Jan. 15, 1556, he presented "A supplication to queen Mary, for the recovery and preservation of antient writers and monuments." The design was certainly good, and would have been attended with good consequences, if it had taken effect; which it did not. The supplication is still extant in the Cotton library; and we learn from it, that Tully's famous work, *De Republicâ*, was once extant in this kingdom, and perished at Canterbury.

Upon the accession of queen Elizabeth, at the desire of lord Robert Dudley, afterwards earl of Leicester, he delivered somewhat upon the principles of the antient astrologers, about the choice of a fit day for the coronation of the queen, from whom

he received many promises; nevertheless, his credit at court was not sufficient to overcome the public odium against him, on the score of magical incantations, which was the true cause of his missing several preferments. He was by this time become an author; but, as we are told, a little unluckily; for his books were such as scarce any pretended to understand, written upon mysterious subjects in a very mysterious manner. The reader shall have an account of them by and by. In the spring of 1564 he went abroad again, to present the book which he dedicated to the then emperor Maximilian, and returned to England the same summer. In 1568, he engaged the earl of Pembroke to present the queen with his "*Propædunata Aphoristica*;" and two years after, sir Henry Billingsley's translation of Euclid appeared, with Dee's preface and notes; which did him more honour than all his performances, as they furnished incontestible proofs of a more than ordinary skill in the mathematics. In 1571, we find him in Lorrain; where falling dangerously sick, the queen was pleased to send him two physicians. After his return to England, he settled himself in his house at Mortlake; where he prosecuted his studies with great diligence, and collected a noble library. This library consisted of 4000 volumes, of which above a fourth part were MSS. a great number of mechanical and mathematical instruments; a box full of seals, and other curiosities of the same kind. It was upon his leaving the kingdom in 1583, that the populace, who always believed him to be one who dealt with the devil, broke into his house at Mortlake; where they tore and destroyed many things, and dispersed the rest in such a manner, that the greatest part of them were irrecoverable.

In 1572, a new star appeared in Cassiopeia's chair, which gave Dee an opportunity of distinguishing himself in his own way. March 1575, queen Elizabeth went to his house, to see his library; but having buried his wife only a few hours before, he could not entertain her in the manner he would have done. However, he brought out to her majesty a glass of his, which had occasioned much discourse; shewed her the properties of it, and explained their causes, in order to wipe off the aspersions, under which he had so long laboured, of being a magician. In 1577, a comet appearing, the queen sent for him to Windsor, to hear what he had to say about it. She was pleased with his discourses, and promised him her royal protection, notwithstanding the vulgar reports to his prejudice. The year after, her majesty being greatly indisposed, Dee was sent abroad to confer with the german physicians. The queen, hinting her desire to be thoroughly informed as to her title to countries discovered in different parts of the globe, by subjects of England, Dee applied himself to the task with great vigour; so much,

that Octob. 3, 1580, which was not three weeks after, he presented to the queen, in her garden at Richmond, two large rolls, in which those countries were geographically described and historically explained; with the addition of all the testimonies and authorities necessary to support them, from records, and other authentic vouchers. These she very graciously received; and, after dinner, the same day conferred with Dee about them, in the presence of some of her privy-council, and of the lord-treasurer Burleigh especially. His next employment, of consequence enough to be remembered, was about the reformation of the calendar; which, though it never took effect, was one of his best performances, and did him great credit.

We come now to that period of his life, by which he has been most known to the world, though for matters which have justly rendered him least to be regarded. He was certainly a man of uncommon parts, learning, and application; and might have performed great things, if he had been possessed of a solid judgment; but he was very credulous and superstitious. He was likewise extremely vain; and his ambition to surpass all men in knowledge, carried him at length to a desire of knowing beyond the bounds of human faculties. In short, he suffered himself to be deluded into an opinion, that by certain invocations an intercourse or communication with spirits might be obtained; from whence he promised himself an insight into the occult sciences. He found a young man, one Edward Kelly, a native of Worcestershire, who had dipped already deep into these matters; and who readily undertook to be his instrument in them, for which he was to pay him 50*l.* per annum. Dec. 2, 1581, they began their incantations; in consequence of which, Kelly was, by the inspection of a certain table, consecrated for that purpose with many superstitious ceremonies, enabled to acquaint Dee with what the spirits thought fit to shew and discover. These conferences were continued for about two years, and the subjects of them committed to writing; but never published, though still preserved in Ashmole's museum. In the mean time, there came over hither a Polish lord, one Albert Laski, palatine of Siradia, a man of great parts and learning; who was introduced by the earl of Leicester to Dee, and became his constant visitant. Having himself a bias to those superstitious arts, he was, after much intreaty, received by Dee into their company, and into a participation of their secrets. But within a short time, the palatine of Siradia, returning to his own country, prevailed with Dee and Kelly to accompany him, upon the assurance of an ample provision there; and accordingly they went all privately from Mortlake, in order to embark for Holland; from whence they travelled by land through Germany into Poland, where, Feb. 3, 1584, they arrived at the principal castle belonging

belonging to Albert Laski. When Laski had been sufficiently amused with their fanatical pretences to a conversation with spirits, he contrived to send them to the emperor Rodolph II. who, being quickly disgusted with their impertinence, declined all farther interviews. Upon this Dee applied himself to Laski, to introduce him to Stephen king of Poland; which accordingly he did at Cracow, April 1585. But that prince soon detecting his delusions, and treating him with contempt, he returned to the emperor's court at Prague; from whose dominions he was soon banished, at the instigation of the pope's nuncio, who gave the emperor to understand, how scandalous it appeared to the christian world, that he should entertain two such magicians as Dee and Kelly. Notwithstanding this, a young nobleman of great power and fortunes in Bohemia, and one of their pupils, gave them shelter in the castle of Trebona; where they not only remained in safety, but lived in splendor, Kelly having in his possession, as is reported, that philosophical powder of projection, by which they were furnished with money very profusely. Some jealousies and heart-burnings afterwards happened between Dee and Kelly, that brought on at length an absolute rupture. Kelly, however, seems to have acted a much wiser part than his companion; since it appears, from an entry in Dee's diary, that he was so far intimidated, as to deliver up to Kelly, Jan. 1589, the powder, about which it is said he had learned from the german chymists many secrets which he had not communicated to Dee. Kelly, it seems, was a much younger man than Dee, being now in only the 40th year of his age.

The noise their adventures made in Europe, induced queen Elizabeth to invite Dee home, who was at length persuaded; and, May 1689, he set out from Trebona towards England. He travelled with great pomp and solemnity; was attended by a guard of horse; and, besides waggons for his goods, had no less than three coaches for the use of his family; for he had married a second wife, and had several children. He landed at Gravesend Nov. 23; and, Dec. 9, presented himself at Richmond to the queen, who received him very graciously. He then retired to his house at Mortlake; and collecting the remains of his library, which had been torn to pieces and scattered in his absence, he sat down to study. He had great friends; received many presents; yet nothing, it seems, could keep him from want. The queen had quickly notice of this, as well as of the vexations he suffered from the common people, who persecuted him as a conjuror. She sent him money from time to time: but all would not do. At length he resolved to apply in such a manner to the queen, as to procure some settled subsistence; and accordingly, Nov. 9, 1592, he sent a memorial to her majesty by the countess of Warwick, in which he

very earnestly pressed her, that commissioners might be appointed to hear his pretensions, and to examine into the justness of his wants and claims. This had a good effect; for, on the 22d, two commissioners were sent to Mortlake, where Dee exhibited a book, containing a distinct account of all the memorable transactions of his life, those which occurred in his last journey abroad only excepted; and, as he read this historical narration, he produced all the letters, grants, and other evidences requisite to confirm them, and where these were wanting named living witnesses. The title of this work, the original of which still remains in the Cotton library, and a transcript of it among Dr. Smith's written collections, runs thus: "The compendious rehearsal of John Dee, his dutiful declaration and proof of the course and race of his studious life for the space of half an hundred years now by God's favour and help fully spent, and of the very great injuries, damages, and indignities which for these last nine years he hath in England sustained, contrary to her majesty's very gracious will and express commandment, made unto the two honourable commissioners by her most excellent majesty thereto assigned, according to the intent of the most humble supplication of the said John, exhibited to her most gracious majesty at Hampton-court, ann. 1592, Nov. 9."

Upon the report made by the commissioners to the queen, he received a present, and promises of preferment; but these promises ending like the former in nothing, he engaged his patroness, the countess of Warwick, to present another short latin petition to the queen. What followed does not appear: however, Dec. 8, 1594, he obtained a grant to the chancellorship of St. Paul's. But this did not answer his end: upon which he applied himself next to Whitgift, archbishop of Canterbury, by a letter, in which he inserted a large account of all the books he had either published or written: and in consequence of this letter, together with other applications, he obtained a grant of the wardenship of Manchester-college. Feb. 1596, he arrived with his wife and family in that town; and was installed in his new charge. He continued there about seven years; which he is said to have spent in a troublesome and unquiet manner. June 1604, he presented a petition to king James, earnestly desiring him that he might be brought to a trial; that, by a formal and judicial sentence, he might be delivered from those suspicions and surmises which had created him so much uneasiness for upwards of 50 years. But the king, having been informed of the nature of his studies, was very far from giving him any mark of royal countenance and favour; which must needs have greatly affected a man of that vain and ambitious spirit, which all his misfortunes could never alter or amend. November the same  
year

year he quitted Manchester with his family, in order to return to his house at Mortlake; where he remained but a short time, being now very old, infirm, and destitute of friends and patrons, who had generally forsaken him. We find him at Mortlake in 1607; where he had recourse to his former invocations, and so came to deal again, as he fancied, with spirits. One Hickman served him now, as Kelly had done formerly. Their transactions were continued to Sept. 7, 1607, which is the last date in that journal published by Casaubon, whose title at large runs thus: "A true and faithful relation of what passed for many years between Dr. John Dee, a mathematician of great fame in queen Elizabeth and king James their reigns, and some spirits, tending, had it succeeded, to a general alteration of most states and kingdoms in the world. His private conferences with Rodolph emperor of Germany, Stephen king of Poland, and divers other princes, about it. The particulars of his cause, as it was agitated in the emperor's court by the pope's intervention. His banishment and restoration in part; as also the letters of fundry great men and princes, some whereof were present at some of these conferences, and apparitions of spirits to the said Dr. Dee, out of the original copy written with Dr. Dee's own hand, kept in the library of sir Thomas Cotton, knt. baronet. With a preface confirming the reality, as to the point of spirits, of this relation, and shewing the several good uses that a sober christian may make of all. By Meric Casaubon, D. D. Lond. 1659," fol.

This book made a great noise upon its first publication; and many years after the credit of it was revived by one of the ablest mathematicians and philosophers of his time, the celebrated Dr. Hooke: who believed, that not only Casaubon, but archbishop Usher, and other learned men, were entirely mistaken in their notions about this book; and that, in reality, our author Dee never fell under any such delusions, but being a man of great art and intrigue, made use of this strange method of writing to conceal things of a political nature, and, instead of a pretended enthusiast, was a real spy. But there are several reasons which will not suffer us to suppose this. One is, that Dee began these actions in England; for which, if we suppose the whole treatise to be written in cypher, there is no account can be given, any more than for pursuing the same practices in king James's time, who cannot be imagined to have used him as a spy. Another, that he admitted foreigners, such as Laski, Rosenberg, &c. to be present at these consultations with spirits; which is not reconcileable with the notion of all he did being mere artifice and imposture. Lastly, upon the return of Dee from Bohemia, Kelly did actually send an account to the queen of practices against her life; but then this was in a plain and open

open method, which would never have been taken, if there had been any such mysterious correspondence between Dee and her ministers, as Hooke suggests. In the latter end of his life, he became miserably poor. It is highly probable that he remained under these delusions to his death; for he was actually providing for a new journey into Germany, when, worn out by age and distempers, he died in 1608, aged 80, and was buried at Mortlake. He left behind him a numerous posterity both male and female, and among these his eldest son Arthur; who was bred at Westminster school under the learned Camden, applied himself to physic, and became physician in ordinary first to the grand duke of Russia, and afterwards to Charles I.

The books which Dee printed and published, are, 1. *Propædumata aphoristica; de præstantioribus quibusdam naturæ virtutibus aphorismi*, Lond. 1558, 12mo. 2. *Monas hieroglyphica ad regem Romanorum Maximilianum*, Antwerp. 1564. 3. *Epistola ad eximium ducis Urbini mathematicum, Fredericum Commandinum, præfixa libello Machometi Bagdedini de superficierum divisionibus, edito opera divi & ejusdem Commandini Urbinatis*, Pisauri, 1570. 4. *The british Monarchy, otherwise called the Petty Navy royal*. 1576. 5. Preface mathematical to the english Euclid, published by sir Henry Billingsley, knt. where he says many more arts are wholly invented by name, definition, property, and use, than either the grecian or roman mathematicians have left to our knowledge, 1570. 6. Divers and many annotations and inventions dispersed and added after the tenth book of the english Euclid, 1570. 7. *Epistola præfixa ephemeridibus Joannis Feldi à 1557, cui rationem declaraverat ephemerides conscribendi*. 8. *Parallaticæ commentationis praxeosque nucleus quidam*, Lond. 1573. This catalogue of Dee's printed and published books is to be found in his *Compendious Rehearsal*, &c. as well as in his letter to archbishop Whitgift. We could transcribe from the same places more than 40 titles of books unpublished, that were written by him; but we imagine a less number may satisfy the reader's curiosity, at the same time that it will save us much dry labour. Let the list below [D] therefore serve for a specimen.

DE

[D] 1. The great volume of famous and rich discoveries, wherein also is the history of king Solomon every three years, his Ophirian voyage, the originals of presbyter Joannes, and of the first great chamberlain and his successors for many years following. The description of divers wonderful isles in the northern, scythian, tartarian, and the other most northern seas, and near under the north pole, by record written 1200 years since, with divers other

rarities, 1576. 2. The british complement of the perfect art of navigation. A great volume. In which are contained our queen Elizabeth her tables gubernautic for navigation by the paradoxal compass, invented by him anno 1557, and navigation by great circles, and for longitudes and latitudes, and the variation of the compass, finding most easily and speedily, yea, if need be, in one minute of time, and sometimes without sight of sun, moon, or

**DEFESCH (WILLIAM)**, a German, and some time chapel-master at Antwerp, was in his time a respectable professor on the violin, and leader of the band for several seasons at Marybone gardens. His head was engraved as a frontispiece to some musical compositions published by him; his name is to be found on many songs and ballads, to which he set the tunes for Vauxhall and Marybone gardens. He died soon after the year 1750 at the age of 70.

**DE FOE (DANIEL)**, the son of James Foe of the parish of St. Giles Cripplegate, citizen and butcher, was born in London about the year 1668; he was afterwards accused by his enemies of having assumed the name of De Foe to conceal his english origin. His real motives, however, have never been ascertained.—His parents were probably dissenters. It is certain that he was placed under the tuition of Charles Morton who kept a dissenting academy at Newington-Green, and that he afterwards became a strenuous advocate for the principles and politics of those who separated from the church of England. Whatever may have been his original destination or employment, he became a writer at a very early age. In 1680 he published a pamphlet on the subject of a contest between the Turks and the house of Austria. In 1683 he engaged in arms on the side of the duke of Monmouth. He made this exploit a subject of exultation afterwards when there was no longer any danger in avowing principles which he thought meritorious.—How he escaped the resentment of James, and the bloody tribunal of Jeffries, is unknown. But he ventured to publish a pamphlet against the intolerant bigotry of that monarch, as a warning to the dissenters against his insidious designs in offering them toleration. He was admitted a liveryman of London on the 26th of January 1688; and after the abdication of James was

or stars, with many other new and needful inventions gubernautic, 1576. 3. De modo evangelii Jesu Christi publicandi, propagandi, stabiliendique, inter infideles atlanticos. Volumen magnum libris distinctum quatuor: quorum primus ad serenissimam nostram potentissimamque reginam Elizabetham inscribitur; secundus ad summos privati suæ sacræ majestatis concilii senatores; tertius ad Hispaniarum regem Philippum; quartus ad pontificem Romanum, 1581. 4. Speculum unitatis, sive, apologia fratri Rogerio Bacone Anglo; in quo docetur nihil illum per dæmoniorum fecisse auxilia, sed philosophum fuisse maximum naturaliterque, & modis homini christiano licitis maximas fecisse res, quas indoctum solet vulgus in dæmoniorum referre facinora, 1557. 5. De nubium, solis, lunæ, ac reliquo-

rum planetarum, imo, ipsius stelleri cæli, ab intimo terræ centro distantis, mutuisque intervallis, & eorundem omnium magnitudine, liber ἀποδείκνυς; ad Edwardum Sextum, Angliæ regem, 1551. 6. The philosophical and poetical original occasions of the configurations and names of the heavenly asterisms: written at the request of the honorable lady, lady Jane, duchess of Northumberland, 1553. 7. De hominis corpore, spiritu, & anima: sive, microcosmicum totius naturalis philosophiæ compendium. 8. De unico mago & triplice Herode, eoque antichristiano, 1570. 9. Reipublicæ Britannicæ synopsis, in english, 1562. 10. Cabbalæ hebraicæ compendiosa tabella, 1562. 11. De itinere subterraneo, lib. 2. 1560. 12. Trochilica inventa, lib. 2. 1558.

conspicuous

conspicuous among the citizens in displaying his attachment to the cause of the revolution. Oldmixon affirms that he appeared in a regiment of volunteers which was composed of the principal citizens; and thus gallantly mounted, and richly accoutred, attended the king and queen to a feast, which was given at the Mansion-House. At this time he is said to have been a hosier. He denied the assertion afterwards, when he was reproached by his enemies with having been an apprentice to that trade, but acknowledged, though he had never been a hosier or an apprentice, he had been a trader. Whatever may have been his business, he was unsuccessful. In 1692 he was reduced to the necessity of absconding from his creditors. The cause of his misfortunes is unknown; as he ascribed to the war, what others have attributed to his own misconduct. A commission of bankruptcy was now taken out against him, which was, however, superseded by the intervention of his principal creditors, who allowed him a composition on his personal bond. By his unremitting assiduity, he was enabled to discharge the obligation; and some of those creditors becoming afterwards distressed, he voluntarily paid them their whole claims. He had been engaged in some pantile works near Tilbury fort, which he continued to carry on, though probably with but little success. It was sarcastically observed afterwards, that he did not, like the Ægyptians, require bricks without straw, but, like the Jews, required straw without paying his labourers. Though unsuccessful, he had acquired friends who offered to settle him as a factor at Cadiz. Confident in his own talents, he declined the proposal, and applied to his pen for subsistence. Some time afterwards, in 1695, he was appointed an accomptant to the commissioners of the gla's duty, in which office he continued till 1699, when the tax was suppressed. Possessing a mind fertile in projects, he formed, as he says, several plans for the regulation of the corn, and for county banks and factories. He proposed a register for seamen, a commission of enquiries into bankrupts estates, and designed a pension-office for the relief of the poor. At last, in 1697, he published his Essay upon Projects. Among other schemes, he suggested to king William the establishment of a society for the encouragement of polite learning, for refining the english language, and for preventing barbarisms of manners. In the same year he published his Enquiry into the occasional Conformity of Dissenters, with a dedication to sir Humphrey Edwin who had distinguished himself as lord-mayor, by having the sword and mace carried before him to a conventicle, and thus afforded a topic of merriment to the author of the Tale of a Tub. This enquiry was afterwards republished with a dedication to John How, a dissenting minister, which provoked a reply, and gave occasion

occasion to some rough controversy between him and the author. One Tutchin, having written *The Foreigners*, a pamphlet in verse, which was intended as a satire upon king William and the whole nation of the Dutch, De Foe exerted himself in defence of the revolution; and in January 1701 produced a satire in verse called the "*True-born Englishman*." The sale of this poem was rapid and extensive. The discontent of the people was evident soon after the revolution; arising from the partiality which the king was supposed to entertain for his own countrymen; and had proceeded so far as to oblige him to dismiss his dutch guards. De Foe applied his satire to those who valued themselves upon being true-born Englishmen, by an investigation of the sources from whence they sprung. They who had been accustomed to the verses of Dryden and Waller, probably, at that time found this poem coarse and inelegant; as it appears to most readers of the present age: but, then, it had sufficient attractions for the generality of the public. William, though no judge of poetry, and no great proficient in the english language, was gratified by the success of the publication. He honoured the author with his attention, who declares that he was admitted to some interviews with the king, employed by him abroad, and rewarded even above his own estimation of his services. After the peace of Ryfwick he employed his pen in defence of a standing army, though he admitted that it could not be allowed but with the consent of parliament. When in 1701 a petition from the grand jury of Kent had been presented to the house of commons, and they who avowed it had been committed to the gatehouse, De Foe dictated a bold and seditious remonstrance, which was signed *Legion*, and which he ventured, disguised in a female dress, to present to Harley the speaker. Nearly at the same time he published a treatise dedicated to king William, and intituled, "*The original power of the collective body of the people of England, examined and asserted*." It has been praised for strength of argument and propriety of style. While the nation was in commotion, De Foe published "*The freeholder's plea against stock-jobbing elections of parliament-men*." On such a subject, where delicacy is required, and even truth might prove offensive, he delivered his sentiments with boldness and perspicuity. Towards the end of the year 1702, he attracted the attention of the house of commons. A complaint was made against a publication which appeared under the title of "*The shortest way with the Dissenters*," and which contained some reflections against the ecclesiastics in power, and the government which protected them. This pamphlet, which was intended as ironical, was resented as literal by some adversaries of the author; and, it appears, was understood in that sense by the commons.

It

It was declared by the house to be a scandalous and seditious libel, and ordered to be burnt by the hands of the common hangman. In the beginning of the following year, the author having concealed himself, a proclamation was issued offering a reward of fifty pounds for the discovery of his retreat. He endeavoured to appease the resentment of his enemies, by publishing an explanation of the offensive tract. But government was not then to be conciliated. Having been found guilty of a libel, he was sentenced to stand in the pillory, to be fined and imprisoned. His mind seems to have risen above the gloom of imprisonment and the fear of impending punishment. In his confinement he wrote a hymn to the pillory, as it were in defiance of his enemies. While thus labouring under the displeasure of the ruling powers he projected the *Review*, which first appeared in quarto on the 19th of February 1704. In this publication, which was designed to be a repository of news, politics, trade and various miscellaneous subjects, a scandal club was imagined. The members were supposed to assemble for the discussion of the different questions which arose from the prevailing topics of the day. The last biographer of De Foe justly observes, that the *Review* pointed the way to the *Tatler*, *Spectator*, and *Guardian*. While he was thus suffering under imprisonment, he received a verbal message from sir Robert Harley, the speaker of the house of commons, desiring to know what he could do for him. De Foe replied in the words of the blind man in the gospel, "Lord, that I may receive my sight!"—Yet, when Harley became secretary of state in 1704, to whatever cause it may be ascribed, De Foe was suffered to remain four months longer in imprisonment. He was, however, at last, released by the queen; and lord Godolphin sent him money to pay his fine, and the expence of discharge, together with a considerable sum for his wife. He avowed the protection of his benefactors in an appeal published in 1715, when queen Anne was no more, and lord Oxford in disgrace.—He obtained his release in August 1704, and retired to St. Edmund's Bury. Yet was he abused by the newspapers of the time. Dyer, the editor of one of them, propagated a report that he had fled from justice: Fox, a bookseller, published an account of his having deserted his security: and Stephen, a state messenger, asserted that he had a warrant to apprehend him. De Foe acquainted the secretary of state with the place of his retreat, and promised to appear at an appointed time; but he was assured, that as he had not transgressed, he had nothing to fear. He now employed himself in various encomiastic strains on the success of the duke of Marlborough. In 1705 appeared *The Consolidator*, or *Transactions from the World in the Moon*; a virulent satire upon the most eminent characters of the time.

His

His satire was felt and retaliated. He had perpetually been accustomed to complain of ill treatment, and it is no wonder if his complaints exposed him to the usage which he so unnecessarily deplored. He seems however not to have been disconcerted by the Moon Calf, which was a severe attack upon his Consolidator; for soon afterwards he engaged in a controversy with sir Humphrey Mackworth, who had introduced a bill into the house of commons for the employment of the poor. On this occasion he wrote his treatise, which he intituled, "Giving alms no charity." Lord Haversham, who rendered himself remarkable by making speeches which he afterwards published, had in 1705 one of these effusions on the state of the nation cried through the town. A pamphlet which was thus hawked about for a penny, De Foe considered as a fair object for remark. He animadverted upon it so frequently in his Reviews, that he provoked the noble author to a defence of his production. The defence produced from De Foe a reply to lord Haversham's vindication of his speech. Alluding to the different fortunes of both the peer and himself, he observes: "Fate, that makes footballs of men, kicks some up stairs, and some down; some are advanced without honour, others depressed without infamy; some are raised without merit, some are crushed without a crime; no man knows by the beginning of things whether his course shall issue in a peerage or a pillory." While he was engaged in these contests he published advice to all parties; and, in the same year, gave the public another volume of the writings of the True-born Englishman. The works of De Foe thus collected into volumes were soon afterwards printed again, with a key to specify the particular characters to whom he had alluded. In the autumn of the same year having travelled to Exeter and other towns in the west, a plan he says was formed to press him for a soldier, and some of the western justices had determined to apprehend him as a vagabond. Suits for fictitious debts were issued against him, and he was obliged to advertise publicly that he would satisfy all legal claims. He related in the Review these singular proceedings of his enemies, and as it has not been said that he was ever contradicted, we must admit the truth of his assertions. Had they been the offspring of his own invention, there were many who at that time were able, and would have been willing, to convict him of the falsehood, or at least have denied the facts. In the opening of the year 1706 appeared his Hymn to Peace occasioned by the address of the two houses of parliament to the queen. In May following he published an essay at removing national prejudices against an union with Scotland, which was soon succeeded by a second essay on the same subject. His Jure divino, a satire against passive obedience, appeared in July. Soon after he was employed

by lord Godolphin to confer and treat with the Scots about the union. He arrived at Edinburgh in October, where, if he has not magnified his own importance, he was in considerable danger from the mob. His journey produced from him a complimentary poem on the Scots under the title of Caledonia. This effusion was dedicated to the duke of Queensberry, and the author obtained in recompence for his praise an exclusive privilege to sell for the space of seven years within the limits of Scotland his encomiastic verses on that nation. The act of union having passed in Scotland, De Foe returned to London in February 1707. What was his reward for his services, is unknown. It is probable that it was a pension, and as he never complained, we may presume that it was satisfactory. When lord Oxford was dismissed from office in 1707, De Foe affirms that he waited on the degraded statesman, who advised him "to continue his services, which he supposed could have no relation to differences among statesmen." In 1709 De Foe published the history of the union, which was republished in 1712, and afterwards in 1786, when a similar topic with respect to Ireland became the subject of discussion. His history of addresses appeared in 1709, and was succeeded by a second volume in 1711. The evident design of these publications was to ridicule the enthusiasm of the public which at that time prevailed in favour of Sacheverel. In 1710 Godolphin was in his turn obliged to resign, but De Foe still adhered to the ministry that succeeded, and affirmed that his continuance in employment was by the desire of the ex-minister. But his enemies have not failed to insinuate that he was impelled by the more powerful motive of interest. Thus he was, as he says, "cast back providentially on his first benefactor, and preserved his interest without any engagement." He now determined to write with more caution on public affairs. While he was engaged in the continuation of the Review, and in writing various tracts upon the popular subjects that occurred, he found it prudent to offer terms of a truce to his old antagonist Mr. J. Dyer. He observed, that, though opponents in party, they might abstain from personal reflections; and while they differed in the opinions which either of them might be induced to publish, they might still "preserve both the christian and the gentleman." On the first of February 1710, De Foe received from the city of Edinburgh, in acknowledgement for his Caledonia, an authority to publish the Edinburgh Courant. We know not, however, whether he continued long to enjoy the benefit of the licence; the distance of place, and his various other occupations, probably prevented his contributing much to that paper, or deriving much advantage from the permission. He soon afterwards in 1711 supported lord Oxford's South Sea project by an essay on the South Sea trade; and in the same year published

published an Essay at a plain Exposition of that difficult phrase, "A Good Peace," a pamphlet which was obviously written to abate the general ardour for war, which then prevailed. In 1712 he published A seasonable Caution, written, he declared, "to open the eyes of the common people, and to warn them against the designs of the Jacobites." This pamphlet was distributed gratis. In 1713, when the treaty of peace at Utrecht was the general subject of conversation and dispute, a paper, called Mercator, or Commerce Retrieved, was published three times in a week. It was ascribed to various authors, and among the rest to De Foe. He afterwards acknowledged in his appeal, that he had written some of the papers, and declared that he would defend those which were really his, but not those in which he had no concern, and for which he had been abused as the reputed author. What papers were really his, we have not been informed, but he affirmed that he had received no reward for those which he had contributed. He also protested in his appeal, that since lord Godolphin was treasurer, he had received from lord Oxford no directions or materials for any thing which he had written or printed; and that he had no reward except the appointment which he had long before obtained from lord Godolphin.

De Foe having relinquished his review in May 1713, began in the same year to publish in monthly numbers, A general History of Trade: the first number appeared on the 1st of August, and the second on the 15th. The author being engaged in other literary pursuits, or being apprehensive of danger from the discussion, continued the work no farther. He had in the preceding year written three pamphlets, of which the titles were apparently jacobitical, with a design, as he affirmed, "to put the books into the hands of those people who had been deluded by the jacobites." They were intitled: 1. What if the Pretender should come? 2. Reasons against the Succession of the House of Hanover; and 3. What if the Queen should die? For these publications the author was arrested, and obliged to give bail. The prosecution was instituted by auditor Benson, whose literary exploits afterwards procured him a place in the Dunciad. The author having defended himself in the review during the prosecution, offended the judges by whose orders he was committed to Newgate. Lord Oxford, fortunately for him, was still in power, and procured him the queen's pardon in November, and he was released on making proper submission. The writers of the party in opposition to lord Oxford failed not to ascribe this act of justice to his attachment to the abdicated family. De Foe remarked of himself that they might as well have affirmed that he was a mahometan, as have accused him of jacobitism. On the accession of George I. he was strangely neglected by

the ministry, who in a great measure owed their places to his exertions. Reflecting on what he had done in defence of the cause which had raised to power those who now neglected him, he published in 1715 his *Appeal to Honour and Justice*; or a true account of his conduct in public affairs. He had not finished this vindication of himself before he was struck with an apoplexy. Having languished six weeks, and being unable to proceed in the intended publication, he was induced by the persuasion of his friends not to delay any longer, but to commit it in its unfinished state to the press. With this pamphlet he concluded his political career, though several tracts in which he had no concern, were afterwards imputed to him by his enemies. He did not, however, cease from writing; but he now directed his attention to useful instruction, instead of the politics of party. In 1715 he published the *Family Instructor*. His original design was to have written a dramatic poem, but the subject was too ethical, and too extensive to admit the restraint and regularity which are necessary in dramatic representations: the form of dialogue, the characters and incidents which he introduced were such as induced some to call it "A religious play." He afterwards added a second volume, which is said to be equal to the first. In April 1719 appeared the first part of *Robinson Crusoe*, generally allowed to be the most popular of the various productions which came from the pen of De Foe. This performance, useful, interesting, and instructive as it is, did not, however, escape the attacks of the critics; but it has survived their malignity, and still preserves its reputation, when their criticisms are no more. It has passed through innumerable editions, and in 1790 was published in a splendid form by Stockdale, and embellished with fifteen elegant engravings. It has been translated into most modern languages; and Mr. Campe, a German, has in his new *Robinson* adapted the incidents which are found in the original to the use of children. In the August that succeeded the publication of the first part of *Robinson Crusoe* a second part of his adventures appeared, and its success was equal to the former. In the following year he produced, *Serious Reflections during the life of Robinson Crusoe*; but he seems to have exhausted his subject before, and the generality of readers were regardless of the morality that might be deduced from it. De Foe was said by his enemies to have appropriated the papers of Alexander Selkirk, who lived four years and four months in an uninhabited island till he was relieved by captain Woods Rogers in 1709. But the adventures of Selkirk had been related in the captain's voyage, which was published in 1712, and had been inserted in various publications. De Foe might have obtained from those adventures the incident on which he formed the work; but the events, the style, and the

the reflections were undoubtedly his own. A tolerable satire on it was published in 1719, under the title of "The Life and surprising Adventures of Mr. Daniel De Foe of London, hofier." He attempted soon afterwards a translation in rhyme of Du Fresnoy's *Art of Painting*, which was published in 1720. But Dryden and Pope had already improved the english versification too much for success to be expected from the inaccurate rhymes and inharmonious numbers of De Foe. Encouraged it seems by the success of *Crusoe*, De Foe published in 1720, *The Life and Piracies of captain Singleton*; and in the same year appeared, his history of *Duncan Campbell*, a person who was born deaf and dumb, and yet taught the deaf and dumb to understand. *Moll Flanders*, and the *Life of Colonel Jack*, both representations of vicious lives, written by De Foe, were published in 1721; and in 1724 appeared his *Fortunate Mistress*, a work of a similar tendency with the former two. He thought, perhaps, as he said, that vices painted in their grossest colours might deter mankind from the practice of them. But we may doubt with his biographer, whether such descriptions, though they may have diverted, have contributed to improve the class of people for which they were designed. In 1722 De Foe published a *Journal of the Plague in 1665*; a narrative artfully invented and supposed to have been written by one who had been an almost daily spectator of the scenes, and had survived the desolation. In 1724 he attempted to correct the behaviour of servants, by publishing a tract intituled: *The great Law of Subordination considered*. The complaints against domestics were indeed at that time very prevalent. Yet his remedy seems to have been too violent; for he recommended law to enforce an amendment, which might perhaps have been more effectually accomplished by mildness and persuasion. He began in 1724 to publish his travels through England, of which a second volume appeared in 1725, and in 1727 he concluded with a third containing his tour through Scotland. In the latter year also he published the *Complete English Tradesman*, which was succeeded by a second volume. In the preceding year 1726 he had given the *Political History of the Devil*, which we may say he continued in the following year; for the *History of Magic* may without impropriety be considered as a supplement to the former work. In 1727 appeared his *Treatise on the Use and Abuse of the Marriage-bed*; and in the next year his *Plan of the English Commerce*, which has been conjectured to have been a sequel to what he had begun in 1713. He had now concluded his literary labours; but neither his cessation from his toils, nor his advanced age, could protect him from the shafts of the satirist. In 1728 appeared the *Dunciad*; and in it,

Earleſs on high, ſtood unabash'd De Foe,  
And Tutchin ſtagrant from the laſt below;

though what provocation De Foe had given to Pope, his commentator has not thought fit to mention. Our author died at his house at Islington, in 1731, leaving a daughter, who was married to Mr. H. Baker, the ingenious naturalist.

DEGHUY, an ingenious french engraver; he engraved a great number of pieces, many of which have no inconsiderable merit. A young man, after M. Aved's Vandyck. An old man's head, from Rembrandt, in his happiest style. A battle, after Parrocel the father. A landscape, after Rembrandt. A moon-shine, from Vernet. The portrait of l'ami-des-hommes of M. Aved. Tobit recovering his sight, after Rembrandt; a very fine picture in the collection of the marquis de Voyer. The new-married couple, after Rembrandt. Rembrandt's picture, after himself; and the portrait of Tintoretto; these are his best works. He died about 1748.

DELANY (PATRICK), a clergyman of Ireland, of considerable celebrity in his day, was born in that kingdom about the year 1686. His father lived as a servant in the family of sir John Rennel, an irish judge, and afterwards rented a small farm, in which situation he is supposed to have continued to his decease; for, when our author came to be in prosperous circumstances, he was advised by Dr. Swift not to take his parents out of the line of life they were fixed in, but to render them comfortable in it. At what place, and under whom, young Delany received his grammatical education, we are not able to ascertain: but we know, that at a proper age he became a sizer in Trinity-college, Dublin; that he went through his academical course; that he took the customary degrees; and that he was chosen, first a junior, and afterwards a senior fellow of the college. During this time he formed an intimacy with Dr. Swift; and it appears from several circumstances, that he was one of the dean of St. Patrick's chief favourites. It is not unreasonable to conjecture, that, besides his considerable merit, it might be some general recommendation to him, that he readily entered into the dean's playful disposition. He joined with Swift and Dr. Sheridan in writing or answering riddles, and in composing other slight copies of verses, the only design of which was to pass away the hours in a pleasant manner. Several of Mr. Delany's exertions on these occasions may be seen in the collections of Swift's works, to which we refer our readers. These temporary amusements did not however interfere with our author's more serious concerns. He applied vigorously to his studies, distinguished himself as a popular preacher, and was so celebrated as a tutor, that by the benefit of his pupils, and his senior fellowship, with all its perquisites, he received every year between nine hundred and a thousand pounds. In 1724 an affair happened in the college of Dublin with regard to which

Dr.

Dr. Delany is represented as having been guilty of an improper interference. Two under-graduates having behaved very insolently to the provost, and afterwards refusing to make a submission for their fault, were both of them expelled. On this occasion Dr. Delany took the part of the young men, and (as it is said) went so far as to abuse the provost to his face, in a sermon at the college-chapel. Whatever may have been his motives, the result of the matter was, that the doctor was obliged to give satisfaction to the provost, by an acknowledgement of the offence. Our author's conduct in this affair, which had been displeasing to the lord primate Boulter, might probably contribute to invigorate the opposition which the archbishop made to him on a particular occasion. In 1725 he was presented by the chapter of Christ-church to the parish of St. John's in the city of Dublin. But without a royal dispensation he could not keep his fellowship with his new living. Archbishop Boulter, therefore, applied to the duke of Newcastle, to prevent the dispensation from being granted. In the year 1727 Dr. Delany was presented by the university of Dublin to a small northern living of somewhat better than one hundred pounds a year; and about the same time lord Carteret promoted him to the chancellorship of Christ-church, which was of equal value. Afterwards, 1730, his excellency gave him a prebend in St. Patrick's cathedral, the produce of which did not exceed either of the other preferments. In 1729 Dr. Delany began a periodical paper called, the Tribune, which was continued through about twenty numbers. Soon after our author engaged in a more serious and important work, of a theological nature, the intention of publishing which brought him to London, in 1731; it had for title: "Revelation examined with candor;" the first volume whereof was published in 1732. This year appears to have been of importance to our author in a domestic as well as in a literary view; for on the 17th of July he married in England Mrs. Margaret Tenison, a widow lady of Ireland, with a large fortune. On his return to Dublin, he manifested his regard to the university in which he was educated, and of which he had long been a distinguished member, by giving twenty pounds a year to be distributed among the students. In 1734 appeared the second volume of "Revelation examined with candor;" and so favourable a reception did the whole work meet with, that a third edition was called for in 1735. In 1738 Dr. Delany published a 30th of January sermon, which he had preached at Dublin before the lord-lieutenant, William duke of Devonshire. It was afterwards inserted in the doctor's volume upon social duties. In the same year appeared one of the most curious of Dr. Delany's productions, which was a pamphlet intitled: "Reflections upon polygamy, and the encouragement

given to that practice in the scriptures of the old Testament." This subject has since been more ably handled by the late ingenious Mr. Badcock, in the two fine articles of the monthly review relative to Madan's Thelyphthora. Dr. Delany was led by his subject to consider in a particular manner the case of David; and it is probable, that he was hence induced to engage in examining whatever farther related to that great jewish monarch. Be this however as it may, the doctor's next publication was, "An historical account of the life and reign of David king of Israel." The first volume of this work appeared in 1740, the second in 1742, and the third in the same year. It would be denying Dr. Delany his just praise, were we not to say, that it is an ingenious and a learned performance. It is written with spirit; there are some curious and valuable criticisms in it, and many of the remarks in answer to Bayle are well founded. But when we have said thus much, we can go no farther in our applauses. The Life of David is not, on the whole, a very judicious production. It is not necessary to the honour of the sacred writings, or to the cause of revelation, to defend, or to palliate the conduct of David, in whatsoever respects he acted wrong. The scriptures freely and fully relate his faults and his crimes, and leave them fairly open to the censure of mankind.

Dr. Delany, on the 9th of June 1743, married a second time. The lady with whom he formed this connection was Mrs. Pendarves, the relict of Alexander Pendarves, esq. and a very ingenious and excellent woman; of whom some account will be given in the next article. The doctor had lost his first wife December 6, 1741. March 13, 1744, our author preached a sermon before the society for promoting protestant working schools in Ireland. In May 1744 Dr. Delany was raised to the highest preferment which he ever attained, and that was the deanry of Down, in the room of Dr. Thomas Fletcher, appointed to be bishop of Dromore. In the same year, previously to this promotion, our author published a volume of sermons upon social duties. The sermons were fifteen in number, to which in a second edition, 1747, were added five more, on the opposite vices. This is the most useful of Dr. Delany's performances; the objects to which it relates being of very important and general concern. Dr. Delany's next publication was not till 1748, and that was only a sixpenny pamphlet. It was intituled: "An essay towards evidencing the divine original of tythes," and had at first been drawn up, and probably preached as a sermon. The text was the tenth commandment, which forbids us to covet any thing that is our neighbour's. It must have been with more ingenuity than dialectic accuracy, that the doctor could deduce the divine original of tythes from that particular prohibition;

bition; for the question must be taken for granted, before the inference can be just. After an interval of six years, Dr. Delany again appeared in the world as an author. The occasion of his resuming the pen was afforded by the earl of Orrery's "Remarks on the life and writings of Dr. Swift." Many of Swift's zealous admirers were not a little displeased with the representations which the noble lord had given of him in various respects. Of this number was Dr. Delany, who determined therefore to do justice to the memory of his old friend; for which few were better qualified, having been in the habits of intimacy with the dean of St. Patrick's, from his first coming over to Ireland, and long before lord Orrery could have known any thing concerning him. On the whole, this production of the doctor's enabled the public to form a far more clear estimation of the real character of the dean of St. Patrick's, than any account of him which had hitherto been given to the world. However zealous Dr. Delany might be for the honour of his friend, he did not satisfy the petulant disposition of Deane Swift, esq. who, in his essay upon the life, writings and character of his relation, treated our author with extreme ill manners, and gross abuse; to which he thought proper to give an answer, in a letter to Mr. Swift, published in 1755. In this letter the doctor justified himself; and he did it with so much temper, and ingenuity, so much candour, and yet with so much spirit, that the polite gentleman, and the worthy divine, were apparent in every page of his little pamphlet. The year 1754 also produced another volume of sermons; the larger part of them are practical, and these are entitled to great commendation. Some few are doctrinal: in one of them our author has undertaken the difficult, and surely not the desirable task of proving the possibility, eternity, and justness of hell torments. There are two discourses on the folly, iniquity, absurdity, and crying guilt of duelling, which are truly excellent.

During this part of Dr. Delany's life, he was involved in a law-suit of great consequence, and which, from its commencement to its final termination, lasted more than nine years. It related to the personal estate of his first lady. But he was not so deeply engaged in the prosecution of his law-suit as entirely to forget his disposition to be often appearing in the world as an author. In the year 1757 he began a periodical paper called the Humanist, which was carried on through 15 numbers, and then dropped. In 1761 Dr. Delany published a tract intituled: "An humble apology for christian orthodoxy," and several sermons. It was in 1763, after an interval of nearly thirty years from the publication of his former volumes, that he gave to the world the third and last volume of his "Revelation examined with candor." In the preface the doctor has indulged

himself in some peevish remarks upon *Reviewers* of works of literature; but from complaints of this kind few writers have ever derived any material advantage. With regard to the volume itself, we are afraid that it exhibits more numerous instances of the prevalence of imagination over judgment than had occurred in the former part of the undertaking. In 1766 Dr. Delany published a sermon against transubstantiation; which was succeeded in the same year by his last publication, which was a volume containing 18 discourses. Of this we may say, as has been observed before, that the practical sermons are calculated for general utility, and that the doctrinal ones are of a more doubtful and disputable nature.—Dr. Delany departed this life at Bath, in May 1768, in the 83d year of his age. His greatest character is, that few excelled him in charity, generosity and hospitality. His income, which for the last twenty years of his life was 3000l. per annum, sunk under the exercise of these virtues, and he left little behind him besides books, plate and furniture. Of a literary diligence protracted to above fourscore years, Dr. Delany has afforded a striking example; though it may possibly be thought, that if, when his body and mind grew enfeebled, he had remembered the *solve senescentem equum*, it would have been no disadvantage to his reputation.

DELANY (MARY), the second wife of Dr. Patrick Delany, the subject of the preceding article, and a lady of distinguished ingenuity and merit, was born at a small country house of her father's at Coulton in Wiltshire, May 14, 1700. She was the daughter of Bernard Glanville, esq. afterward lord Lansdowne, a nobleman whose abilities and virtues, whose character as a poet, whose friendship with Pope, Swift and other eminent writers of the time, and whose general patronage of men of genius and literature, have so often been recorded in biographical productions, that they cannot be unknown to any of our readers. As the child of such a family, she could not fail of receiving the best education. It was at Long-Leat, the seat of the Weymouth family, which was occupied by lord Lansdowne during the minority of the heir of that family, that miss Granville first saw Alexander Pendarves, esq. a gentleman of large property at Roscrow in Cornwall, and who immediately paid his addresses to her; which were so strenuously supported by her uncle, whom she had not the courage to deny, that she gave a reluctant consent to the match; and accordingly it took place in the compass of two or three weeks, she being then in the 17th year of her age. From a great disparity of years, and other causes, she was very unhappy during the time which this connection lasted. However, she endeavoured to make the best of her situation. The retirement to which she was confined was wisely employed in the farther cultivation of a naturally vigorous understanding;

derstanding: and the good use she made of her leisure hours, was eminently evinced in the charms of her conversation, and in her letters to her friends. That quick feeling of the elegant and beautiful which constitutes taste, she possessed in an eminent degree, and was therefore peculiarly fitted for succeeding in the fine arts. At the period we are speaking of, she made a great proficiency in music. As to painting, which afterwards she most loved, and in which she principally excelled, it had not as yet engaged her practical attention. In 1724 Mrs. Pendarves became a widow; upon which occasion she quitted Cornwall, and fixed her principal residence in London. For several years, between 1730 and 1736, she maintained a correspondence with Dr. Swift. In 1743, as we have seen in the former article, Mrs. Pendarves was married to Dr. Delany, with whom it appears that she had long been acquainted; and for whom she had many years entertained a very high esteem. She had been a widow 19 years when this connection, which was a very happy one, took place. We are assured from unquestionable authority, that her husband regarded her almost to adoration. Upon his decease in May 1768, she intended to fix herself at Bath, and was in quest of a house for that purpose. But the duchess dowager of Portland, hearing of her design, went down to the place; and, having in her early years formed an intimacy with Mrs. Delany, wished to have near her a lady from whom she had necessarily, for several years, been much separated, and whose heart and talents she knew would in the highest degree add to the happiness of her own life. Her grace succeeded in her solicitations. Mrs. Delany now passed her time between London and Bullstode. On the death of the duchess dowager of Portland, the king, who had frequently seen and honoured Mrs. Delany with his notice at Bullstode, assigned her for her summer residence the use of a house completely furnished, in St. Alban's-street, Windsor, adjoining to the entrance of the castle: and, that the having two houses on her hands might not produce any inconvenience with regard to the expence of her living, his majesty, as a farther mark of his royal favour, conferred on her a pension of three hundred pounds a year. On the 15th of April 1788, after a short indisposition, she departed this life, at her house in St. James's place, having nearly completed the 88th year of her age. The circumstance that has principally entitled Mrs. Delany to a place in this dictionary is her skill in painting, and in other ingenious arts, one of which was entirely her own. With respect to painting, she was late in her application to it. She did not learn to draw till she was more than thirty years of age, when she put herself under the instruction of Goupy, a fashionable master of that time, and much employed by Frederic prince of Wales. To oil-painting she

she did not take till she was past forty. So strong was her passion for this art, that she has frequently been known to employ herself in it, day after day, from six o'clock in the morning till dinner time, allowing only a short interval for breakfast. She was principally a copyist; but a very fine one. The only considerable original work of hers in oil was the raising of Lazarus, in the possession of her friend lady Bute. The number of pictures painted by her, considering how late it was in life before she applied to the art, was very great. Her own house was full of them; and others are among the chief ornaments of Calwich, Welbourn, and Ilam, the respective residences of her nephews, Mr. Granville and Mr. Dewes, and of her niece Mrs. Port. Mrs. Delany among her other accomplishments excelled in embroidery and shell-work; and, in the course of her life, produced many elegant specimens of her skill in these respects. But, what is more remarkable, at the age of 74 she invented a new and beautiful mode of exercising her ingenuity. This was by the construction of a FLORA, of a most singular kind, formed by applying coloured papers together, and which might, not improperly, be called a species of mosaic work. Being perfectly mistress of her scissors, the plant or flower which she purposed to imitate she cut out; that is, she cut out its various leaves and parts in such coloured chinese paper as suited her subject; and, as she could not always meet with a colour to correspond with the one she wanted, she then dyed her own paper to answer her wishes. She used a black ground, as best calculated to throw out her flower; and not the least astonishing part of her art was, that though she never employed her pencil to trace out the form or shape of her plant, yet when she had applied all the pieces which composed it, it hung so loosely and gracefully, that every one was persuaded that it must previously have been drawn out, and repeatedly corrected by a most judicious hand, before it could have attained the ease and air of truth which, without any impeachment of the honour of this accomplished lady, might justly be called a forgery of nature's works. The effect was superior to what painting could have produced; and so imposing was her art, that she would sometimes put a real leaf of a plant by the side of one of her own creation, which the eye could not detect, even when she herself pointed it out. Mrs. Delany continued in the prosecution of her design till the 83d year of her age, when the dimness of her sight obliged her to lay it aside. However, by her unwearied perseverance, she became authoress of far the completest FLORA that ever was executed by the same hand. The number of plants finished by her amounted to nine hundred and eighty. This invaluable FLORA was bequeathed by her to her nephew Court Dewes, esq. and is now in his possession. The liberality of Mrs. Delany's mind rendered her at all times

ready

ready to communicate her art. She frequently pursued her work in company; was desirous of shewing to her friends how easy it was to execute; and was often heard to lament that so few would attempt it. It required however great patience and great knowledge in botanical drawing. She began to write poetry at 80 years of age; for which we must refer the reader to the *Biographia Brit.* from whence these two articles are abridged.

DELOBEL, a famous french painter. His works are, the marriage of Tobit, at St. Eustache. The picture of the chapel of St. Margarita, at St. Lewis in the Isle. The union of France and Lorrain, for the king. The ceilings of the two pavilions of Aurora at Sceaux, for the count d'Eu. The vow of Lewis XIII. and the assumption of the virgin at Danmartin. At Guigne, the picture of the parish church; the martyrdom of St. James, a holy family, and a St. Bernard, all at the same place. An annunciation at Passy. A grand piece of St. Michael, at St. Michael Beauvais.

DELRIO (MARTIN ANTONY), a very learned man, was born at Antwerp of spanish parents, in 1551. The progress he made in letters, while a very boy, is recorded with wonder. He was taught grammar in the Low-countries, and then sent to Paris to learn rhetoric and philosophy under the jesuits. Afterwards he went to study civil law in the new university of Doway; but removing from thence to Louvain, he laid aside that pursuit, and applied himself to polite literature. This he cultivated with so much ardor and success, that he surprised the public, when he was only 19 years of age, with some good notes upon the tragedies of Seneca. "What is more," says Baillet, "he cited in this work almost 1100 authors, with all the assurance of a man who had read them thoroughly, and weighed their sentiments with great judgment and exactness." The reputation he acquired by this first essay of his erudition was afterwards increased. He is said to have understood at least ten languages, and to have read every thing, antient and modern, that he thought worth reading. He was admitted LL. D. at Salamanca in 1574; and was afterwards a counsellor of the parliament of Brabant, and an intendant of the army. In 1580 he became a jesuit at Valladolid; from whence going into the Low-countries, he taught divinity and the belles lettres, and contracted a firm friendship with Lipsius. He taught also at Liege, at Mayence, at Gratz, and at Salamanca. He died at Louvain, in 1608, about two years after his friend Lipsius.

Besides notes upon Seneca, Claudian, and Solinus, he wrote a great number of works, the principal of which are, 1. *Disquisitiones Magicæ*. 2. Commentaries upon some books of the old Testament. 3. Explications of some of the hardest and most important texts of scripture. We must not confound him with

John Delrio of Bruges, dean and grand vicar of Antwerp, who died in 1624; and who was the author of commentaries upon the 119th psalm.

DEMADES, an Athenian, who from a mariner became an orator, was taken prisoner at the battle of Cheronea gained over Philip of Macedon. By his eloquence he acquired a great ascendant over the mind of that prince. One day, Philip making his appearance before the prisoners with all the ornaments of royalty, and cruelly insulting their misery: "I am astonished," said Demades, "that, fortune having assigned you the part of Agamemnon, you can amuse yourself in playing that of Therites." Demades was no less interested than eloquent. Antipater, his friend as well as that of Phocion, complained that he could never make the latter accept of any presents, while he could not bestow on the other enough to satisfy his covetousness. Demades was put to death, under suspicion of treason, in the year 332 before Christ. Nothing of his has come down to us, except the *Oratio de Duodecennali*, greek and lat. 1619, 8vo. and in the *Rhetorum collectio*, Venice, 1513, 3 tom. folio.

DEMESTE (JOHN M. D.), chaplain and surgeon-major of the troops of the prince bishop of Liege, member of several academies, died at Liege, the place of his nativity, Aug. 20, 1783, at the age of 38. His letters on Chemistry, Paris, 1779, procured him a distinguished name among the physicians of the time. If the reader should meet with some novel hypotheses in them which the author may have too easily adopted, yet he will not fail of perceiving a great fund of knowledge, and the valuable results of a multitude of experiments.

DEMETRIUS (POLIORCETES,) that is, the Taker of Towns, son of Antigonus, one of the successors of Alexander the great, waged war against Ptolemy Lagus, with various successes. He afterwards, with a powerful fleet under his command, presented himself before the port of Athens, made himself master of it, as well as of the citadel, drove Demetrius Phalereus out of it, and restored the government of affairs to the people which they had lost for 15 days. After having defeated Cassander at the straits of Thermopylæ, he returned to Athens, where the people, formerly so proud, but now reduced to slavery, erected altars to him and his courtiers. Seleucus, Cassander and Lyfimachus, in confederacy against him, gained the famous victory of Ipsus, in the year 299 before Christ. After this defeat he retired to Ephesus, accompanied by the younger Pyrrhus. He intended next to take refuge in Greece, which he regarded as the safest asylum for him; but ambassadors from Athens met him with the information that the people had resolved, by a solemn decree, not to admit of a king. He then drew off his galleys from Attica, and sailed for the Thracian

Chersonese,

Cherfoneſe, where he ravaged the territory of Lyſimachus, and carried off conſiderable booty. After having deſolated Aſia for ſome time, Agathocles, the ſon of Lyſimachus, forced him to abandon the conqueſt of Armenia and of Media, and to take refuge in Cilicia. Seleucus, whom he had obliged to marry his daughter Stratonice, being inſtigated againſt him by his courtiers, forced him to retire to the borders of mount Taurus, aſſigning him Cathaonia, a province adjoining to Cappadocia, and taking care to guard the deſiles and paſſes from Cilicia into Syria. However, he ſoon found means to get over theſe bounds; and the firſt thing he did was to march to the camp of Seleucus, in order to take him by ſurpriſe; but being betrayed by his ſoldiers, he was obliged to ſubmit to the mercy of the conqueror. Seleucus ſent him into the ſyrian Cherfoneſe, and omitted nothing in his power to mitigate the hardſhips of his exile. Demetrius died there three years after, in the year 286 before Chriſt, of an apoplexy. This prince was of an extraordinary character. When he had nothing to do, he paſſed his time in the moſt refined voluptuouſneſs; he was the moſt magnificent, the moſt luxurious, and the moſt delicate of men. Was he called out to battle? He was unrivalled in vigilance and activity. Nothing could equal his alertneſs and his courage but his patience and his aſſiduity in labours. Plutarch obſerves, as a feature that diſtinguiſhed him far beyond the other princes of his time, the profound regard he entertained for his father and his mother. Antigonus, on his ſide, had a truly parental affection for his ſon, which, without abating aught from the authority of father and king, united them in a mutual confidence exempt from all jealousy and ſuſpicion. One day while Antigonus was buſy in giving audience to ambaffadors, Demetrius returned from the chace, entered the hall, ſaluted his father, and ſeated himſelf beſide him, ſtill holding his darts in his hand. Antigonus beckoned to the ambaffadors, as they were leaving the chamber, and ſaid to them aloud: “Forget not to tell your maſters the manner in which my ſon and I live together.” When Demetrius was on the throne he was negligent of the policy of gaining the attachment of his ſoldiers, and accordingly they often deſerted his intereſts; but he was always firm in adverſity, as well as ambitious and haſty in better fortune.

DEMETRIUS (PHALEREUS), a peripatetic philoſopher, who lived in the time of Alexander the great, was a ſcholar of Theophrastus. He made many harangues to the people of Athens, and was almoſt abſolute in that city for ten years. Three hundred and ſixty ſtatues were erected in his honour; and not undeſervedly, ſince he is ſaid to have augmented the revenues of it, as well as to have improved and poliſhed its buildings. Nevertheless, envy at length conſpiring againſt him, his ſtatues were

were pulled down, and himself threatened with death; but he escaped into Ægypt, and was protected by Ptolemy Lagus. This king, it is said, asked his advice concerning the succession of his children to the throne, viz. whether he ought to prefer those he had by Eurydice to Ptolemy Philadelphus, whom he had by Berenice; and Demetrius advised him to leave his crown to the former. This displeased Philadelphus so much, that, his father being dead, he banished Demetrius, who was afterwards killed by the bite of an asp. Demetrius composed more works in prose and verse, than any other peripatetic of his time; and his writings consisted of poetry, history, politics, rhetoric, harangues, and embassies. None of his works are extant: for as to the piece *περὶ ἐρμηνείας*, or concerning elocution, which goes under his name, and is usually printed with the *Rhetores Selecti*, there are several internal marks, which shew it not to be his, but may make us safely ascribe it to some other Demetrius. He is supposed to be the same with him that collected together 200,000 volumes into the library of Ptolemy Philadelphus, who, to make it complete, caused that translation of the bible out of hebrew into greek to be made, which is commonly called the Septuagint. And if it should be objected, that Demetrius could not possibly be the manager of this affair, since he was banished by Philadelphus as soon as he came to the crown, it has generally been thought sufficient to say, that these books were collected, and this translation made, while Ptolemy Philadelphus reigned with his father Ptolemy Lagus. When Demetrius was born, and when he died, we know not; but his disgrace at Athens is said to have happened about the year of Rome 436, that is, somewhat about 300 years before Christ.

DE MISSY (CÆSAR), a man greatly distinguished in the learned world, though no great author in form, was born at Berlin, Jan. 2, 1703, being the son of a merchant there. He studied first at the french college at Berlin, and thence removed to the university of Francfort on the Oder. He was examined for the ministry in 1725, and after some difficulties obtained it; but the ecclesiastics there being hampered with subscriptions, to which he could not assent, he quitted the country soon after. He preached about five years in different towns of the United Provinces, from whence he was invited to London in 1731, and ordained to serve the french chapel in the Savoy. In 1762 he was named by the bishop of London to be one of the french chaplains to the king in his chapel at St. James's. He died Aug. 10, 1775. He seldom published any thing except occasionally, in consequence of unforeseen engagements, or at the importunity of friends. Several little poetical pieces, essays both in sacred and profane literature, epitomes of books, memoirs, dissertations, &c. by De Missy, with his initials C. D. M.

or some assumed name, and frequently anonymous, appeared in different collections and periodical journals in Holland, France, and England, from 1721. He was greatly assisting to many of the learned, in their several undertakings: among others who are indebted to him, were the late professor Wetstein in his splendid edition of the greek Testament, and the late Dr. Jortin in his Life of Erasmus. His name will frequently occur in the works of the learned, and therefore it was necessary that something should be upon record concerning him. The writer of this short extract can also add, from his own personal knowledge of him, that he was not only very acute and very learned, but also a sincere lover and bold assertor of truth, and a man of many and great virtues. He was twice married, but left no child.

DEMOCRITUS, one of the greatest philosophers of antiquity, was born at Abdera, a town of Thrace, about the 80th Olympiad, that is, about 460 years before Christ. His father, says Valerius Maximus, was able to entertain the army of Xerxes; and Laertius adds, upon the testimony of Herodotus, that the king in requital presented him with some Magi and Chaldeans. From these Magi and Chaldeans Democritus received the first part of his education, of whom, whilst yet a boy, he learned theology and astronomy. He next applied himself to Leucippus, and learned from him the system of atoms and a vacuum. His father dying, the three sons, for so many there were, divided the estate. Democritus made choice of that part which consisted in money, as being, though the least share, yet the most convenient for travelling; and it is said, that his portion amounted to above 100 talents, which is near 20,000l. sterling. The extraordinary inclination he had for the sciences and for knowledge, induced him to travel into all parts of the world, where he hoped to find able men. He went to visit the priests of Ægypt, of whom he learned geometry; he consulted the chaldean and the persian philosophers; and it is said, he penetrated even to India and Æthiopia, to confer with the gymnosophists. In these travels he wasted his substance, after which, at his return, he was obliged to be maintained by his brother; and, if he had not given proofs of the greatest understanding, and thereby procured to himself the highest honours and the strongest interest in his country, he would have incurred the penalty of that law, which denied interment in the family-sepulchre to those who had spent their patrimony. After his return from travelling, he lived at Abdera, and governed there in a most absolute manner, by virtue of his consummate wisdom. The magistrates of that city made him a present of 500 talents, and erected statues to him even in his life-time: but being naturally more inclined to contemplation, than delighted with public.

public honours and employments, he withdrew himself into solitude and retirement. He was never at Athens, as some say; or if he was, according to others, he did not make himself known there. Some relate, that he lived 109 years; but there is nothing certain either as to the time of his birth, or the time of his death. He composed a very great number of books, of which we may justly lament the loss, since he was a man of fine parts, and of a vast and penetrating genius, which entered into every branch of knowledge. Natural and moral philosophy, the mathematics, polite learning, and the polite arts, were all within his sphere. He is said to have laughed at human life in general, which, Montaigne says, it was better to do than to imitate Heraclitus, who wept eternally about it; because, adds he, mankind are not so unhappy as they are vain. He was the forerunner of Epicurus, whose system differs from his no otherwise, than on account of some improvements. Plato hated Democritus, and was very near burning all his books. He had collected them diligently, and was going to throw them into the fire; when two pythagorean philosophers represented to him, that it would be to no purpose, because several persons were already furnished with them. The hatred Plato bore Democritus appears from this; that having mentioned almost all the antient philosophers, he has never cited him, not even in those passages where his design was to contradict him. Laertius, who relates this, adds, that this was an artful piece of policy; since it prevented people from perceiving, that Plato contradicted the most excellent of all philosophers. But the historian had probably been nearer the mark, if he had supposed Plato to have omitted the mention of him, for fear of exciting the curiosity of mankind, and raising a desire to see writings, which he thought, or affected to think, dangerous to be read.

DEMOIVRE (ABRAHAM), an illustrious mathematician of french original, was born at Vitri in Champagne, May 1667. The revocation of the edict of Nantz, in 1685, determined him to fly into England, sooner than abandon the religion of his fathers. He laid the foundation of his mathematical studies in France, and perfected himself at London; where a mediocrity of fortune obliged him to employ his talent in this way, and to read public lectures for his better support. The Principia Mathematica of Newton, which chance is said to have thrown in his way, made him comprehend at once, how little he had advanced in the science he professed. He fell hard to work: he succeeded as he went along; and he soon became connected with, and celebrated among, the first-rate mathematicians. His eminence and abilities soon opened to him an entrance into the Royal Society of London, and afterwards into the Academy of Sciences at Paris. His merit was so known and acknowledged  
by

by the former, that they judged him a fit person to decide the famous contest between Newton and Leibnitz. The collection of the academy of Paris contains no memoir of this author, who died, at London, Nov. 1754, soon after his admission into it; but the Philosophical Transactions of London have several, and all of them interesting. He published also some capital works, such as, *Miscellanea analytica, de seriebus & quadraturis, &c.* 1730, 4to. But perhaps he has been more generally known by his "Doctrine of Chances; or, method of calculating the probabilities of events at play." This work was first printed, 1718, in 4to. and dedicated to sir Isaac Newton: it was reprinted 1738, with great alterations and improvements; a third edition, with additions, and a Treatise on Annuities, with a dedication to lord Carpenter. Pope did not overlook this mathematician;

Sure as Demoiſtre without rule or line.

DEMONAX, a cretan philosopher, of an illustrious and opulent family, despised these advantages that he might devote himself to philosophy. He espoused no particular sect; but extracted what was good from each. He somewhat resembled Socrates in his way of thinking, and Diogenes in his manner of life. He let himself die of hunger, without losing any thing of his gaiety, and was buried at the public expence. He said to those who were standing round his bed: "You may depart; the farce is over." (A saying which has likewise been attributed to Augustus). This philosopher practised virtue without ostentation, and reproved vice without acrimony. He was heard, respected and beloved during his life, and praised even by Lucian after his death.

DEMOSTHENES, one of the greatest orators of antiquity, if not the greatest, was born at Athens, in the second year of the 101st olympiad; that is, about 370 years before Christ. He was first placed under Plato and Euclid of Megara to study philosophy; but, observing with what prodigious applause Calistratus pleaded before the people, he put himself under Isocrates and Isæus, and applied to the study of oratory. He was left fatherless when very young, and much neglected and defrauded by his guardians; on which account he pleaded against them at 27 years of age, and with so much success, that they were condemned to pay him 30 talents; but, it is said, he forgave them. This was the first time that he distinguished himself by his eloquence; which at length he improved to such perfection, that Philip said, 'it was of more weight against him, than all the fleets and armies of the Athenians;' and that 'he had no enemy but Demosthenes.' It is universally agreed, that no orator ever spoke with that force, or had the passions of others so much in his power, as Demosthenes; insomuch that, as Demetrius Pha-

lereus and Eratosthenes in Plutarch have said, 'he actually appeared like one inspired.' He could dress a thing up in any light he pleased, and give it whatever colouring best answered his purpose: so that, if at any time he found it difficult to convince the judgment, he knew perfectly well how to seduce the imagination. He was not perhaps so universal an orator as Tully; for instance, he was not so powerful in panegyric, nor had he his turn for raillery. He had indeed so poor a talent in this latter way, that, as Longinus says, whenever he attempted to jest, the laugh was sure to turn upon himself. But then he had prodigious spirit, and a force of oratory, which, as the same Longinus observes, bore down, like a thunder-bolt, all before it. He opposed Philip of Macedon with all his might, and Alexander after him. Alexander requested of the Athenians to have Demosthenes given up to him, but this was refused; yet when Antipater his successor made the same request afterwards, it was granted. But Demosthenes would not be given up, and therefore escaped into the island of Celauria; where he sucked the poison he had kept on purpose in a quill, to prevent his being taken alive. He died in the third year of the 94th olympiad. There are extant under his name 61 orations, which have frequently been published; yet there is perhaps no edition of his whole works, which can be called a good one: though a very able critic and scholar of our own country, Dr. Taylor, has gone a great way towards it. That of Wolfius, with the Commentaries of Ulpian, is the best edition of the whole work that has hitherto appeared.

The chief regard that has been paid to the memory of Demosthenes, has generally been on account of his eloquence: but he was likewise a very able statesman, and a good patriot; and, considering the embassies and expeditions, the treaties and alliances, and other various negotiations wherein he was employed, together with the zeal and integrity with which he acted in them, it may be questioned whether he did not excel as much in those capacities, as in that of an orator: though it must be confessed, that his art of speaking was the foundation of his other merit, or at least means of producing it to advantage, and improving it. But though he arrived to such perfection in this art, he set out under great disadvantages: for he had an impediment in his speech, which for a long time would not suffer him to pronounce the letter R. He had a weak voice, a short breath, and a very uncouth and ungracious manner: however, by dint of resolution and infinite pains, he overcame all these defects. He would climb up steep and craggy places, to help his wind, and strengthen his voice; he would declaim with pebbles in his mouth, to remedy the imperfection in his speech; he would place a looking-glass before him, to correct the awkwardness of his

his gesture : and he learned of the best players the proper graces of action and pronounciation, which he thought of so much consequence, that he made the whole art of oratory in a manner to consist of them. But whatever stress he laid upon the exterior part of speaking, he was also very careful about the matter and the style ; the latter of which he formed upon the model of Thucydides, whose history, for that purpose, he transcribed eight several times. He was so intent upon his study, that he would often retire into a cave of the earth, and shave half his head, so that he could not with decency appear abroad, till his hair was grown again. He also accustomed himself to harangue at the sea-shore, where the agitation of the waves formed to him an idea of the commotions in a popular assembly, and served to prepare and fortify him against them. From these several kinds of hardship, which he imposed upon himself, it is plain that he was not so much born an orator, but is rather an instance, how far parts and application may go towards the forming a great man in any profession.

We have represented Demosthenes as a man of integrity and a good patriot ; and so indeed he was for some time. Philip was not wanting in endeavours to corrupt him, as he had endeavoured to corrupt, and with success, most of the other leading men in Greece ; but Demosthenes withstood all his offers ; and Plutarch says, that all the gold of Macedonia could not bribe him. And yet, as inflexible as he was to Philip, he became more pliable in the reign of his successor, and gave occasion to his enemies to accuse him of bribery ; for which he was fined and imprisoned, and afterwards banished. This charge against him has by some been thought groundless and malicious, and the rather, because he was not allowed to justify himself. It must certainly seem strange, that this great man, who with such constancy and intrepidity opposed all the measures of the foreign and domestic enemies of his country, and who so often, at the hazard of his life, braved the madness of the people in their assemblies, should not be able to stand an enemy in the field ; yet so it was. He chose, says Plutarch, to swear by those who fell at Marathon, though he could not follow their example. And what is still more extraordinary, he afterwards refused life, when it was offered him ; and nobody died with greater fortitude. However, Demosthenes, such as he was, did more service to the state than any of his contemporaries : he was the chief bulwark, not only of Athens, but of Greece in general, and almost the only obstacle to Philip's designs of enslaving it.

D E M P S T E R (WILLIAM), mentioned as an ornament of the reign of Alexander III. was born in the shire of Angus in Scotland

land in 1490, and educated in St. Leonard's college in St. Andrews, from whence he went to Paris, where the university and parliament did him the honour to desire him to examine and refute the books of Raymond Lully who had attempted to overturn the credit of Aristotle's philosophy—a vain attempt in that age. Dempster was supposed to be successful; and the Lullists were no more heard of. He afterwards went to Padua, at both of which places he studied the civil and canon laws, and became intimately acquainted with some of the greatest men of the age in which he lived. Returning to his native country he wrote an ecclesiastical history of Scotland, stuffed with so many fables, that even the roman catholics were ashamed of it. Every occurrence, however natural, is by him trumped up into a miracle, and wonders on wonders arise exceeding any thing either in Ovid's *Metamorphoses* or Spenser's *Fairy Queen*. He returned to Paris; and died in that city 1557.

DEMPSTER (THOMAS), a very learned man, but of a singular character, which the reader will hardly think a good one, was born in Scotland; but we do not find in what year. He went over to France, for the sake of embracing the catholic religion; and taught classical learning at Paris about the beginning of the xviith century. Though his business was to teach school, yet he was as ready to draw his sword, and as quarrelsome, as if he had been a duellist by profession; and it is said that there scarce passed a day but he had something or other of this kind upon his hands. This spirit and turn of temper drew him into many scrapes, and one in particular, which obliged him to quit the country. Grangier, principal of the college of Beauvais at Paris, being to take a journey, appointed Dempster his substitute. Dempster punished a scholar, for challenging one of his schoolfellows to fight a duel; he caused his breeches to be let down, a lusty fellow to horse him, and flogged him soundly in a full school. The scholar, to revenge the affront, brought three gentlemen of his relations, who were of the king's life-guards, into the college. Dempster made the whole college take arms, ham-strung the three life-guardmen's horses before the college-gate, and put himself into such a posture of defence, that the three sparks were forced to ask for quarter. He gave them their lives, but imprisoned them; and did not release them till after some days. They sought another way to revenge themselves; they caused an information to be made of the immoral behaviour of Dempster, and got some witnesses to be heard against him. Upon this he went over to England, where he not only found refuge, but a very handsome wife, whom he carried to France when he returned thither. The author who furnished us with these memoirs tells us, that this woman's going along the streets of Paris, with her neck and shoulders uncovered,

ed, drew such a multitude of gazers about herself and husband, that, if they had not retired into a house, they had certainly been stifled; which shews, how necessary it is to conform to the customs of the place where we are. Dempster did not stay at Paris; he passed the Alps, and taught polite learning in the university of Pisa, for which he had a good salary. Here, as he was one day returning home from the college, he was told, that his wife was run away with, and that his scholars had assisted in carrying her off. This incident might have afflicted some men, but Dempster bore it like a Stoic; and perhaps was not sorry to be rid of a treasure, which he had found so difficult to keep. He read lectures upon polite learning in several universities; in that of Nismes particularly, where he disputed for a professor's chair, and carried it. He went to Bologna, where he was professor for the remainder of his life; and also admitted a member of the academy della Rotte. He died in 1625, leaving behind him several learned works: as, 1. Commentaries upon Rosinus de antiquitatibus Romanorum. 2. Commentaries upon Claudian. 3. Four books of epistles. 4. Several dramatic pieces and other poems. 5. Some books of law. 6. An Apparatus to the history of Scotland. 7. A Martyrology of Scotland, and 8. A List of the scottish writers. He was not so good a catholic, but that some of his books fell under the cognizance of the inquisition of Rome, and were condemned.

He was a man of a prodigious memory; insomuch that he used to say, he knew not what it was to forget. If this be true, which however we can scarcely think, he might well deserve the name, which some writers have given him, of a Living Library. For he was extremely laborious, as the same authors relate, and seldom read less than 14 hours a day; so that he must have known an infinite number of things. However, he had all those defects which men of great memories usually have. He wanted judgment in an high degree; and he knew so little how to write politely, that the celebrated Balzac has called him a sloven. But he wanted another quality, which is not so necessarily connected with a great memory; he wanted sincerity and honesty as a writer. To do honour to Scotland, he made a present to that country, not only of the english and irish writers, but also of books which never existed. Dempster, says a certain author, "has frequently, in his catalogue of scottish writers, inserted those of England, Wales, and Ireland, just according to his own fancy; and, to confirm his own assertions, has very often produced authors which never existed, and fictitious works, times, and places." The learned Usher has censured him on the same account. "It is a sort of fiction no less familiar to that man, than his mentioning of books never written, but only

the inventions of his own idle brain." However, not protestant writers only have spoken of him in this manner; papists have done the same, as the following words of Baillet, a french priest, testify abundantly. Thomas Dempster, says he, "has given us an ecclesiastical history of Scotland in 19 books, wherein he speaks much of the learned men in that country. But though he was an able man in other respects, that is, in matters of mere learning, yet his understanding was not the more sound, nor his judgment the more solid, nor his conscience the better for it. He could have wished, that all learned men had been Scots. He forged titles of books, which were never published, to raise the glory of his native country; and has been guilty of several cheating tricks, by which he has lost his credit among men of learning." See Usher, de Primord. Britann. eccles. p. 464. and Jugemens des Scavans, tom. ii. p. 106. Paris, 1722.

DENHAM (SIR JOHN), an eminent english poet, was the only son of sir John Denham, knt. of Little Horfeley in Essex, by Eleanor, daughter of sir Garret More, knt. baron of Mellefont in Ireland. He was born at Dublin in 1615, his father having been some time before chief baron of the exchequer in Ireland, and one of the lords commissioners of that kingdom; but, upon his being made, in 1617, one of the barons of the exchequer in England, he was brought by him to London, and educated there in school-learning. In 1631 he was entered a gentleman commoner of Trinity-college in Oxford; "but being looked upon," says Wood, "as a slow and dreaming young man by his seniors and contemporaries, and given more to cards and dice than his study, they could never then in the least imagine, that he could ever enrich the world with his fancy or issue of his brain, as he afterwards did." When he had continued there three years, and undergone a public examination for his degree of B. A. he went to Lincoln's-inn with a view of studying the law; but his itch of gaming continuing, he pursued that instead of the law, and squandered away all the money he could get. His father being informed of his evil courses, and threatening to disinherit him if he did not reform, he wrote a little "Essay upon Gaming;" which he presented to his father, in order to shew him what an abhorrence he had conceived towards it; the old gentleman's death, however, which was in 1638, no sooner happened, than he returned to his former habits, and presently lost several thousand pounds.

In 1641 he published his tragedy called the Sophy; which was extremely admired by the best judges, and particularly by Waller, who took occasion from this piece to say of the author, that "he broke out like the irish rebellion, threescore thousand  
strong,

strong, when nobody was aware, or in the least suspected it." Soon after he was pricked high sheriff of Surry, and made governor of Farnham-castle for the king; but, not being skilled in military affairs, he quitted that post soon after, and retired to his majesty at Oxford. Here in 1643 he published his *Cooper's Hill*; "a poem," says Dryden, "which, for majesty of style, is, and ever will be, the standard of good writing." Pope has celebrated this poem very highly in his *Windfor Forest*; and all men of taste have agreed in their commendations of it. It is observed to be so much superior to his other poems, that some have suspected him, though without any just foundation, not to have been author of it. Thus, in the "*Session of the Poets*," printed in Dryden's *Miscellanies*, we have the following lines:

Then in came Denham, that limping old bard,  
Whose fame on the Sophy and Cooper's Hill stands;  
And brought many stationers, who swore very hard,  
That nothing sold better, except 'twere his lands.

But Apollo advis'd him to write something more,  
To clear a suspicion which possessed the court,  
That Cooper's Hill, so much bragg'd on before,  
Was writ by a vicar, who had forty pounds for 't.

In 1647 he was entrusted by the queen with a message to the king, who was then in the hands of the army, and to whom he got admittance by the help of his acquaintance Hugh Peters; "which trust," says he, "I performed with great safety to the persons with whom we corresponded: but about nine months after, being discovered by their knowledge of Mr. Cowley's hand, I happily escaped both for myself and them." This circumstance of his life is related by himself, in the dedication of his poems to Charles II. April 1648 he conveyed away James duke of York into France, as Wood says; but Clarendon assures us, that the duke went off with colonel Bamfield only, who contrived the means of escape. Not long after, he was sent ambassador from Charles II. to the king of Poland; and William, afterwards lord, Crofts was joined in the embassy with him. Thus among his poems is one intituled, "On my lord Crofts's and my journey into Poland, from whence we brought 10,000*l.* for his majesty, by the decimation of his scottish subjects there." About 1652 he returned to England; and, his paternal estate being greatly reduced by gaming and the civil wars, he was kindly entertained by lord Pembroke at Wilton; where, and sometimes at London, he continued with that nobleman above a year. At the restoration he entered upon the office of surveyor-general of all his majesty's buildings; and at the coronation of the king, was created K. B. Wood pretends, that Charles I. had granted our poet the reversion of that place, after the decease of the

famous Inigo Jones, who held it; but sir John himself, in the dedication of his poems, assures us, that Charles II. at his departure from St. Germain's to Jersey, was pleased freely, without his asking, to confer it upon him. After his promotion to this office, he gave over his poetical lines, and "made it his business," he says, "to draw such others as might be more serviceable to his majesty, and, he hoped, more lasting." He was greatly valued for his admirable genius and his poetry; but, upon some discontent arising from a second marriage, he had the misfortune, amidst all his glory, to lose his senses. However, he was soon after cured of this distemper, and wrote a fine copy of verses upon the death of Cowley; whom yet he survived but a few months; for he died at his office near Whitehall, which he had before built, March 1668, and was interred in Westminster-abbey, near Chaucer, Spenser, and Cowley.

His works have been several times printed together in one volume, under the title of "Poems and translations, with the Sophy, a tragedy." The sixth edition is that of 1719. These poems are somewhat above 20 in number; one of which is, "The destruction of Troy, or, an essay upon the second book of Virgil's *Æneid*." In the preface to it, he remarks, that "it is a vulgar error in translating poets to affect being *fidus interpretes*. —It is not any one's business alone to translate language into language, but poësie into poësie: and poësie is of so subtle a spirit, that in pouring out of one language into another, it will all evaporate; and if a new spirit be not added in the transfusion, there will remain nothing but a *caput mortuum*, there being certain graces and happinesses peculiar to every language, which give life and energy to the words." Dryden, mentioning our author's, Waller's, and Cowley's translations from Virgil, in his dedication to the translation of the *Æneid*, declares, that "it is the utmost of his ambition to be thought their equal, or not much inferior to them." Another of his poems is intituled, *Cato major*, of old Age, from the latin of Tully; but he tells us, that intending to translate this piece into prose, where translation ought to be strict, finding the matter very proper for verse, he took the liberty to leave out what was only necessary to that age and place, and to take or add what was proper to this present age and occasion, by laying the sense closer, and in fewer words, according to the style and ear of these times."

Besides this collection of poems and translations, Wood mentions: 1. A panegyric on his excellency the lord general George Monk, commander in chief, &c. printed at London in 1659, and generally ascribed to him, though his name is not to it. 2. A new version of the book of Psalms. 3. A prologue to his majesty at the first play presented at the Cockpit in Whitehall,

hall, being part of that noble entertainment which their majesties received on November 20, 1660, from his grace the duke of Albemarle. 4. The true presbyterian without disguise: or, a character of a presbyterian's ways and actions. Lond. 1680. Our author's name is to this poem; but it was then questioned by many, whether he was the author of it. In 1666 there were printed by stealth, in 8vo. certain poems, intituled Directions to a Painter, in four copies or parts, each dedicated to Charles II. They were very satirically written against several persons engaged in the dutch war in 1665. At the end of them was a piece, intituled, "Clarendon's House-warming," and after that his Epitaph; both containing bitter reflections on that excellent nobleman. Sir John Denham's name is to these pieces; but they were generally thought to be written by the well-known Andrew Marvel: the printer, however, being discovered, was sentenced to stand in the pillory for the same.

"Denham," says Dr. Johnson, "is deservedly considered as one of the fathers of english poetry. Denham and Waller, according to Prior, improved our versification, and Dryden perfected it. He appears to have had, in common with almost all mankind, the ambition of being upon proper occasions *a merry fellow*; and, in common with most of them, to have been by nature, or by early habits, debarred from it. Nothing is less exhilarating than the ludicrousness of Denham. He does not fail for want of efforts: he is familiar, he is gross; but he is never merry, unless the 'Speech against Peace in the close Committee' be excepted. For grave burlesque, however, his imitation of Davenant shews him to have been well qualified. His poem on the death of Cowley, was his last, and, among his shorter works, his best performance: the numbers are musical, and the thoughts are just. 'Cooper's Hill' is the work that confers upon him the rank and dignity of an original author. He seems to have been, at least among us, the author of a species of composition that may be denominated local poetry, of which the fundamental subject is some particular landscape, to be poetically described, with the addition of such embellishments as may be supplied by historical retrospection, or incidental meditation. To trace a new scheme of poetry has in itself a very high claim to praise, and its praise is yet more when it is apparently copied by Garth and Pope; after whose names little will be gained by an enumeration of smaller poets, that have left scarce a corner of the island undignified by rhyme, or blank verse. He appears to have been one of the first that understood the necessity of emancipating translation from the drudgery of counting lines and interpreting single words. How much this servile practice obscured the clearest and deformed the most beautiful parts of the antient authors, may be discovered by a  
perusal

perusal of our earlier versions; some of them the works of men well qualified not only by critical knowledge, but by poetical genius; who yet, by a mistaken ambition of exactness, degraded at once their originals and themselves. Denham saw the better way, but has not pursued it with great success. His versions of Virgil are not pleasing: but they taught Dryden to please better. His poetical imitation of Tully on Old Age has neither the clearness of prose, nor the spriteliness of poetry."—Most of the petty faults pointed out in Dr. Johnson's critique "are in Denham's first productions, when he was less skilful, or at least less dextrous in the use of words; and though they had been more frequent, they could only have lessened the grace, not the strength, of his composition. He is one of the writers that improved our taste, and advanced our language, and whom we ought therefore to read with gratitude, though, having done much, he left much to do."

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